

CHAPTER XXXV.

Our righteousness profits ourselves, not God, 1-7. Our wickedness hurts not him, but other men, whom God would help, if they cried to him sincerely, 8-13. Why he delayed to help Job, 14-16.

A. M. 2484. B. C. 1520. **ELIHU** spake moreover, and said,
2 Thinkest thou this to be right,
that thou saidst, My righteousness is more than
God's?

3 For ^a thou saidst, What advantage will it be
unto thee? and, What profit shall I have ¹ if I
be cleansed from my sin?

4 ² I will answer thee, and ^b thy companions
with thee.

5 ^o Look unto the heavens and see; and be-
hold the clouds, which are higher than thou.

^a Chap. xxi. 15; xxxiv. 9.—¹ Or, by it more than by my sin.
² Heb. I will return to thee words.—^b Chap. xxxiv. 8.—^c Chap.
xxii. 12.

NOTES ON CHAPTER XXXV.

Verse 1. *Elihu spake moreover*—Job still keeping silence, perhaps because he was convinced that although Elihu had made a very harsh construction of his words, he was influenced by a good motive in what he had advanced, and had now, in the conclusion, given him very wholesome counsel, and, allowing his integrity, had only charged him with some violent expressions, which had fallen from him when he was in great anguish of spirit; Elihu goes on in this chapter to fix the very same harsh sense upon Job's words. He first puts it to his conscience whether he thought it could be right to gain his acquittal by an impeachment of God's justice; yet, he tells him he must have thought after this manner, otherwise he would never have made use of such an atheistical expression as, "that he had no profit by doing his duty, more than if he had sinned;" referring, probably, to chap xxiii. 11, 15. That he ought to consider that God was so far above the influence of all human actions, that neither could their good deeds be of any advantage to him, nor could their evil deeds affect him, verses 2-7. They might, indeed, affect themselves or their neighbours: they might suffer from the oppressions of men, and cry aloud to God to relieve them; but if this cry was not made with an entire dependance on, and a perfect resignation to, the will of God, it would be quite fruitless: God would not give the least ear to it, verses 8-14. Much less ought they, in every affliction, to be flying in the face of the Almighty and shaking off his sovereignty; that they ought rather to wait his leisure with patience; and that Job himself would not have acted in this manner, had he not been hurried away by too great a self-confidence, verses 15, 16.—Heath.

Verses 2, 3. *Thinkest thou this to be right?*—Canst thou in thy conscience, upon second thoughts, approve of what thou hast said? *My righteousness is more than God's*—Not that Job said this in express terms, but he said those things from which this might seem to follow, as that God had punished him more than he deserved. *For thou saidst, &c.*—This is produced in proof of the foregoing charge.

6 If thou sinnest, what doest thou ^{A. M. 2484.}
^{B. C. 1520.} ^d against him? or if thy transgressions
be multiplied, what doest thou unto him?

7 ^o If thou be righteous, what givest thou him?
or what receiveth he of thy hand?

8 Thy wickedness may hurt a man as thou
art: and thy righteousness may profit the son
of man.

9 ¹ By reason of the multitude of oppressions
they make the oppressed to cry: they cry out
by reason of the arm of the mighty.

^d Prov. viii. 36; Jer. vii. 19.—^o Chap. xxii. 2; Psa. xvi. 2;
Proverbs ix. 12; Romans xi. 35.—¹ Exodus ii. 23; Chapter
xxxiv. 28.

Job had often affirmed that he was, and still continued to be, righteous, though he had no present benefit by his righteousness, but much bitterness with it; and that God did not act kindly toward him, notwithstanding his former and present piety, but dealt with him as if he had been a most wicked man. Now, Elihu interprets this as implying that he thought himself more righteous than God. *Thou saidst, What advantage will it be unto thee*—Unto me; such changes of persons being frequent in the Hebrew language. *And what profit shall I have, &c.*—I have no more present advantage by all my care to please and serve God than wicked men have by their sins against him. God regards my cries no more than theirs, and shows no more kindness or pity to me than he doth to the most profligate wretches. But, it must be remembered, if Job's words implied any thing of this kind, it was only with reference to his state in the present life. He well knew that he should have much, yea, everlasting advantage from his piety in the life to come.

Verses 4-8. *I will answer thee, and thy companions*—That is, those who are of thy opinion. *Look unto the heavens, &c.*—Cast up thine eyes to the heavens; look upon the clouds and the sky; and consider that, high as they are, they are not so much above thee, as God is above them. *If thou sinnest, what doest thou against him?*—Thy sins do him no hurt, and therefore thy righteousness brings him no benefit, as it follows. *What receiveth he of thy hand?*—He gaineth nothing by it, nor can indeed receive any good from thee, but all thy good comes from him: and therefore thou hast no reason to boast of, nor to upbraid God with, thy piety, which is much to thy advantage, but nothing to his. *Thy wickedness may hurt a man as thou art*—Thy wickedness will prove hurtful to thyself and others of mankind, and thy righteousness will do thee and them great service; but God, being an infinite, independent, and self-sufficient being, is far exalted above all thy good or evil.

Verses 9, 10. *By reason of the multitude of oppressions*—This verse has been supposed by many

A. M. 2484. 10 But none saith, ^a Where is God my maker, ^b who giveth songs in the night;

11 Who ⁱ teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 ^k There they cry, but none giveth answer, because of the pride of evil men.

13 ^l Surely God will not hear vanity, neither will the Almighty regard it.

^a Isa. li. 13.—^b Psa. xlii. 8; lxxvii. 6; cxlix. 5; Acts xvi. 25. ⁱ Psa. xciv. 12.—^k Prov. i. 28.—^l Chap. xxviii. 9; Prov. xv. 29; Isa. i. 15; Jer. xi. 11.

to contain an argument to prove what he had said verse 8, that the wickedness of one man may hurt another: but Elihu rather seems to be here beginning a new subject, and, having answered one of Job's objections, to proceed to another. Job had often complained that he cried to God, and God did not hear his cry. This Elihu may here be considered as answering by a parallel case of men crying out for oppression; whom yet God did not immediately relieve, for just reasons, which he leaves Job to apply to himself. Or he refers to what Job had alleged, (chap. xxiv. 12,) respecting men's *groaning out of the city, &c.*, which might seem to reflect on God's providence. This Elihu repeats in this verse, and answers in those following. *But none saith*—Few or none of the great numbers of oppressed persons, seriously or sincerely inquire, *Where is God?*—They cry out of men, and to men, but they seek not after God, and therefore if God do not hear their cries, he is neither unjust nor unkind; *my Maker*—Who alone made me, and who only can deliver me. Who, when our condition is ever so dark and sad, can turn our darkness into light, can quickly put a new song into our mouth, a thanksgiving unto our God.

Verse 11. *Who teacheth us more than the beasts*—This is mentioned as a further aggravation of men's neglect of God in their misery. God hath given to men those gifts which he hath denied to beasts, reason and understanding, whereby they might become acquainted with God and themselves, and with their obligations to him, and their dependance upon him. And therefore they are inexcusable for not using that reason and understanding, by calling on God, and seeking help of him in the time of trouble. If they thus take no notice of God, it is no wonder if God takes no notice of them.

Verse 12. *There they cry*—Or *then*, as the Hebrew particle here used often means; that is, in that time or condition of trouble; *but none giveth answer*—The reason that God doth not deliver them is, because, though they lie crying under their afflictions, they continue to be evil, wicked, and impenitent; proud and unhumbled for those sins, on account of which God brought these miseries upon them.

14 ^m Although thou sayest thou shalt not see him, *yet judgment is before* ⁿ him; therefore ^o trust thou in him.

15 But now, because *it is not so*, ^p he hath ^q visited in his anger; yet ^r he knoweth *it not* in great extremity:

16 ^s Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

^m Chapter ix. 11.—ⁿ Psalm xxxvii. 5.—^o That is, God. ^p Psa. lxxxix. 32.—^q That is, Job.—^r Chap. xxxiv. 35, 37; xxxviii. 2.

Verse 13. *Surely God will not hear vanity*—Either, 1st, Vain and light persons, that have no true wisdom nor solid piety in them, but are wholly addicted to vain and worldly things, rejoicing immoderately when they have them, and crying out in distress when they have them not. Or, 2d, Vain cries; which proceed not from true penitence, faith, or piety, but only from self-love, and such a sense of misery as is common to men with brute beasts. *Neither will the Almighty regard it*—Though God be able to help them, as this title of God, *the Almighty*, implies; and though he be the Judge of the world, as the former name of God, *El*, signifies, to whom therefore it belongs to right the oppressed against the oppressor; yet, in this case, he justly refuseth to help them.

Verse 14. *Thou shalt not see him*—Or, *thou canst not see him*; thou canst not understand his dealings with thee. Here Elihu answers another objection of Job's; and tells him that though God may, for a season, *delay to answer*, yet he will certainly do him right. *Yet judgment is before him*—Justice is at his tribunal, and in all his ways and administrations. *Therefore trust thou in him*—Instead of murmuring, repent of what is past, humble thyself under God's hand, wait patiently in his way till deliverance come; for it will certainly come, if thou dost not hinder it.

Verses 15, 16. *But now, because it is not so*—That is, because Job doth not acknowledge God's justice and his own sins, and wait upon God in a proper way for mercy; *he hath visited in his anger*—God hath laid grievous afflictions upon him, all which appear to be too little to bring Job to a compliance with God's will. *Yet he knoweth it not*—Job is not sufficiently sensible of it, so as to be humbled under God's mighty hand. *In great extremity*—Or, though in great extremity, namely, of afflictions. Though Job hath hitherto been, and still is, exercised with very sore calamities, yet they have not brought him to the knowledge of God and himself. *Therefore doth Job open his mouth in vain*—Hence it is manifest that he pours forth his complaints without any success, and gets no relief by them. *He multiplieth words without knowledge*—Thereby discovering his ignorance of God and of himself.

CHAPTER XXXVI.

Elihu desires a further hearing, 1-4. Describes the methods of providence, 5-15. Warns and counsels Job, 16-21. Shows God's sovereignty and omnipotence, 22, 33.

A. M. 2484.
B. C. 1520. **E**LIHU also proceeded, and said,
2 Suffer me a little, and I will show thee ¹ that *I have yet to speak on God's behalf.*
3 I will fetch my knowledge from afar, and

will ascribe righteousness to my Maker. A. M. 2484.
B. C. 1520.

4 For truly my words *shall not be false*: he that is perfect in knowledge *is with thee.*

¹ Heb. *that there are*

yet words for God.

NOTES ON CHAPTER XXXVI.

Verse 1. *Elihu also proceeded*—Having reprehended some of the unwarrantable expressions in Job's discourses, Elihu comes closer to the business, and speaks to the very cause itself, showing, from the nature of God, and the methods of his providence, that he will administer impartial justice to all men. That the general course of his providence is to favour the righteous; that though he may sometimes correct them in love, yet, if they submit patiently to his fatherly correction, and amend their ways, they shall enjoy all manner of prosperity; but, if they are stubborn, and will not submit, they only draw down greater degrees of his vengeance on themselves. That, if Job had, instead of disputing, submitted himself humbly to God's corrections, he would have delivered him, (it being as easy for him to lift up as to cast down.) And that his not discerning the reason of his corrections (which Job had made a great cause of his grief, chap. xix. 7) ought not to have hindered his humble submission; because we are not able to comprehend any of the works of God, which we see every day, and acknowledge to be most excellently contrived. He therefore warns him to make use of the present opportunity, lest God should cut him off while in a state of rebellion. That God was infinitely powerful; that there was therefore no resisting him; infinitely wise, as sufficiently appeared by his works; there was therefore no escaping out of his hand; that his purity was so great, that the sun in his presence was more dim than the smallest ray when compared to that bright luminary; that his holiness was manifest from his aversion to iniquity, and his goodness in supplying the wants of his creatures. That man was utterly incapable of accounting for the least of his works; how then dared he to attempt to penetrate the secrets of his providence, and to call him to an account for his dealings with men? This could proceed only from an unjustifiable self-conceit; a crime which the Almighty would not fail severely to punish.

Upon the whole, the difference between the argument of Elihu and that of the three friends seems to be this; they suppose Job to be guilty of great crimes, which had drawn down the divine vengeance on him, and infer his guilt merely from his sufferings; on the contrary, Elihu takes it for granted his plea of innocence was true, nevertheless, thinks him exceedingly blameworthy for his behaviour under his afflictions: that he did not sufficiently consider the infinite distance between a weak, frail, sinful

creature, and an *all-powerful, wise, just, and good* Creator; that, instead of submitting himself, as was his duty, and owning the justice of God's providence toward him, he acted the part of the hardened sinner, and flew in the face of the Almighty; accusing him of injustice and severe treatment; rudely challenging him to answer for his conduct, and pretending to erect himself into a judge of his actions. He tells him, as long as he continued in those dispositions, there was no hope of an abatement of the correction he was under; but he might rather expect an increase of affliction, if not an utter destruction. Job himself is so sensible of the truth of what Elihu had said, that he doth not so much as attempt to answer; and, though he doth not absolutely give up the point—for it was God must convince him, and not man—yet it undoubtedly laid the foundation of that disposition, which ended in an entire submission to God's will, and a thorough conviction of his own vileness.

Verses 2-4. *Suffer me a little*—Give me thy patient attention but a little longer, and I have done. *I will show I have yet to speak on God's behalf*—That I have not yet said all that can be said to justify God's dispensations toward thee. *I will fetch my knowledge from afar*—From remote times, and places, and things. I will not confine my discourse to any particular case, but will justify, God by declaring his great and glorious works of creation and providence, both in the heaven and the earth, and the manner of his dealings with men in other parts and ages of the world. These are the chief heads of the following discourse, and therefore the best comment upon this general expression. *And will ascribe righteousness to my Maker*—I will prove and maintain this truth, that God is righteous in all his ways. *My words shall not be false*—Neither contrary to truth, nor to my views and apprehensions of it. I will admit into my discourse no kind or degree of flattery, calumny, or sophistry; *he that is perfect in knowledge is with thee*—He that is sincere and upright in his use of his knowledge, who will deliver his opinion honestly and truly, unbiased by fear or favour, passion or prejudice; and who believes that, as he has accurately considered, so he fully understands the matters about which he will speak. Bishop Patrick's paraphrase on the verse is, "Assure thyself I will not seek to baffle thee with sophistical arguments: he that discourses with thee is none of those subtle disputers, but loves sincere and solid reason." The latter clause, however, may be considered as connected with what

A. M. 2484. 5 Behold, God is mighty, and de-
B. C. 1520. spiseth not any: ^a he is mighty in
strength and ² wisdom.

6 He preserveth not the life of the wicked:
but giveth right to the ³ poor.

7 ^b He withdraweth not his eyes from the
righteous: but ^c with kings are they on the
throne; yea, he doth establish them for ever,
and they are exalted.

8 And ^d if they be bound in fetters, and be
holden in cords of affliction;

9 Then he showeth them their work, and
their transgressions that they have exceeded.

^a Chap. ix. 4; xii. 13, 16; xxxvii. 23; Psa. xcix. 4. — ^b Heb. heart. — ^c Or, afflicted. — ^d Psa. xxxiii. 18; xxxiv. 15. — ^e Psa. cxlii. 8. — ^f Psa. cvii. 10. — ^g Chap. xxxiii. 16, 22. — ^h Chap.

follows, and understood as spoken of God. The meaning then will be, Thou hast to do with a God of perfect knowledge, by whom all thy words and actions are weighed.

Verse 5. *God is mighty, and despiseth not any*—His greatness doth not cause him (as the greatness of men causeth them) to despise or oppress such as are mean. *He is mighty in strength and wisdom*—His strength is guided by wisdom, and therefore cannot be employed to do any thing unbecoming him, or unjust toward his creatures, either of which would be an instance of folly.

Verses 6, 7. *He preserveth not the life of the wicked*—Namely, for ever: but will in due time forsake them, and give them up to the destroyer. Ab. Ezra interprets it, *The years of the wicked shall be shortened. But giveth right to the poor*—He upholds, and will certainly, at the proper time, deliver his poor, oppressed ones, from all their oppressors. He will avenge their quarrel upon their persecutors, and force them to make restitution of what they have unjustly robbed them of. For if men will not right the injured poor, God will. *He withdraweth not his eyes from the righteous*—He never ceases to care for and watch over them; no, not when they are afflicted or persecuted, when he may seem to neglect them. If our eye be ever toward God in duty, his eye will be ever upon us in mercy, and when we are at the lowest will not overlook us. *With kings are they on the throne*—He sometimes raises them to the highest offices that kings can confer upon them; yea, he doth establish them for ever—Their felicity is more stable and permanent than that of the wicked; they are established as long as they live. *And they are exalted*—Above the power of their enemies, that would pull them down: or, they continue to be exalted, and are not cast down from their dignity, as the wicked commonly are.

Verses 8-10. *If they be bound in fetters*—If, through the vicissitude of worldly affairs, they are brought from their throne into a prison, as sometimes hath been done. *Then he showeth them their work*—Their evil works: by these afflictions he brings them to a sight of their sins; that they have exceeded—

10 ^a He openeth also their ear to ^b discipline, and commandeth that they
A. M. 2484. B. C. 1520. return from iniquity.

11 If they obey and serve *him*, they shall
spend their days in prosperity, and their years
in pleasures.

12 But if they obey not, ^c they shall perish
by the sword, and they shall die without know-
ledge.

13 But the hypocrites in heart ^d heap up wrath:
they cry not when he bindeth them.

14 ^e They ^f die in youth, and their life is
among the ^g unclean.

xxi. 13; Isa. i. 19. — ^a Heb. they shall pass away by the sword. — ^b Rom. ii. 5. — ^c Chap. xv. 32; xxii. 16; Psa. lv. 23. — ^d Heb. Their soul dieth. — ^e Or, Sodomites, Deut. xxiii. 17.

That they have greatly sinned by abusing their power and prosperity, which even good men are too prone to do. *He openeth also, &c.*—He inclines them to hearken to what God speaks by his rod, who would not hear in the time of their prosperity; namely, to hear the rod and him that hath appointed it; and commandeth—Either by his word or Spirit accompanying this affliction, and discovering the design of God in this dispensation; that they return from iniquity—The chief cause of their calamity and trouble.

Verses 11, 12. *If they obey*—God's admonition and command; *they shall spend their days in prosperity*—They shall be restored to their former prosperity, and shall live and die in it. This he says according to the tenor of God's promises, especially in the Old Testament state of the church, and according to the common course of God's providence in those days, which Elihu and other good men had observed; and *their years in pleasures*—Abounding in worldly comforts, and delighting themselves in the love and favour of God thereby manifested to them. *But if they obey not*—If the righteous, spoken of verse 7, opposed to the hypocrites, mentioned in the next verse, be disobedient to the divine admonitions; *they shall perish by the sword*—They shall be cut off by some extraordinary or remarkable judgment; and *they shall die without knowledge*—Shall die in or for their inadvertency or folly, or, because they are without knowledge, כבלי רעות, *bibli dagnath*, may be rendered, because they are ignorant, or brutish, and will not learn the lessons which God so plainly teaches them.

Verses 13, 14. *But the hypocrites in heart*—Such as are truly void of that piety which they profess; *heap up wrath*—By their impenitence and obstinacy in all conditions they treasure up God's wrath against themselves; *they cry not*—Unto God for help. They live in the gross neglect of God and of prayer; *when he bindeth them*—Namely, with the cords of affliction expressed verse 8, which is mentioned as an aggravation of their wickedness; because even wicked men, if not hardened in their vices, will seek God in a time of affliction. *They*

A. M. 2484. B. C. 1520. 15 He delivereth the ⁷ poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait ¹ into a broad place, where *there is* no straitness; and ⁸ that ² which should be set on thy table *should be* full of ¹ fatness.

17 But thou hast fulfilled the judgment of the wicked; ⁹ judgment and justice take hold on thee.

18 Because *there is* wrath, beware lest he

⁷ Or, afflicted.—¹ Psa. xviii. 19; xxxi. 8; cxviii. 5.—⁸ Heb. the rest of thy table.—² Psa. xxiii. 5.—¹ Psa. xxxvi. 8.—⁹ Or, judgment and justice should uphold thee.

die in youth—They provoke God to cut them off before their time. The Hebrew is literally, *Their soul dieth in youth. And their life is among the unclean*—They die young because they lived among prostitutes, or sodomites, as the word, קדשִׁים, *kedeshim*, properly signifies: they die by some exemplary stroke of divine vengeance. Yea, and after death *their life is among the unclean*, the unclean spirits, the devil and his angels, for ever excluded from the New Jerusalem, into which *no unclean thing shall enter*.

Verses 15, 16. *And openeth their ears*—That is, causeth them to hear, and understand, and do the will of God; hearing being often put for obeying; *in oppression*—That is, in the time of their oppression; or, *by oppression, or tribulation*, as the means of opening their ears and hearts. He will not deliver all afflicted persons, but only those whose ears he openeth to receive his counsels. *Even so would he have removed thee*—If thou hadst opened thine ear to God's counsels, humbled thyself under his correcting hand, and sued to him for mercy; *out of the strait into a broad place*—Hebrew, כפי צר, *mipptzar*, *out of the mouth or jaws of tribulation*; which, like a wild beast, is ready to swallow thee up, into a state of ease and freedom. *That which should be set on thy table*—Thy dishes, or the food in them; *should be full of fatness*—Should be rich, nourishing, agreeable, and delicious. Such are the expressions which Elihu uses to denote that liberty and plenty to which he thought the righteous were entitled; in opposition to confinement and scarcity, the portion of the wicked.

Verse 17. *But thou hast fulfilled the judgment of the wicked*—Or, the *cause, or sentence*, as the word דין *din*, most properly signifies. Thou hast fully provided their cause, and justified the hard speeches which wicked men utter against God. Therefore the just judgment of God *takes hold* on thee. Thou hast maintained their cause against God, and God passes against thee the sentence of condemnation due to wicked men.

Verses 18, 19. *Because there is wrath*—Conceived by God against thee; because, by thy pleading the cause of the wicked, thou hast provoked God's wrath against thee; *beware lest he take thee away by his*

take thee away with *his* stroke: then ¹⁰ a great ransom cannot deliver thee. A. M. 2484. B. C. 1520.

19 ¹¹ Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, ¹² regard not iniquity: for ¹³ this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: ¹⁴ who teacheth like him?

23 ¹⁵ Who hath enjoined him his way? or

¹⁰ Psa. xlix. 7.—¹¹ Hebrew, *turn thee aside*.—¹² Prov. xi. 4. ¹³ Psa. lxxvii. 18.—¹⁴ Heb. xi. 25.—¹⁵ Isa. xl. 13; Rom. xi. 34; 1 Cor. ii. 16.—¹⁶ Chap. xxxiv. 13.

stroke—כשפק, *besaphek*, properly, with the stroke of his hand or foot, an allusion to men's expressing their anger by striking with their hand or stamping with their foot. Look to thyself, and reconcile thyself to God by true repentance, while thou hast an opportunity. *A great ransom cannot deliver thee*—If once God's wrath take hold on thee, and sentence be executed upon thee before thou repentest and humblest thyself before thy judge, neither riches nor friends, nor any person or thing in heaven or earth can redeem thee: no ransom or price will be accepted for thee. *Will he esteem thy riches?*—If thou hadst as much of them as ever; *no, nor all the forces of strength*—The strongest forces; not if thou hadst all the treasure and all the force which all the powers of earth could muster up.

Verses 20, 21. *Desire not the night*—The night of death, which Job had often desired, for then thou art irrecoverably gone: take heed of thy foolish and often-repeated desire of death, lest God inflict it upon thee in anger. *When people are cut off in their place*—By which individuals, and even whole nations and bodies of people, are sometimes cut off in wrath, in their several places where they are: or, are suddenly taken away before they can remove out of the place where the stroke of God finds them; or, in the place where they are settled and surrounded with all manner of comforts and friends, all which cannot prevent their being cut off. *Take heed, regard not iniquity*—Hebrew, אל תפן, *al teepen*, *look not to it*; namely, with an approving or desiring eye, as this expression is used Prov. xxiii. 31. *This hast thou chosen rather than affliction*—Thou hast chosen rather to quarrel with God, and censure his judgments, than humbly and quietly, submit to them, and wait upon God by faith and prayer for deliverance in his due time and appointed way.

Verses 22, 23. *Behold, God exalteth by his power, &c.*—God is omnipotent; and therefore can either punish thee far worse, or deliver thee, if thou dost repent. He is also infinitely wise; and as none can work like him, so none can teach like him: therefore do not presume to teach him how to govern the world. None teacheth with such authority and convincing evidence, with such condescension and compassion, with such power and efficacy as God doth:

A. M. 2494. * who can say, Thou hast wrought
B. C. 1520. iniquity?

24 Remember that thou 'magnify his work,
which men behold.

25 Every man may see it; man may behold
it afar off.

26 Behold, God is great, and we ^a know him
not, ² neither can the number of his years be
searched out.

27 For he ⁷ maketh small the drops of water: they
pour down rain according to the vapour thereof;

28 ² Which the clouds do drop and distil upon
man abundantly.

^a Chap. xxxiv. 10.—¹ Psa. xcii. 5; Rev. xv. 3.—^b 1 Cor.
xiii. 12.—^c Psalm xc. 2, cii. 24, 27; Heb. i. 12.—^d Psalm
cxlvii. 8.—^e Prov. iii. 20.—^f Chap. xxxvii. 3.

he teaches by the Bible, and that is the best book; by his Son, and he is the best master. *Who hath enjoined him his way?*—Wherein he should walk; that is, what methods he should use in the administration of human affairs? If he had a superior, who gave him laws for his actions, he might be accountable to him for what he did; but he is supreme and uncontrollable; who hath no law to regulate him but his own holy nature and blessed will, and therefore how rash and absurd a thing is it for any man to censure his proceedings! *Thou hast wrought iniquity*—Thou hast swerved from the law and rule given thee.

Verses 24, 25. *Remember*—Call to mind this thy duty; *that thou magnify his work*—Every work which he doth; do not condemn any of his providential works, but adore them as done with admirable wisdom and justice. *Behold*—With admiration and astonishment. *Every man may see it*—Namely, his work last mentioned. The power, and wisdom, and greatness of God are so manifest in all his works, that all who are not stupid must see and acknowledge them. *Man may behold it afar off*—The works of God are so great and conspicuous, that they may be seen at a great distance. Hence Elihu proceeds to give some instances, in the works of nature and common providence. His general aim is to show, 1st, That God is the first cause and supreme director of all the creatures; whom therefore we ought with all humility and reverence to adore: 2d, That it is presumption in us to prescribe to him in his special providence toward men, when the operations even of common providence about the meteors are so mysterious and unaccountable.

Verse 26. *Behold, God is great*—Infinite in majesty, and power, and wisdom, and all perfections, and therefore just in all his ways; *and we know him not*—Namely, perfectly. Though we see something of him in his works, it is but little in comparison of that which is in him. He is incomprehensibly great in his essence, in his attributes, in his works, and in his ways; and therefore be not so inconsiderate and rash, O Job, as to censure those of his dispensations which thou canst not fully understand. *Neither can*

29 Also can *any* understand the A. M. 2484.
spreadings of the clouds, or the noise B. C. 1520.
of his tabernacle?

30 Behold, he ^a spreadeth his light upon it,
and covereth ¹¹ the bottom of the sea.

31 For ^b by them judgeth he the people; he
^c giveth meat in abundance.

32 ^d With clouds he covereth the light; and
commandeth it *not to shine by the cloud* that
cometh betwixt.

33 ^e The noise thereof showeth concern-
ing it, the cattle also concerning ¹² the vapour.

¹¹ Heb. the roots.—^b Chap. xxxvii. 13; xxxviii. 23.—^c Psa.
cxxxvi. 25; Acts xiv. 17.—^d Psa. cxlvii. 8.—^e 1 Kings xviii.
41, 45.—¹² Heb. that which goeth up.

the number of his years be searched out—He is eternal, as in his being, so in all his counsels, which must be infinitely wise, and therefore above the comprehension of short-lived men.

Verses 27, 28. *For he maketh small, &c.*—Having affirmed that God's works are incomprehensibly great and glorious, he now proves it from the most common works of nature and providence. And hence he leaves it to Job to consider how much more deep and inconceivable the secret counsels of God must be. *The drops of water*—He orders matters so wisely, that the waters which are in the clouds do not fall down at once in spouts, which would be pernicious to the earth and to mankind, but by degrees and in drops. *According to the vapour thereof*—According to the proportion of vapours which the heat of the sun hath drawn up from the earth or sea. So it denotes that great work of God by which the rain is first made of vapours, and afterward resolved into vapours, or into the matter of succeeding vapours, by a constant rotation. *Which the clouds distil abundantly*—In such plenty as the necessities of the earth require; which also is a wonderful work of God.

Verses 29, 30. *Can any understand the spreadings of the clouds?*—Hebrew, *of a cloud*: whence it comes to pass that a small cloud, no bigger than a man's hand, suddenly spreads over the whole heavens: how the clouds come to be suddenly gathered and so condensed as to bring forth thunder and lightning. *Or the noise of his tabernacle*—The thunder produced in the clouds, which are often called God's tent or tabernacle. *Behold, he spreadeth his light*—That is, the lightning, fitly called God's light, because God only can light it; *upon it*—That is, upon the cloud, which is, in a manner, the candlestick in which God sets up this light; *and covereth the bottom of the sea*—The lightning spreads far and wide over all parts of the sea, and pierceth deep, reaching even to the bottom of it.

Verses 31–33. *For by them he judgeth the people*—By thunder and lightning, and rain from the clouds, he executes his judgments against ungodly people. *He giveth meat*—By the same clouds by which he

punisheth wicked men, he provideth plentiful showers to drop fatness upon the earth. *With clouds he covereth the light*—With thick and black clouds spread over the whole heavens, as in times of great thunders and lightnings, he obscures the light of the day, or the splendour of the shining sun. Hebrew, לְכַפֵּי; *gnal cappaim, with hands he covereth the sun*; either the clouds are so called for their resemblance to hands, or the meaning is, that God covereth the light as by the hollow of his hand. *And*

commandeth it not to shine—Or, יֵצֵא, *jetzav, giveth a charge concerning it*, that it shall be covered; *by the cloud that cometh betwixt*—Which God interposes as a veil between the sun and the earth. *The noise thereof showeth concerning it*—The thunder gives notice of the approaching rain. *The cattle also, &c.*—As the thunder, so also the cattle showeth concerning the vapour—Concerning the coming of the rain, by a strange instinct, seeking for shelter when a change of weather is near.

CHAPTER XXXVII.

Elihu observes the hand of God in thunder and lightning, 1-5; in frost and snow, rain and wind, 6-13. Challenges Job to account for these, 14-22. Concludes that God is great, and greatly to be feared, 23, 24.

A. M. 2484.
B. C. 1520. **A**T this also my heart trembleth, and is moved out of his place.

2 ¹ Hear attentively the noise of his voice, and the sound *that goeth out of his mouth*.

3 He directeth it under the whole heaven, and his ² lightning unto the ³ ends of the earth.

4 After it ^a a voice roareth; he thundereth with the voice of his excellency: and he will

not stay them when his voice is heard. A. M. 2484.
B. C. 1520.

5 God thundereth marvellously with his voice; ^b great things doeth he, which we cannot comprehend.

6 For ^c he saith to the snow, Be thou *on the earth*; ^d likewise to the small rain, and to the great rain of his strength.

¹ Heb. *Hear in hearing.*—² Heb. *light.*—³ Heb. *wings of the earth.*—^a Psalm xxix. 3; lxxviii. 33.—^b Chap. v. 9; ix. 10;

xxxvi. 26; Rev. xv. 3.—^c Psa. cxlvii. 16.—^d Heb. *and to the shower of rain, and to the showers of rain of his strength.*

NOTES ON CHAPTER XXXVII.

Verse 1. *At this also my heart trembleth*—These are a few of the works of God; and though there be innumerable more, yet this one single effect of his power strikes terror into me, and makes my heart tremble, as if it would leap out of my body and leave me dead. Elihu continues here his speech, which he had begun before, concerning the incomprehensible works of God; and limits himself chiefly, as he had in the foregoing chapter, to the wonders God doeth in the clouds. To which, at last, he subjoins the amazing extent and brightness of the sky; in which the sun shines with a lustre which we are not able to behold. And thence concludes, that the splendour of the Divine Majesty is infinitely more dazzling, and that we must not pretend to give an account of his counsels.

Verse 2. *Hear attentively the noise of his voice*—Or, as כִּרְנוּ קוֹלוֹ, *berogez kolo*, may properly be rendered, *his voice with trembling*. The thunder is called God's voice, because by it God speaks to the children of men to fear before him: *and the sound that goeth out of his mouth*—That is produced by his word or command. Poole, Henry, and divers other commentators, have thought it probable that, at this time, while Elihu was speaking, it thundered greatly, and that the tempest was begun wherewith God ushered in his speech, as it follows, chap. xxxviii. 1. And this, they suppose, might occasion Elihu's return to that subject, of which he had discoursed before. Bishop Patrick thus paraphrases this verse: "Hearken, I beseech you, seriously to the horrible

noise which comes out of some of those clouds, and it will astonish you also. The smallest murmurs of it are so dreadful, that it may be fitly stiled the voice of God calling men to stand in awe of him."

Verses 3-5. *He directeth it*—Namely, his voice, his thunder; *under the whole heaven*—It is heard far and near, for he darts it through the whole region of the air: *and his lightning, &c.*—Preceded by terrible, and often most destructive flashes of lightning, which shoot from one end of heaven to the other. *After it a voice roareth*—After the lightning follow awful claps of thunder, more tremendous than the roarings of a lion; *and he will not stay them*—They grow louder and louder, till they conclude in a violent tempest of rain or hail. *God thundereth marvellously*—With a wonderful and terrible noise, and so as to produce, by the accompanying lightning, many wonderful effects, as the breaking down of great and strong trees, or buildings, and the killing of men and beasts in an instantaneous and awful manner. *Great things doeth he*—Even in the course of nature, and in the visible parts of the creation. *Which we cannot comprehend*—Which all men see, but of which few or none can give the true and satisfactory reasons. And therefore it is not strange if the secret and deep counsels of divine providence be out of our reach. And it would argue great pride and arrogancy in us if we should take upon us to censure them, because we do not understand them.

Verses 6-8. *He saith to the snow, Be thou on the earth*—By his powerful will the snow is formed in the air, and falls upon the earth where and when he

A. M. 2484. 7 He sealeth up the hand of every
B. C. 1520. man; ^d that all men may know his
work.

8 Then the beasts ^e go into dens, and remain
in their places.

9 ^f Out of the south cometh the whirlwind:
and cold out of the ^g north.

10 ^h By the breath of God frost is given: and
the breadth of the waters is straitened.

11 Also by watering he wearieth the thick

^d Psa. cix. 27.—^e Psa. civ. 22.—^f Heb. *Out of the chamber.*
^g Heb. *scattering winds.*—^h Chap. xxxviii. 29; Psa. cxlviii. 17.
ⁱ Heb. *the cloud of his light.*—^j Psa. cxlviii. 8.

sees fit. *And the great rain of his strength*—Those storms of rain which come with great force and irresistible violence. *He sealeth up the hand of every man*—By these great snows and rains he drives men out of the fields, and seals or binds up their hands from their work, confining them to, and, in a manner, shutting them up in their houses. Or, ביד, *bejad*, by his hand, or power, (that is, by those powerful works of his hands here mentioned,) *he sealeth, or shutteth up, or keepeth close, every man*, namely, in his house, as the wild beasts in their dens, verse 8. *That all men may know his work*—That men, being hindered from their own ordinary labour, and perfectly at leisure, may apply themselves to a serious consideration of these and other great and glorious works of God. *Then*—In great rains or deep snows; *the beasts go into dens*—For shelter and comfort, and are compelled to continue therein.

Verses 9, 10. *Out of the south*—Hebrew, מן החרר, *min ha-chered*: εκ ταμειων: *de promptuariis, out of the store-houses*, LXX.; *ab interioribus, from the inner chambers*, Vulgate Latin. The same with *the chambers of the south*, chap. ix. 9. Or the southern part of the world, so called, because in a great part it was unknown to those of the northern hemisphere, in which Job and his friends lived. *Cometh the whirlwind*—Violent and stormy winds; which, in those parts, most frequently came out of the south, whence they are called *whirlwinds of the south*, Zech. ix. 14; Isa. xxi. 1. *And cold out of the north*—That is, cold and freezing winds, which generally come from that quarter. "From one quarter of the heavens blow turbulent winds; and, from the opposite quarter, those cold blasts, which clear and purify the air again." *By the breath of God frost is given, &c.*—"By the like sharp blasts God sends the frost; and binds up the waters so fast that they cannot flow."—Bishop Patrick. Or, as the latter clause, ורחב כים בכיוצק, *verechab maim bemutzak*, may be rendered, *He swelleth the waters by the thaw.*

Verses 11, 12. *Also by watering*—The earth; by causing the clouds first to receive, and then to convey to distant parts, and afterward to pour forth, abundance of water; *he wearieth the thick clouds*—Alluding to men's being wearied with carrying burdens, travelling, and labour. By filling and bur-

cloud: he scattereth ⁷ his bright
cloud:

A. M. 2484.
B. C. 1520.

12 And it is turned round about by his counsels: that they may ⁸ do whatsoever he commandeth them upon the face of the world in the earth.

13 ^h He causeth it to come, whether for ⁹ correction, or ⁱ for his land, or ^k for mercy.

14 Hearken unto this, O Job: stand still, and ^l consider the wondrous works of God.

^h Exod. ix. 18, 23; 1 Sam. xii. 18; Ezra x. 9; Chap. xxxvi. 31.
ⁱ Heb. *a rod.*—^j Chap. xxxviii. 26.—^k 2 Sam. xxi. 10; 1 Kings xviii. 45.—^l Psa. cxi. 2.

dening them with much water, and making them go long journeys to water remote countries, and, at last, to spend and empty themselves there, he, as it were, wearies and fatigues them. *He scattereth his bright cloud*—As for the white and lightsome clouds, he scattereth and dissolveth them by the wind or sun. But here also the Hebrew will easily admit a different translation. If we consider כרי, *be-ri*, here rendered by *watering*, as being one word, derived from *barah*, signifying *serenity*, the meaning is, *Fair weather also disperseth the cloud; his sun scattereth the cloud abroad. It is turned round about*—The cloud, now mentioned, is carried about to this or that place; *by his counsels*—Not by chance, (though nothing seems more casual than the motions of the clouds,) but by his order and governance. *That they may do whatsoever he commandeth them*—Either be dispersed and pass away without effect, to the disappointment of the husbandman's hopes, or be dissolved in sweet and fertilizing showers.

Verse 13. *Whether for correction*—Hebrew, לשבת, *im leshebet*, *whether for a rod*, to scourge or correct men by immoderate showers. The word, however, also means, *a tribe*, for a certain portion of land, which God intends particularly to favour or punish, in that way. *Or for his land*—Hebrew, לארצו, *le-artzo*, *for his earth*; the whole earth, which is said to be the Lord's, Psa. xxiv. 1, and l. 12; and so this may denote a general judgment by excessive rains inflicted upon the whole earth, and all its inhabitants, namely, the universal deluge, which came, in a great measure, out of the clouds, and was, in a manner, then fresh in the memories of men. And thus these first two members of the sentence speak of correction, and the last of relief and comfort. *Or for mercy*—For the benefit of mankind, by cooling and cleansing the air, and refreshing and improving all the fruits of the earth. "It seems not improbable to me," says Bishop Sherlock, "that these reflections arose from the methods made use of by providence (not worn out of memory in the time of the writer of this book) in punishing the old world, in consequence of the curse laid upon the ground. Such methods they are by which the ground may, at any time, be cursed, and the toil and labour of men increased to what degree God thinks fit."

Verses 14, 15. *Hearken unto this, O Job, &c.*—Listen diligently unto these things; do not dispute

A. M. 2484. 15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 ^m Dost thou know the balancings of the clouds, the wondrous works of ^a him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him ^o spread out the sky, *which is* strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man

^m Chap. xxxvi. 29.—^a Chap. xxxvi. 4.—^o Gen. i. 6; Isa. xlv. 24.—^o Heb. *Gold*.

any more with God, but silently consider these his wonderful works, and think, if there be so much matter of wonder in the most obvious works of God, how wonderful must his secret counsels be. *Dost thou know when God disposed them?*—The things before mentioned, the clouds, rain, snow, and other meteors? Did God acquaint thee with his counsels in the producing and ordering of them? *And caused the light of his cloud to shine*—Probably the rainbow, seated in a cloud, which may well be called God's cloud, because therein God puts *his bow*, Gen. ix. 13.

Verses 16, 17. *Dost thou know the balancings of the clouds?*—How God doth, as it were, weigh the clouds in balances; so that, although they are full of water, and heavy, yet they are by his power suspended in the thin air, and kept from falling down upon us in spouts and floods, as sometimes they have done, and generally would do, if not governed by a higher Providence. *The works of him who is perfect in knowledge*—These are effects and evidences of his infinite power and knowledge. *How thy garments are warm*—How and why thy garments keep thee warm; or whence it comes, that the air grows mild when the south wind blows.

Verses 18, 19. *Hast thou, with him, spread out the sky*—Wast thou his assistant in spreading out the sky, like a canopy, over the earth? *Which is strong*—Which, though it be very thin and transparent, yet is also firm, and compact, and steadfast. *As a molten looking-glass*—Made of brass and steel, as the manner then was. Smooth and polished, without the least flaw. In this, as in a glass, we may behold the *glory of God*, and the wisdom of his *handi-work*. *Teach us*—If thou canst; *what we shall say unto him*—Of these his wonderful works, or of his divine counsels and ways. *For we cannot order our speech*—We know neither with what words or matter, nor in what manner, to maintain discourse with him, or plead against him. *By reason of darkness*—Both because of the darkness of the matter, God's counsels and ways being a great depth, and far out of our reach; and because of the darkness, or blindness, of our minds.

Verse 20. *Shall it be told him that I speak?*—

speaking, surely he shall be swallowed up. A. M. 2484. B. C. 1520.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 ^o Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, ^p we cannot find him out: ^q *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore ^r fear him: he respecteth not any *that are* ^s wise of heart.

^p 1 Tim. vi. 16.—^q Chap. xxvi. 5.—^r Matt. x. 28.—^s Matt. xi. 25; 1 Cor. i. 26.

Does he need to be informed of any thing? Is any thing that I have said of him worth his hearing? Will any one report it to him? Will any man dare to approach him? But the Hebrew, אָדַבְּרָה, *adabber*, should rather be rendered, *I should*, or *I will*, *speaking*. Shall I send, or who dare carry, a challenge from me to God, or a message that I am ready and desirous to debate with him concerning his proceedings? This, indeed, thou hast done, in effect, but far be such presumption from me. *If a man speak*—If a man should be so bold and venturesome as to enter the lists with God, *surely he shall be swallowed up*—With the sense of his infinite majesty and spotless purity.

Verse 21. *And now*—Or, *for* now, as the particle *vau*, is often rendered; the following words containing a reason of those which precede; *men see not the bright light*, &c.—Men are not able to look upon the brightness of the sun when it shines in the heavens, after the winds have swept away the clouds which before obscured the clear sky. And therefore it is not strange if we cannot see God, or discern his counsels and ways.

Verses 22–24. *Fair weather cometh out of the north*—From the northern winds, which scatter the clouds and clear the sky. Elihu concludes with some short, but great sayings, concerning the glory of God. He speaks abruptly and in haste, because, it should seem, he perceived God was approaching, and presumed he was about to take the work into his own hands. *With God is terrible majesty*—Those glorious works of his, which I have described, are testimonies of that great and terrible majesty which is in him; which should cause us to fear and adore him, and not to behave ourselves so irreverently and insolently toward him as Job hath done. *We cannot find him out*—Namely, to perfection, as it is expressed Job xi. 7. We cannot comprehend him; his power, wisdom, justice, and his counsels proceeding from them, are past our finding out. *He is excellent in power*—Therefore as he doth not need any unrighteous action to advance himself, so he cannot do any, because all such things are acts and evidences of weakness. *And in judgment*—In the just administration of judgment, he never did

nor can exercise that power unjustly, as Job seemed to insinuate. *And in plenty of justice*—In great and perfect justice, such as no man can justly reproach. *He will not afflict*—Namely, without just cause, or above measure. *He doth not afflict willingly*, or from his heart, Lam. iii. 33. He takes no pleasure in doing it. It is his work, indeed, but a *strange work*, as Isaiah elegantly terms it, chap. xxviii. 21. *Men do therefore fear him*—Hebrew, לכו, *lachen*, for this cause, namely, because of God's infinite and excellent perfections, and especially those mentioned in the foregoing verse, *men do*, or *should*, *fear*, or *reverence him*, and humbly submit to him, and not presume to quarrel or dispute with him. *He respecteth not*—Hebrew, לא יראה, *lo jireh*, *he doth not*, or *will not*, *behold*, namely, with respect or approbation; *any that are wise of heart*—That is, such as are wise in their own eyes, that lean to their own understanding, and despise other men in comparison of themselves, and reject their counsels; or, that are so puffed up with the opinion of their own wisdom, that they dare contend with their Maker, and presume to censure his counsels and actions: which he hereby intimates to be Job's fault, and to be the true reason why God did not respect nor regard him, nor his prayers and tears, as Job complained. And so this is also a tacit advice and exhortation to Job to be humble and little in his own eyes, if ever he expected any favour from God.

Thus Elihu, having set forth God's omnipotence in the strongest colours he was able, concludes with

an observation very applicable to the subject of dispute before them. "As this speaker," says Dr. Dodd, "performs the part of a moderator, he seems to have observed the errors on both sides, and to have hit upon the point where the controversy ought to rest, namely, the unsearchable depth of the divine wisdom; with a persuasion that God, who is acknowledged on all hands to be infinitely powerful and just, will certainly find a way to clear up all the irregularities, as they now appear to us, in the methods of his providence, and bring this intricate and perplexed scene, at last, to a beautiful and regular close. The great fault of the speech seems to be this; that he bears too hard upon Job; and his reproofs, though there were some grounds for them, are nevertheless too harsh and severe. Nay, where he endeavours to repeat what Job had said, he gives it, for the most part, a wrong turn, or sets it in some very disadvantageous light. The silence of this good man, therefore, during this long speech of Elihu, may be considered as none of the least instances of his patience; but as he was convinced that one part of the charge brought against him was but too true, namely, that he had been now and then too hasty and intemperate in his expressions, he was resolved not to increase the fault by entering anew into the controversy; but by his silence and attention here, and suffering his passions to subside, he was the better prepared to receive the following speech from Jehovah with that profound humility, and that absolute submission, which became him."

CHAPTER XXXVIII.

God begins with an awakening challenge, 1-3. Proceeds to several proofs of Job's inability to contend with him, because of his ignorance and weakness: for he knew nothing of the founding of the earth, 4-7; the limiting of the sea, 8-11; of the morning light, 12-15; the recesses of the sea and earth, 16-21; of the treasures in the clouds, 22-27. He could do nothing toward the making of his own soul, the producing of rain, frost, lightning, or the directing of the stars and their influences, 28-38. He could not provide for the lions or the ravens, 39-41. How then should he direct God's secret counsels? Here God takes up the argument begun by Elihu, and prosecutes it in inimitable words, exceeding his, and all other men's, in the loftiness of the style, as much as thunder does a whisper.

A. M. 2484. **THEN** the LORD answered Job
B. C. 1520. ^a out of the whirlwind, and said,

^a Exod. xix. 16, 18; 1 Kings xix. 11; Ezek. i. 4; Nah. i. 3.

NOTES ON CHAPTER XXXVIII.

Verse 1. *Then the Lord answered Job*—No sooner had Elihu uttered the words last mentioned, but there was a sensible token of the presence of that dreadful majesty of God among them, spoken of verse 22, and Jehovah began to debate the matter with Job, as he had desired; *out of the whirlwind*—Out of a dark and thick cloud, from which he sent a terrible and tempestuous wind, as the harbinger of his presence. The LXX. render the clause, *δια λαιλαπος και νεφου*, *perturbinem et nubes*, *by a tempest and clouds*. It is true, the Chaldee paraphrast, by the addition of a word, has given a very different exposition of this text, thus: *Then the Lord an-*

2 ^b Who is this that darkeneth counsel by ^c words without knowledge? A. M. 2484.
B. C. 1520.

^b Chap. xxxiv. 35; xlii. 3.—^c 1 Tim. i. 7.

swered Job out of the whirlwind of grief; taking the word סערה, *segnarah*, rendered *whirlwind*, not in a literal, but in a metaphorical sense: as if the meaning were only this: that amidst the tumult of Job's sorrows, God suggested to him the following thoughts, to bring him to a sense of his condition. The matter is viewed in nearly the same light by a late writer in a periodical work, styled *The Classical Journal*, who contends that this Hebrew word properly means *trouble*, and may be rendered *whirlwind* only when it is applied to the elements, denoting the troubled state of the atmosphere; but when it has reference to man, it can have no such signification. In answer to this it must be observed,

A. M. 2484. 3 ^d Gird up now thy loins like a
B. C. 1520. man; for I will demand of thee, and
¹ answer thou me.

4 • Where wast thou when I laid the founda-
tions of the earth? declare, ² if thou hast under-
standing.

5 Who hath laid the measures thereof, if

⁴ Chap. xl. 7.—¹ Heb. *make me know*.—² Psa. civ. 5; Prov.
viii. 29; xxx. 4.

that many passages occur in the Old Testament, in which the word evidently means, and is rightly translated, *whirlwind*, or *tempest*, as that writer himself acknowledges; but probably not one can be found, at least he has not produced one, in which, as a noun, it means merely *trouble*, nor can it with propriety be so translated here, on account of the preposition מִן, *min*, which properly means *a, ab, de, e, ex, from, or out of*, and not *because of*, as he proposes rendering it: for surely it would be improper to read the passage, "The Lord answered Job out of his trouble, &c." Accordingly the generality of expositors agree to understand it of a sensible and miraculous interposition of the Deity appearing in a cloud, the symbol of his presence, not to dispute, but absolutely to decide the controversy. God appeared and spoke to him in this manner, says Poole, 1st, Because this was his usual method of manifesting himself in those times, and declaring his will, as we see Exod. xix. 13; Num. ix. 15; 1 Kings xix. 11; Ezek. i. 4; 2d, To awaken Job and his friends to a more serious and reverent attention to his words; 3d, To testify his displeasure both against Job and them; and, lastly, that all of them might be more deeply and thoroughly humbled, and prepared to receive and retain the instructions which God was about to give them. "There arose," says Bishop Patrick, "an unusual cloud, after the manner of God's appearing in those days, and a voice came out of it, as loud as a tempest, which called to Job." "Nothing can be conceived more awful than this appearance of Jehovah; nothing more sublime than the manner in which this speech is introduced. Thunders, lightnings, and a whirlwind announce his approach: all creation trembles at his presence: at the blaze of his all-piercing eye every disguise falls off; the stateliness of human pride, the vanity of human knowledge, sink into their original nothing. The man of understanding, the men of age and experience; he who desired nothing more than to argue the point with God; he that would maintain his ways to his face; confounded and struck dumb at his presence, is ready to drop into dissolution, and repents in dust and ashes." See Heath.

Verse 2. *Who is this, &c.*—What and where is he that presumes to talk at this rate? *That darkeneth counsel by words without knowledge?*—Words proceeding from ignorance, mistake, and want of consideration. Who is this that disparages my counsels, and darkens the wisdom of my dispensations with his ignorant discourses about them? This language becomes not a creature, much less a professor

thou knowest? or who hath stretched
the line upon it? A. M. 2484.
B. C. 1520.

6 Whereupon are the ³ foundations thereof
⁴ fastened? or who laid the corner-stone there-
of,

7 When the morning stars sang together, and
all ¹ the sons of God shouted for joy?

³ Heb. *if thou knowest understanding*.—³ Heb. *sockets*.—⁴ Heb.
made to stink.—¹ Chap. i. 6.

of the true religion. The person here intended is not Elihu, who spoke last, but Job, who had spoken most, as is manifest from the former verse, in which it is said, *The Lord answered Job*; and from chap. xlii. 3, where Job takes the following reproof to himself, as also from the following discourse, wherein God convinces Job by divers of the same kind of arguments which Elihu had used against him. With a single question God shows the absolute emptiness of human abilities, strikes Job to the heart, and puts an end to the dispute.

Verse 3. *Gird up now thy loins*—If thou hast the courage to argue the case with me, as thou hast often desired, make thyself ready for the debate. *For I will demand of thee*—Hebrew, אֶשְׁאַלְךָ, *eshlecha, I will ask thee questions*; which he does in the following verses; and *answer thou me*—הוֹדִיעֵנִי, *hodig-neeni, make me know, or, inform me*, concerning the things about which I inquire of thee. Give answers to my questions.

Verses 4, 5. *Where wast thou when I laid the foundations of the earth?*—When I settled it as firm upon its own centre as if it had been built upon the surest foundations? Then thou wast nowhere; thou hadst no being: thou art but of yesterday; and dost thou presume to judge of my eternal counsels? I made the world without thy help, and therefore can govern it without thy advice or direction. *Declare who hath laid the measures thereof*—Who hath prescribed how long, and broad, and deep it should be? *Or who hath stretched the line upon it?*—The measuring-line, to regulate all its dimensions, so that it might be as beautiful as useful; *if thou knowest*—But if thou art ignorant of these manifest and visible works, do not pretend to the exact knowledge of my mysterious providences.

Verses 6, 7. *Whereupon are the foundations thereof fastened?*—This strong and durable building hath no foundations but God's power, which hath marvellously established it upon itself. *Who laid the corner-stone?*—By which the several walls are joined and fastened together, and in which, next to the foundations, the stability of a building consists. The sense is, Who was it that built this goodly fabric, and established it so firmly that it cannot be moved. *When the morning stars sang together*—When, in the morning of time, the blessed angels, the firstborn of the Father of lights, fitly called morning stars, because of their excellent lustre and glory, joined in praising God together for his glorious works, strangely rising up to their view from non-existence, by the infinite wisdom and power of

A. M. 2484. 8 Or *who* shut up the sea with
B. C. 1520. doors, when it brake forth, *as if* it
had issued out of the womb?

9 When I made the cloud the garment thereof,
and thick darkness a swaddling-band for it,

10 And ⁶brake ^h up for it my decreed *place*,
and set bars and doors,

11 And said, Hitherto shalt thou come, but no
further: and here shall ⁶thy proud waves ⁱ be
stayed?

⁶ Gen. i. 9; Psa. xxxiii. 7; civ. 9; Prov. viii. 29; Jer. v. 22.
^h Or, *established my decree upon it.*—^h Chap. xxvi. 10.—ⁱ Heb.
the pride of thy waves.

their omnipotent Maker. "It is observable from many passages in the prophets, that the angels are spoken of under the metaphor of *stars*. See particularly Isa. xiv. 12, 14. The beauty and propriety of these allusions of the prophets will appear with greater lustre, when it is considered that the hosts of heaven were the objects of heathen idolatry: both the visible and invisible host; as well the angels as the lights of heaven; for the superstition seems to have been originally the same, as the worship of the heavenly bodies terminated in the worship of those angels or intelligences who were believed to animate or conduct them; and hence we see a reason why the angels are called *stars* and *morning stars* in Scripture."—Peters. *And the sons of God*—The angels, as before, called the *sons of God*, because they had their whole being from him, and because they bear his divine and glorious image; *shouted for joy*—On the appearance of the new-made world, in the creation of which they saw new displays of their heavenly Father's wisdom, power, and goodness, and learned to know more of his infinite perfections than they had known before, and, of consequence, to love and praise him with greater fervency and delight.

Verses 8-10. *Who shut up the sea with doors?*—Who was it that set bounds to the vast and raging ocean, and shut it up, as it were, with doors within its proper place, that it might not overflow the earth? *When it brake forth, &c.*—From the womb or bowels of the earth, within which the waters were for the most part contained, and out of which they were by God's command brought forth into the channel which God had appointed for them. *When I made the cloud the garment thereof*—When I covered it with vapours and clouds which rise out of the sea, and hover above it, and cover it like a garment. *And thick darkness*—Black and dark clouds; *a swaddling-band for it*—Having compared the sea to a new-born infant, he continues the metaphor, and makes the clouds as swaddling-bands, to keep it within its bounds; though indeed neither clouds, nor air, nor sands, nor shores, can bound the sea, but God alone. *And brake up for it my decreed place*—Made those hollow places in the earth, which might serve for a cradle to receive and hold this great and goodly infant when it came out of the womb. *And set bars and doors*—Fixed

12 Hast thou ^kcommanded the morn- A. M. 2484.
ing since thy days; *and* caused the B. C. 1520.
day-spring to know his place;

13 That it might take hold of the ⁷ends of
the earth, that ^lthe wicked might be shaken
out of it?

14 It is turned as clay to the seal; and they
stand as a garment.

15 And from the wicked their ^mlight is with-
holden, and ⁿthe high arm shall be broken.

^k Psalm lxxxix. 9; xciii. 4.—^l Psalm lxxiv. 16; cxlviii. 5.
⁷ Heb. *wings.*—^l Psa. civ. 35.—^m Chap. xviii. 5.—ⁿ Psalm
x. 15.

its bounds as strongly as if they were fortified with bars and doors.

Verses 12, 13. *Hast thou commanded the morning?*—That is, the morning light, or the sun, which is the cause of it. Didst thou create the sun, and appoint the order and succession of day and night. *Since thy days*—Since thou wast born: this work was done long before thou wast born. *And caused the day-spring to know its place*—To observe the punctual time when, and the point of the heavens where it should arise; which varies every day. *That it might take hold of the ends of the earth*—That this morning light should in a moment spread itself from one end of the hemisphere to the other. *That the wicked might be shaken out of it*—From the face of the earth. And this effect the morning light hath upon the wicked, because it discovers them, whereas darkness hides them; and because it brings them to condign punishment, the morning being the usual time for executing judgment.

Verse 14. *It is turned as clay to the seal*—As the seal makes a beautiful impression upon the clay, which, in itself, hath no form or comeliness; so the earth, which in the darkness of the night lies like a confused heap, without either form or beauty, has quite a new face put upon it by the return of the morning light, and appears in excellent order and glory. *And they stand as a garment*—That is, the twilight and morning stand, as it were, dressed in a beautiful and magnificent garment. Or the meaning is, that the men and things of the earth, whether natural, as living creatures, herbs, and trees; or artificial, as houses or other buildings, present themselves to our view, as if covered and adorned with elegant and beautiful clothing.

Verse 15. *And, or, rather, but, from the wicked their light is withholden*—The earth, and the men and the things in it, have the comfort and benefit of the light, but so have not the wicked; they enjoy not its beautiful approach; either, because they shun it, and choose darkness rather than light, their deeds being evil; or, by the judgment of God, or of the magistrate, by whom they are shut out through imprisonment, or cut off by capital punishment, from the light of the living. *And the high arm shall be broken*—Their great strength, which they used tyrannically to the oppression and crushing of others.

A. M. 2484. 16 Hast thou ^o entered into the
B. C. 1520. springs of the sea? or hast thou walk-
ed in the search of the depth?

17 Have ^p the gates of death been opened
unto thee? or hast thou seen the doors of the
shadow of death?

18 Hast thou perceived the breadth of the
earth? declare if thou knowest it all.

^o Psa. lxxvii. 19.

Verse 16. *Hast thou entered into the springs of the sea*—Hebrew, נַכְכִּי נִבְּחֵי יָם, *nibchee jam, Fletus, qui, ex maris profunditatibus currunt, ut lacrymæ ex oculis.* Schindler: *the springs which flow from the depths of the sea, as tears from men's eyes*: the several sources from which the waters of the sea proceed. Heath renders it, *Hast thou been at the sources of the sea?* and the next clause he translates, *Hast thou traversed the depth of the abyss?* Hast thou found out the utmost depth of the sea; which, in divers places, could never be reached by the wisest mariner? And how then canst thou fathom the depths of my counsels?

Verse 17. *Have the gates of death been opened unto thee?*—Hath the earth opened all her dark caverns to thee? Or, hast thou ever gone down to the centre, or into the depths and bowels of that earth in which the generality of men are buried? Hast thou looked into שְׁאוֹל, *sheol, or hades, the intermediate state, the region of departed spirits?* And dost thou know how the souls of men are disposed of after death, and what are their various states and conditions? Or, hast thou observed and marked the several ways leading to, and introducing death? Death is a grand secret. 1st, We know not beforehand when, and how, and by what means we or others shall be brought to death; by what road we must go the way whence we shall not return; what disease or disaster will be the door to let us into the house appointed for all living; *man knows not his time.* 2d, We cannot describe what death is, how the knot is untied between body and soul, nor how the spirit of a man leaves the tenement of clay, and goes

“To be, we know not what, and live, we know not how.”

Thus Mr. Norris, who adds:

“When life's close knot, by writ from destiny,
Disease shall cut or age untie;
When after some delays, some dying strife,
The soul stands shivering on the ridge of life;
With what a dreadful curiosity
Does she launch out into the sea of vast eternity!”

Let us make it sure that the gates of heaven shall be opened to us on the other side death, and then we need not fear the opening of the gates of death to receive us, though it is a way we are to go but once. 3d, We have no correspondence at all with separate souls, nor any acquaintance with their state. It is an unknown, undiscovered region, to which they are removed. We can neither hear from them, nor send to them. While we are here, in a world of *sense* we speak of the world of spirits as blind

19 Where *is* the way *where* light
dwelleth? and *as for* darkness, where
is the place thereof,

20 That thou shouldest take it ^o to the bound
thereof, and that thou shouldest know the paths
to the house thereof?

21 Knowest thou *it*, because thou wast then
born? or *because* the number of thy days *is* great?

^p Psa. ix. 13.—^o Or, *at.*

men do of colours; and when we remove thither, shall be amazed to find how much we were mistaken.

Verse 18. *Hast thou perceived the breadth of the earth?*—Nay, dost thou so much as understand the extent and all the parts of the earth, and the state and quality of all countries, and of the men and things in them? *Declare, if thou knowest it all*—Give me an answer to these questions, which it is far more easy to do than to answer many other questions which I could put to thee about my secret counsels, and providences, and my reasons for dealing with thee as I do.

Verse 19. *Where is the way*—Or, rather, the *place*, as the next clause explains it; and, as the Hebrew דֶּרֶךְ, *derech*, will bear, *where light dwelleth*—That is, hath its constant and settled abode. Whither goes the sun when he departs from this hemisphere? Where are the tabernacle and the chamber in which he is supposed to rest? And seeing there was a time when there was nothing but gross darkness upon the face of the earth, what way came light into the world? Which was the place where light dwelt at that time, and whence was it fetched? And whence came that orderly constitution and constant succession of light and darkness? Was this thy work? Or wast thou privy to it, or a counsellor, or assistant in it?

Verse 20. *That thou shouldest take it*—That is, *bring, or lead it*, namely, principally the light, and secondarily the darkness, as the consequent of it; *to the bound thereof?*—That is, through its whole course, from the place of its abode, whence it is supposed to come, to the end of the journey which it is to go. Didst thou direct or guide the light, or the sun, that it should at first take, and afterward constantly continue in that course which now it holds; that it should go from east to west, and rise, sometimes in one point or part of heaven, and sometimes in another; and that its day's journey should be longer in one season of the year and shorter in another? This regular and excellent course must needs be the effect of great wisdom. And whose wisdom was it? Thine or mine? *And that thou shouldest know*—Namely, practically so as to direct or lead it in the manner now expressed, *the paths to the house thereof?*—Where thou mayest find it, and whence thou mayest fetch it.

Verse 21. *Knowest thou it, because thou wast then born?*—An ironical question. If thou pretendest that thou knowest these things, how camest thou by this knowledge? Was it because thou didst then exist in the full and perfect use of thy faculties, and

A. M. 2484. B. C. 1520. 22 Hast thou entered into ^a the treasures of the snow? or hast thou seen the treasures of the hail,

23 ^a Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who ^a hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;

^a Psa. cxxxv. 7.—^r Exod. ix. 18; Josh. x. 11; Isa. xxx. 30; Ezek. xiii. 11, 13; Rev. xvi. 21.

thereby hadst the opportunity of inspecting my works, and of seeing whence the light came? Or, because thou hast gained this knowledge by long experience, as having lived ever since the creation of the world until this time? Whereas, in truth, thou art but of yesterday, and knowest, comparatively, *nothing*, chap. viii. 9.

Verses 22, 23. *Hast thou entered into the treasures of snow?*—Dost thou know where I have laid up those vast quantities of snow and hail which I draw forth when I see fit? Dost thou know the causes of them, and the way to produce them? But if thou art unacquainted with these treasures, it is intolerable presumption in thee to pretend that thou knowest those treasures of wisdom which lie hid in my own breast. *Which I have reserved*—That is, which snow, and especially which hail, I have prepared, *against the time of trouble*—When I intend to bring trouble or calamity upon any country or people, for the punishment of their sins, or for their trial. Or, as the Hebrew לִגְנֶת־צָר, *legneth tzar*, may be properly rendered, *against the time of the enemy*; that is, when I intend to punish mine or my people's enemies, and to fight against them with these weapons. *Against the day of battle and war*—“Though the expression here is general, and means only that the Almighty reserves these powers in nature as the instruments of destruction for wicked men; yet particular cases may well be referred to, as explanatory hereof. See, therefore, Exodus ix. 23, and Josh. x. 11. Respecting the *treasures of snow and hail*, the philosophical reader will find great satisfaction by referring to Scheuchzer on the place.”—Dodd.

Verse 24. *By what way is the light parted*—Or dispersed, or distributed, namely, in the air, or upon the face of the earth. This is variously distributed in the world, shining in one place and time, when it doth not shine in another, or for a longer time, or with greater brightness and power than it doth in another; all which are the effects of God's infinite wisdom and power, and such as were out of Job's reach to understand. *Which scattereth the east wind*—Which light scattereth, or raises the east wind, and causes it to blow hither and thither upon the earth? For as the sun is called by the poets, *the father of the winds*, because he rarefies the atmosphere by his heat, or condenses it by drawing up and loading it with vapours, and thereby destroys the equilibrium of it, which produces winds; so, in particular, the

26 To cause it to rain on the earth, ^a *where* no man is; on the wilderness, ^a *wherein there is* no man;

27 ^a To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 ^a Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the ^a hoary frost of heaven, who hath gendered it?

^a Chap. xxviii. 26.—¹ Psa. cvii. 35.—² Jer. xiv. 22; Psalm cxlvii. 8.—³ Psa. cxlvii. 16.

east wind is often observed to rise together with the sun. But as there is no Hebrew for *which*, the words יַפֶּזְזֵם קְרִיִם, *japhetz kadim*, would, perhaps, be better translated, *By what way does the east wind scatter itself?* continuing the interrogation, and making this a distinct question. That is, whence do the winds come, and whither do they go? And how comes it to pass, that they blow in so many manners, and with such various and contrary effects?

Verse 25. *Who hath divided a water-course, &c.*—For the showers of rain, which come down orderly and gradually, as if they were conveyed in pipes or channels; which, without the care of God's providence, would fall confusedly, and overwhelm the earth. *Or a way for the lightning*—*For lightning and thunder?*—Who opened a passage for them out of the cloud in which they were imprisoned? And these are joined with the rain, because they are commonly accompanied with great showers of rain.

Verses 26, 27. *To cause it to rain, &c.*—That the clouds, being broken by lightning and thunder, might pour down rain. *On the wilderness wherein there is no man?*—Namely, no one to water those parts by art and industry, as is usual in cultivated and inhabited places. Which makes this work of Divine Providence more necessary, and more remarkable, as hereby provision is made for the relief of the wild beasts, and plants, and other fruits of those forsaken lands, which otherwise would perish with drought. *To satisfy the desolate and waste ground*—By raining not sparingly, but liberally and abundantly upon it. *To cause the bud of the tender herb to spring forth*—There being many excellent and useful herbs found in desert places, for the growth of which the rain is absolutely necessary. Thus, as God had before put such questions to Job as were proper to convince him of his ignorance; so he now puts such to him as were calculated to convince him of his impotence. As it was but little that he could know, and therefore he ought not to have arraigned the divine counsels, so it was but little he could do, and therefore he ought not to oppose the divine providence.

Verses 28–30. *Hath the rain a father?*—Is there any man that can beget or produce rain at his pleasure? No; this is my peculiar work. *The hoary frost, who hath gendered it?*—What man can either produce, or doth fully understand where or how it is generated? *The waters are hid as with a stone*—

A. M. 2484. 30 The waters are hid *as with* a stone,
B. C. 1520. and the face of the deep ⁹ is ⁷ frozen.

31 Canst thou bind the sweet influences of
¹⁰ Pleiades,¹¹ or loose the bands of ¹² Orion?

32 Canst thou bring forth ¹³ Mazzaroth in his
season? or canst thou ¹⁴ guide Arcturus with
his sons?

33 Knowest thou ^a the ordinances of heaven?
canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds,
that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may

⁹ Heb. is taken.—⁷ Chap. xxxvii. 10.—⁵ Chap. ix. 9; Amos v. 8.—¹⁰ Or, the seven stars.—¹¹ Heb. *Cimah*.—¹² Heb. *Cesil*.—¹³ Or, the twelve signs.—¹⁴ Heb. *guide them*.—¹⁵ Jer. xxxi. 35.

—That is, with ice as hard as a stone. *And the face of the deep is frozen*—Of the great sea, which is often called the *deep*, and which in some parts is frozen, so that its surface grows solid. The ice and the frost are very common things, and therefore do not appear to us remarkable; but considering what a mighty change is made by them in a little time, and how the waters of rivers, lakes, and oceans, are hid by them, as though a grave-stone were laid upon them, we may well ask, Out of whose womb came the ice? What created power could produce such a wonderful work?

Verse 31. *Canst thou bind the sweet influences of Pleiades?*—Generally understood of the seven stars, which, rising about the time of the vernal equinox, bring in the spring. Canst thou restrain or hinder their influences? *Or loose the bands of Orion?*—By which it binds up the air and earth, rising in November, and bringing in the winter, attended with storms of rain and hail, or frost and snow. See note on chap. ix. 9. Whatever be the meaning of the words rendered *Pleiades* and *Orion*, the sense of which is disputed among the learned; by the former, כִּימָה, *chimah*, we are to understand the sign which appears in the heavens at the spring of the year, and by the latter, כְּסִיל, *chesil*, the sign which presents itself when the season is cold and severe: and the plain interpretation of the passage is, Is it in thy power to hinder either the mild or the rigid seasons of the year from making their regular appearance? Both summer and winter will have their course; God indeed can change them when he pleases, can make the spring cold, and so *bind the influences of Pleiades* and the winter warm, and so *loose the bands of Orion*, but we cannot.

Verses 32, 33. *Canst thou bring forth Mazzaroth?*—Namely, into view? Canst thou make the stars in the southern signs arise and appear? *Or canst thou guide Arcturus?*—A northern constellation; *with his sons?*—The lesser stars which belong to it, which are placed round about it, and attend upon it as children upon their parents. *Knowest thou the ordinances of heaven?*—The laws which are firmly established concerning their order, motion, or rest, and their powerful influences upon this

go, and say unto thee, ¹⁵ Here we are?
A. M. 2484. B. C. 1520.

36 ^b Who hath put wisdom in the inward parts?
or who hath given understanding to the heart?

37 Who can number the clouds in wisdom?
or ¹⁶ who can stay the bottles of heaven,

38 ¹⁷ When the dust ¹⁸ groweth into hardness,
and the clods cleave fast together?

39 ^o Wilt thou hunt the prey for the lion? or
fill ¹⁹ the appetite of the young lions,

40 When they couch in *their* dens, and abide
in the covert to lie in wait?

¹⁵ Behold us.—¹⁶ Chap. xxxii. 8; Psa. li. 6; Eccles. ii. 26.
¹⁶ Heb. who can cause to lie down.—¹⁷ Or, When the dust is turned into mire.—¹⁸ Heb. is poured.—¹⁹ Psa. civ. 21; cxlv. 15.—²⁰ Heb. the life.

lower world. Didst thou give these laws? Or dost thou perfectly know them? *Canst thou set the dominion thereof in the earth?*—Canst thou manage and overrule their influences, that they shall bring such seasons and such weather as thou wouldest have?

Verses 34, 35. *Canst thou lift up thy voice to the clouds?*—Either thundering in them, or calling to them with a loud voice, and commanding them to rain. *That abundance of waters may cover thee?*—That is, may cover thy land, when it needs and requires rain. *Canst thou send lightnings that they may go?*—At thy pleasure, and upon thy errand? *and say, Here we are?*—Ready to do thy will, as servants to obey their master. “Nothing can be more elevated and sublime than this verse. How strong the image! How simple the expression! We read of winged lightnings in the heathen poets; but where do they live, and act, and speak, and wait for orders with impatience as here?” See Peters and Dodd.

Verse 36. *Who hath put wisdom in the inward parts?*—Namely, of a man; who gave thee that understanding which thou hast, and which thou now usest so arrogantly as to contend with me, and censure my dispensations? *Or who hath given understanding to the heart?*—Considered by the Hebrews as the seat of understanding, and commonly put for it in Scripture.

Verses 37, 38. *Who can number the clouds in wisdom?*—Who can wisely search, and exactly find out, the number of the clouds? which are indeed numberless, and filled with water as the next clause implies. *Or who can stay the bottles of heaven?*—Can prevent the rain from being poured upon the earth out of the clouds, in which it is kept as in bottles; *when the dust groweth into hardness*—When the earth grows very hard, in the time of a great drought; *and the clods cleave fast together*—Become close and compact. Or the condition of the earth may be intended presently after a fall of rain, when the ground, which in the time of drought was much of it dissolved into dust, is now, by the rain, cemented or united together.

Verses 39, 40. *Wilt thou hunt the prey for the lion?*—Is it by thy care and providence that the

A. M. 2484. 41 ^d Who provideth for the raven
B. C. 1520. his food? when his young ones cry

^d Psa. cxlvii.

lions, who live in desert places, are furnished with necessary provisions? This is justly mentioned as another wonderful work of God. *When they couch in their dens*—When, through age and infirmity, they cannot range abroad for prey as the young lions do, but lie still in their dens, as it were, expecting their food from God, from whom also they receive it. *And abide in the covert, to lie in wait*—Watching till some beast comes that way, which they may make their prey.

unto God, they wander for lack of A. M. 2484.
meat. B. C. 1520.

9; Matt. vi. 26.

Verse 41. *Who provideth for the raven his food?*—Having mentioned the noblest of brute creatures, he now mentions one of the most contemptible; to show the care of God's providence over all creatures, both great and small. Their young ones are so soon forsaken by their dams, that if God did not provide for them in a more than ordinary manner, they would be starved to death. And will He that provides for the young ravens fail to provide for his own children?

CHAPTER XXXIX.

The more fully to convince Job of his ignorance, God here discourses of the wild goats and hinds, 1-4; of the wild ass, 5-8; of the unicorn, 9-12; of the peacock and ostrich, 13-18; of the horse, 19-25; of the hawk and eagle, 26-30.

A. M. 2484. **KNOWEST** thou the time when
B. C. 1520. the wild goats of the rock bring
forth? or canst thou mark when ^a the hinds do
calve?

^a Psalm

NOTES ON CHAPTER XXXIX.

Verses 1, 2. *Knowest thou the time when the wild goats of the rock*—Which dwell in high and steep rocks, where no man can come; *bring forth?*—Which they do with great difficulty, as is implied, Psa. xxix. 9, and observed by naturalists, and in which they have no help save from God only. "Vain man, who wouldest so fain pry into my secrets! Didst thou ever climb the rocks to see the wild goats bring forth? Or hast thou assisted at the hard labour of the hinds, and helped to ease them of their burdens?" *Canst thou number the months that they fulfil, &c.*—"Dost thou know the moment of their conception? Or keepest an account when they will be delivered?"—Patrick. The questions here, as Bochart argues, do not relate to a mere idle and speculative knowledge of the particular time when the wild goats bring forth, or the hinds calve, and the months they fulfil, (which by common observation might easily be found out,) but to the various circumstances thereof, and that divine and providential oversight and care by which God not only knows all things, but directs and governs them. For this reason, he supposes that the LXX interpreters render the clause, *εφυλαξας δε ωδινας ελαφων, Hast thou observed, or guarded the bringing forth of the hinds?* Without the custody of God, (as he argues,) who preserves with the utmost care whatever he has once created, this kind of wild goats must quickly fail, amidst the numberless dangers to which they are exposed, both from hunters and from savage beasts; not to mention how often the dams themselves bring their young into the utmost peril. To

VOL. II.

(41)

2 Canst thou number the months A. M. 2484.
that they fulfil? or knowest thou the B. C. 1520.
time when they bring forth?

3 They bow themselves, they bring forth their

xxix. 9.

this he subjoins St. Chrysostom's observation, namely, how properly the word *εφυλαξας* is here applied, because the wild goat being always on the flight, in fear and agony, continually leaping and prancing about; why does it not produce mere abortions, instead of bringing any of its young to maturity? No other reason can be assigned than the wonderful providence of God, in the preservation of the dams and their young. We have also an account, in Bochart, from Aristotle, Pliny, &c., of the pregnant hinds' receiving great assistance in parturition from the herb *seselis*, to which they are directed by instinct, and the eating of which greatly forwards their delivery. To all which may be added what we read in Psa. xxix. 9, concerning *thunder*, or the *voice of the Lord*, which יהוה אילות, *jehohel, aijaloth*, (the very words in our text,) *maketh the hinds to calve*: that is, (as the same learned writer observes,) among the many wonderful effects of thunder this is one, that those wild beasts, which with difficulty bring forth their young at other times, upon the hearing of it are immediately delivered; the terror they are thereby thrown into being so great as to have a strong effect on those parts which have need to be relaxed. See Chap-pelow.

Verse 3. *They bow themselves*—Being taught by a divine instinct to put themselves into such a posture as may be most fit for their safe and easy bringing forth. *They bring forth their young ones*—Hebrew, תפלתנה, *tephallachnah*, *dissecant, dis-cindunt, scilicet matricem, aut ventrem ad pullos edendos*.—Buxtorf. *They tear, or rend, themselves*

641

2

A. M. 2484. young ones, they cast out their sor-
B. C. 1520. rows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 ^b Whose house I have made the wilderness, and the ¹ barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying ² of the driver.

^b Chap. xxiv. 5; Jer. ii. 24; Hosea viii. 9.—¹ Hebrew, *salt places*.

asunder to bring forth their young. The word is used, Prov. vii. 23, of a *dart striking through and dividing the liver*, and may here be considered as signifying, that the wild goats and hinds bring forth their young with as much pain as if a dart pierced them through. *They cast out their sorrows—Partus suos, their births*; LXX., *ᾠδῖνας αὐτῶν, the pains, or sorrows*, of bringing forth; that is, their young ones and their sorrows together.

Verse 4. *Their young ones are in good liking*—Notwithstanding their great weakness caused by their hard entrance into the world. *They grow up with corn*—As *with corn*; that is, as if they were fed with corn. *They go forth and return not*—Finding sufficient provisions abroad by the care of God's providence.

Verse 5. *Who hath sent out the wild ass free?*—Who hath given him this disposition, that he loves freedom, and hates that subjection which other creatures quietly endure. Compare chap. xi. 12; Hos. viii. 9; in which, and other places of Scripture, the wild ass is described as delighting in the wilderness; perverse and obstinate in his behaviour; running with great swiftness whither his lust, hunger, thirst, or other desires draw him. *Who hath loosed the bands of the wild ass?*—That is, who keeps him from receiving the bands, and submitting to the service of man? Who hath made him so untractable and unmanageable? Which is the more strange because home-bred asses are so tame and tractable. The word עֵיִר, *gnarod*, here translated *wild ass*, is not the same with that used in the former clause, which is פֶּרֶה, *pere*; and Rabbi Levi makes this difference between them, that the former means an animal found in the wilderness, which eateth herbs, and the latter, *asinus agri vel sylvestris*, the ass which frequents the cultivated grounds and woods, and is supported by their produce. Bochart, however, thinks they ought not to be distinguished, and that one and the same animal is meant in both places.

Verses 6-8. *Whose house I have made the wilderness*—Which uses and loves to dwell in desert lands; and *the barren land his dwellings*—Called barren, not simply, for then he must be starved there, but comparatively uncultivated, and therefore, in a great measure, unfruitful. *He scorneth*—Hebrew,

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the ^c unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring

^a Heb. of the *exacter*, Chap. iii. 18.—^c Num. xxiii. 22; Deut. xxxiii. 17.

קֶשֶׁךְ, *jischak*, he laugheth at the multitude of the city—He mentions the city, rather than the country, because there is the greatest multitude of people to pursue, overtake, and subject him. The meaning is, He fears them not when they pursue him, because he is swift and can easily escape them. Or, he values them not, nor any provisions which he might have from them, but prefers a vagrant, solitary life in the wilderness before any thing they can offer him. Or he disdains to submit himself to them, and resolutely maintains his own freedom. *Neither regardeth he the crying of the driver*—Hebrew, שֹׁנֵה, *noges*, the *task-master*, or *exacter* of labour, that is, he will not be brought to receive his yoke, nor to do his drudgery, nor to answer to his cries or commands, as tame asses are compelled to do. *The range of the mountains*—יְתוּר הַרִים, *jethur harim*, *excellētissimum montium*, what is most excellent in the mountains; or, as the word may signify, *That which he searcheth out, or findeth in the mountains*. He prefers that mean provision and hardship, with his freedom, before the fattest pastures with servitude.

Verse 9. *Will the unicorn be willing to serve thee*—Canst thou tame him, and bring him into subjection to thy command? Or, *abide by thy crib?*—Will he suffer himself to be tied, or confined there all night, and kept for the work of the next day as the oxen are? Surely not. It is much disputed among the learned, whether this *reem*, which is the Hebrew name of the animal here spoken of, be the rhinoceros, or a certain kind of wild goat, called *orix*, or a kind of wild bull, which seems most probable, both from the description of it here and elsewhere in Scripture. Schultens inclines to this opinion, thinking it to be the Arabian buffalo of the bull species, but absolutely untameable, and which the Arabians frequently hunt. See the note on Num. xxiii. 22.

Verses 10, 11. *Canst thou bind the unicorn in the furrow?*—That is, in thy furrowed field, or to or for the furrow? that is, to make furrows, or to plough, for which work cattle are usually bound together, that they may be directed by the husbandmen, and may make right furrows. *Will he harrow the valleys*—The low grounds; *after thee?*—Under thy conduct, following thee step by step? *Will thou trust him*—Namely, for the doing of these works;

A. M. 2484. home thy seed, and gather it into thy
B. C. 1520. barn?

13 Gavest thou the goodly wings unto the peacocks? or ³ wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush

³ Or, the feathers of the stork and ostrich.

because his strength is great?—Because he is very able to do them. Wilt thou, by thy power, make him willing, or force him to put forth his strength in thy service? *Wilt thou leave thy labour*—Thy work of ploughing and harrowing; or the fruit of thy labour, namely, the fruits of the earth, procured by God's blessing upon thy industry, to him?—Wilt thou leave them to him to be brought home into thy barns? as the next verse explains it.

Verse 13. *Gavest thou the goodly wings unto the peacocks?*—The subject now changes from beasts to birds. There is no Hebrew in the text for *gavest thou*, and Bochart, who says of this verse, *Vix ullus sit Scripturæ locus qui minus intelligatur, There is, perhaps, scarce any passage of Scripture which is less understood*, “seems to have proved beyond dispute,” says Dr. Dodd, “that the word rendered peacocks,” רִנְנִים, *renanim*, “signifies ostriches, and the following description entirely agrees with that opinion. Mr. Heath renders the verse, *The wing of the ostrich is triumphantly expanded, though the strong pinion be the portion of the stork and the falcon*. Dr. Shaw renders the verse, *The wing of the ostrich is quivering, or expanded, the very feathers and plumage of the stork*; and he observes, that the warming the eggs in the dust, or sand, is by incubation. In commenting on these verses it may be observed, says the doctor, that when the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes as black as jet, while the rest of the feathers retain an exquisite whiteness. *They are*, as described verse 13, *the very feathers and plumage of the stork*; that is, they consist of such black and white feathers as the stork, called from thence *πελαργος*, is known to have. But the belly, the thighs, and the breast, do not partake of this covering, being usually naked, and when touched are of the same warmth as the flesh of quadrupeds. Under the joint of the great pinion, and sometimes upon the lesser, there is a strong pointed excrescence, like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued.”

Verses 14, 15. *Which leaveth her eggs in the earth*—The ostrich lays from thirty to fifty eggs. Ælian mentions more than eighty; but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as conveniently as possible round it. In this manner she is said to lay,

them, or that the wild beast may break them. A. M. 2484. B. C. 1520.

16 She is ^d hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he ^e imparted to her understanding.

^d Lam. iv. 3.—^e Chap. xxxv. 11.

deposit, or trust, *her eggs in the earth*, and to warm them in the sand; and forget (as they are not placed, like those of some other birds, upon trees, or in the clefts of rocks, &c.) that the foot of the traveller may crush them, or that the wild beast may break them—Yet, notwithstanding the ample provision that is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched, and of those which are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves.”

Verse 16. *She is hardened against her young ones*—“A very little share of that *σφοδρῆ*, or natural affection, which so strongly exerts itself in most other creatures, is observable in the ostrich: for upon the least distant noise, or trivial occasion, she forsakes her eggs, or her young ones, to which, perhaps, she never returns; or if she does, it may be too late either to restore life to the one, or preserve the lives of the other. Agreeably to this account, the Arabs meet sometimes with whole nests of the eggs undisturbed: some of which are sweet and good; others are addle and corrupted; others, again, have their young ones of different growths, according to the time, it may be presumed, they have been forsaken by the dam. They more often meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans for their mother. And in this manner the ostrich may be said to be hardened against her young ones as though they were not hers; her labour, in hatching, and attending them so far, being in vain, without fear, or the least concern of what becomes of them afterward. This want of affection is also recorded Lam. iv. 3, *The daughter of my people, says the prophet, is cruel, like the ostriches in the wilderness.*”

Verse 17. *Because God hath deprived her of wisdom*—The want of natural affection to her young is not the only reproach due to the ostrich. “She is likewise inconsiderate and foolish in her private capacity, particularly in her choice of food, which is frequently highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or even iron.” “When I was at Oran,” proceeds Dr. Shaw, “I saw one of these birds swallow, without any seeming uneasiness or inconvenience, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould.” A second instance of her folly is, that, to secure herself, she will thrust her head into the shrubs, though her body,

A. M. 2494. 18 What time she lifteth up herself
B. C. 1520. on high, she scorneth the horse and
his rider.

19 Hast thou given the horse strength? hast
thou clothed his neck with thunder?

20 Canst thou make him afraid as a grass-
hopper? the glory of his nostrils ⁴is terri-
ble.

21 ⁵He paweth in the valley, and rejoiceth in

⁴ Heb. *terrors*.—⁵ Or, His feet *dig*.

which is of a great height, be exposed. As a third instance, it is said that she is sometimes taken by a stratagem of the sportsman, who clothes himself with the skin of an ostrich, putting his right hand into the skin of the neck, and moving it in the same manner as the ostrich does its own neck, and with his left hand strowing some seed from a bag that hangs down; by this means he entices the bird, and throws it into the valleys. A fourth is, the leaving her eggs, as has been just mentioned. A fifth instance is taken from the shape of its body, having a little head, and scarce any brain: hence historians tell us, that the Emperor Heliogabalus, to gratify his luxurious taste, together with other delicacies, such as the combs of cocks, the tongues of pheasants and nightingales, the eggs of partridges, the heads of parrots and peacocks, the brains of thrushes, had likewise served up to him, at one entertainment, the heads of six hundred ostriches for the sake of the brains; because, being so very small, a less number would not have been sufficient to make a dish. See Chappelow.

Verse 18. *What time she lifteth up herself on high*—Or, as Dr. Shaw more properly renders this clause, *When she raiseth herself up to run away*, namely, from her pursuers. For which purpose she stretches out her neck and legs, both which are very tall, lifts up her head and body, and spreads her wings; *she scorneth the horse and his rider*—She despiseth them on account of her greater swiftness; for though she cannot fly, because of her great bulk, yet by the aid of her wings she runs so fast, that horsemen cannot overtake her. Xenophon says, Cyrus's horsemen, who were able to run down wild asses and wild goats, could never take ostriches. See Bochart. "When these birds are surprised," says Dr. Shaw, "by persons coming suddenly upon them, while feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Neither are the Arabs ever dexterous enough to overtake them, even when they are mounted upon their *jinse*, or horses. They afford them an opportunity only of admiring at a distance their extraordinary agility, and the stateliness, likewise, of their motions, the richness of their plumage, and the great propriety there was of ascribing to them an *expanded, quivering wing*. Nothing, certainly, can be more beautiful and entertaining than such a sight. The wings, by their repeated, though unwearied, vibrations, equally serving them for sails and oars, while their

his strength: ⁶he goeth on to meet
the ⁶armed men. A. M. 2494.
B. C. 1520.

22 He mocketh at fear, and is not affrighted;
neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness
and rage; neither believeth he that *it is* the
sound of the trumpet.

⁶ Jer. viii. 6.—⁶ Heb. *the armour*.

feet, no less assisting in conveying them out of sight, are no less insensible of fatigue." We have mentioned their great bulk, as unfitting them for flying, and shall here observe, from the *Encyclop. Brit.*, that the "ostrich is, without doubt, the largest of all birds, being nearly eight feet in length, and, when standing upright, from six to eight feet in height. We are told, in the *Gentleman's Magazine*, (vol. xx. page 356,) that two ostriches were shown in London in the year 1750, the male of which was ten feet in height, and weighed 3 cwt. and 1 qr. But, though usually seven feet high from the top of the head to the ground, from the back it is only four, so that the head and neck are above three feet long. One of the wings, without the feathers, is a foot and a half; and being stretched out with the feathers is three feet."

Verses 19–25. *Hast thou given the horse strength?*—Hebrew, גבורה, *geburah*, his fortitude, the courage and generous confidence for which the horse is highly commended. The reader will observe, that all the great and sprightly images which thought can form of this noble animal are expressed in this paragraph with such force and vigour of style as (to use the words of an elegant writer) "would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings." It is true, in the third book of *Virgil's Georgics*, we find a fine description of a horse, chiefly copied from Homer, of which Dryden has given us the following admirable translation:

The fiery courser, when he hears from far
The sprightly trumpets and the shouts of war,
Pricks up his ears; and, trembling with delight,
Shifts place, and paws, and hopes the promised fight.
On his right shoulder his thick mane reclined
Ruffles at speed, and dances in the wind.
His horny hoofs are jetty black and round;
His chine is double; starting with a bound
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils flow;
He bears his rider headlong on the foe.

But, if the reader will compare with this the present passage, he will find that, "under all the disadvantages of having been written in a language little understood; of being expressed in phrases peculiar to a part of the world whose manner of thinking and speaking seems strange to us; and, above all, of appearing in a prose translation, it is so transcen-

A. M. 2484. B. C. 1520. 25 He saith among the trumpets, Ha, ha ! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

dently above the heathen description, that hereby we may perceive how faint and languid the images are which are formed by mortal authors, when compared with that which is figured, as it were, just as it appears in the eye of the Creator. He will observe in particular, that, whereas the classical poets chiefly endeavour to paint the outward figure, lineaments, and motions, the sacred poet makes all the beauties to flow from an inward principle in the creature he describes, and thereby gives great spirit and vivacity to his description." *Hast thou clothed his neck with thunder?*—A strong metaphor to denote force and terror. "Homer and Virgil mention nothing about the neck of the horse, but his *mane*; the sacred author, by the bold figure of *thunder*, not only expresses the shaking of that remarkable beauty in the horse, and the flakes of hair, which naturally suggest the idea of lightning; but likewise the violent agitation and force of the neck, which, in the oriental tongues, had been flatly expressed by a metaphor less bold than this." *Canst thou make him afraid as a grasshopper?*—Which is easily affrighted, and chased away by the least noise of a man. But, as the verb *רעץ*, *ragnash*, here used, signifies to *prance* or *move briskly*, as well as to *fear* and *tremble*, many prefer rendering the clause, *Hast thou made him to move like a grasshopper?* or, rather, *like a locust*, as *ארבה*, *arbeh*, is generally translated. Thus S. Jarchi and Bochart, *An fecit ut moveretur sicut locusta?* Is it to be ascribed to thee that the horse hath such particular motions, leaping and prancing as the locusts do? Hence the saying, common among the Arabians, *The horse acts the locust*. The expression contains a two-fold beauty, as it not only marks the courage of this animal, by asking if he can be *affrighted*, but likewise raises a noble image of his swiftness, intimating that, if that were possible, he would bound away, with the nimbleness of the locust or grasshopper. *The glory of his nostrils is terrible*—Hebrew, *הודו נהרו אימה*, *hod nachro eimah*, literally, *The majesty, or magnificence, of his snorting is terror*. Thus Jer. viii. 16, *The snorting of his horses was heard, the whole land trembled at the sound of the neighing of his strong ones*. "This is more strong and concise than that of Virgil, which yet is the noblest line which was ever written without inspiration:

Collectumque premens, volvit sub naribus ignem.
And in his nostrils rolls collected fire."

He paweth in the valley—Hebrew, *he diggeth*; through courage and wantonness, he cannot stand still, but is continually beating, and, as it were, digging up the earth with his feet. *And rejoiceth*—Glories, manifests great pride and complacency; *in his strength*. *He goeth on to meet the armed men*—He goes on with great readiness and undaunted courage to meet the weapons that oppose him. *He mocketh at fear*—At all instruments and objects of terror: he despises what other creatures dread;

A. M. 2484. B. C. 1520. 26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

neither turneth he back from the sword—Or, *because of the sword, or, for fear of the sword*, as *מפני חרב*, *mippenee chereb*, often signifies. *The quiver rattleth against him*—The quiver is here put for the arrows contained in it, which, being shot against the horse and rider, make a rattling noise. *He swalloweth the ground with rage*—He is so full of rage and fury that he not only chams his bridle, but is ready to tear and devour the very ground on which he goes. Or rather, his eagerness to start, and his rage for the fight, are such that he, as it were, devoureth the intermediate space, and can scarcely wait for the signal for the battle, because of his impatience. *Neither believeth he, &c.*—He is so pleased with the approach of the battle, and the sound of the trumpet calling to engage in it, that he can scarcely believe, for gladness, that the trumpet hath sounded. Or, the words may be interpreted, *He cannot stand still when the trumpet soundeth*: his rider can hardly restrain or keep him still, through his eagerness to run to the fight. *He saith among the trumpets, Ha, ha!*—An expression of joy and alacrity, declared by his proud neighings. *He smelleth the battle afar off*—He perceiveth, and has a kind of instinctive sense of the battle at some distance, either of place or time; *the thunder of the captains*—The loud and joyful clamour begun by the commanders, and continued by the soldiers, when they are ready to join battle, and when, with terrific shouts, they are marching to the attack. All these expressions, "*He rejoiceth in his strength—He mocketh at fear—Neither believeth he that it is the sound of the trumpet—He saith among the trumpets, Ha! ha!*"—are signs of courage, flowing, as was said before, from an inward principle. His docility is elegantly painted in his being unmoved at the *rattling quiver*, the *glittering spear*, and the *shield*. *He swalloweth the ground*, is an expression of prodigious swiftness, in use among the Arabians, Job's countrymen, at this day: it is the boldest and noblest of images for swiftness. The Latins have something like it; but it is not easy to find any thing that comes so near it as Pope's lines in his *Windsor Forest*:

"Th' impatient courser pants in every vein,
And, pawing, seems to beat the distant plain;
Hills, vales, and floods, appear already cross'd,
And, ere he starts, a thousand steps are lost."

See *Guardian*, No. 86, and Lowth's *Prelectiones* 34.

Verse 26. *Doth the hawk fly by thy wisdom?*—So strongly, constantly, unweariedly, and swiftly. Thuanus mentions a hawk which flew from London to Paris in a night; and it was on account of the remarkable swiftness of the hawk that the Egyptians made it their hieroglyphic for the wind; and *stretch her wings toward the south*—The addition of this clause implies, that these birds are fond of warmth, or that they are birds of passage, which, at the approach of winter, fly into warmer countries, as being impatient of cold. The birds of the air are proofs

A. M. 2494. 27 Doth the eagle mount up ⁷ at thy
B. C. 1520. command, and ⁸ make her nest on high?

28 She dwelleth and abideth on the rock, upon
the crag of the rock, and the strong place.

⁷ Heb. by thy mouth.—⁸ Jer. xlix. 16; Obad. 4.

of the wonderful providence of God, as well as the
peasts of the earth, and God here instances in two
eminent ones.

Verses 27, 28. *Doth the eagle mount up at thy
command?*—Fly directly upward till she be out of
thy sight, which no other bird can do; and *make
her nest on high*—In the highest and inaccessible
rocks: compare Jer. xlix. 16; Obad. ver. 4. *She
dwelleth upon the crag of the rock*—Which she doth
partly for the security of herself and her young;
and partly that she may thence have the better pros-
pect to discern her prey, as it follows.

Verses 29, 30. *Her eyes behold afar off*—Dr.
Young observes, that “the eagle is said to be of so
acute a sight that, when she is so high in the air that

29 From thence she seeketh the prey, A. M. 2494.
and her eyes behold afar off. B. C. 1520.

30 Her young ones also suck up blood: and
^b where the slain are, there is she.

^b Matt. xxiv. 28; Luke xvii. 37.

man cannot see her, she can discern the smallest
fish in the water.” The author of this book accu-
rately understood the nature of the creatures he de-
scribes, and seems to have been as great a naturalist
as a poet. *Her young ones also suck up blood*—
Either the blood of the prey which the eagle hath
brought to her nest for them, or of that which them-
selves catch and kill, being betimes inured to this
work by their dams. *And where the slain are,
there is she*—Where any dead carcasses are, she in
an instant flies thither with admirable celerity, spy-
ing them from those vast heights from which she
looks down upon the earth. And though there are
some eagles which do not feed upon carcasses, yet
the generality of them, it appears do feed on them.

CHAPTER XL.

*Job humbles himself before God, 1-5. God challenges him to vie with him, in justice, power, majesty, and dominion over
the proud, 6-14. And gives an instance of his power in the behemoth, 15-24.*

A. M. 2484. **M**OREOVER, the LORD answered
B. C. 1520. Job, and said,

2 Shall he that ^a contendeth with the Al-
mighty instruct *him*? he that reproveth God,
let him answer it.

^a Chap. xxxiii. 13.—^b Ezra ix. 6; Chap. xlii. 6; Psa. li. 4.

NOTES ON CHAPTER XL.

Verse 1. *Moreover the Lord answered Job*—
Having first made a little pause to try what Job had
to allege in his own defence, or could answer to his
questions; and he continuing silent, as being, it seems,
astonished at God’s rebukes, or expecting what he
would further say, the Lord proceeded with his
questions and rebukes. What follows is not said to
be spoken out of the whirlwind, and therefore some
think God said it in a still, small voice, which wrought
more upon Job (as upon Elijah) than the whirlwind
did. Though Job had not spoken any thing, yet
God is said to answer him: for he knows men’s
thoughts, and can return a fit answer to their silence.

Verse 2. *Shall he that contendeth with the Al-
mighty instruct him?*—Shall Job, who presumeth to
contend with me in judgment, and to dispute the
reasonableness and equity of my proceedings, give
me instructions or directions how to govern my
creatures? The Hebrew, however, may be render-
ed, *Is it instruction, or learning, or does it indicate
instruction or erudition, to contend with the Al-
mighty? An eruditi est?* Buxtorf. *Is it the part
of a well-instructed and wise man?* This agrees

3 ¶ Then Job answered the LORD, A. M. 2484.
and said, B. C. 1520.

4 ^b Behold, I am vile; what shall I answer
thee? ^c I will lay my hand upon my mouth.

5 Once have I spoken; but I will not answer:

^c Chap. xxix. 9; Psa. xxxix. 9.

with Ab. Ezra’s comment, which is, *Is it the way
of instruction for a man to contend with the Al-
mighty?* The words are also capable of being
translated, *He that disputeth with the Almighty shall
be chastised*: thus Heath. God’s almightiness is
fitly mentioned as an argument of his justice. For
how can he be unjust, who, having boundless power
and every other perfection in an infinite degree, must
necessarily be all-sufficient within himself, and there-
fore can neither have any inclination to unrighteous-
ness, which is an imperfection, nor any temptation
to it, from any need he can have of it to accomplish
his designs, which his own omnipotence is sufficient
to accomplish, or from any advantage that can ac-
cure to him by it? *He that reproveth God*—That
boldly censureth his ways or works; *let him an-
swer it*—Or, *answer for it*; or, *he shall answer for
it*, that is, it is at his peril.

Verses 3-5. *Then Job answered*—Job, whose con-
fusion had made him silent, at length answered with
great humility, and said, *Behold I am vile*—I am a
mean, sinful, and wretched creature, and not worthy
to speak unto thy majesty; nor do I know what to
answer. *I will lay my hand upon my mouth*—I will.

A. M. 2494. yea, twice; but I will proceed no further. B. C. 1520.

6 ¶ ^d Then answered the LORD unto Job out of the whirlwind, and said,

7 * Gird up thy loins now like a man: ' I will demand of thee, and declare thou unto me.

8 * Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with ^b a voice like him?

10 ⁱ Deck thyself now *with* majesty and ex-

cellency; and array thyself with glory and beauty. A. M. 2484. B. C. 1520.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* ^b proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

^d Chap. xxxviii. 1.—^e Chap. xxxviii. 3.—^f Chapter xlii. 4. ^g Psa. li. 4; Rom. iii. 4.

^b Chapter xxxvii. 4; Psalm xxix. 3.—ⁱ Psalm xciii. 1; civ. 1. ^k Isa. ii. 12; Dan. iv. 37.

for the future, check and suppress all passionate thoughts that may arise in my mind, and, by keeping my mouth, as it were, with a bridle, will prevent them from breaking out in intemperate speeches. I will humbly and willingly submit myself to thee. *Once have I spoken, but I will not answer*—Or speak again. I confess my fault and folly, and will contend no more with thee. *Yea, twice*—That is, oft-times, or again and again, the definite number being used indefinitely. *I will proceed no further*—In such bold and presumptuous expressions, and accusations of thy providence toward me. Vain, therefore, are the excuses which some interpreters make for Job, as if he were faultless in his foregoing speeches, when both God charges him with blame therein, and Job himself confesses that he was blameable.

Verse 6. *Then answered the Lord out of the whirlwind*—Which was renewed when God renewed his charge upon Job, whom he intended to humble more thoroughly than he had yet done. This and the next verse are repeated out of chapter xxxviii. 1, 3, where the reader will find them explained.

Verse 8. *Will thou also disannul my judgment?*—Will thou take exceptions to what I say and do, and not only call in question and dispute, but even censure, condemn, and endeavour to make void, *my judgment?*—My sentence against thee, and my government and administration of human affairs. God's judgment cannot, must not, be disannulled, for we are sure it is according to truth, and therefore it is a great piece of impudence and iniquity in us to call it in question. *Will thou condemn me, &c.?*—Must my honour suffer for the support of thy reputation? Must I be charged as dealing unjustly with thee, because thou canst not otherwise clear thyself from the censures that thou liest under? Must I be represented as unrighteous, and be condemned, that thou mayest seem to be righteous, and be justified? Our duty is to condemn ourselves, that God may be righteous. David was, therefore, ready to own the evil he had done in God's sight, *that God might be justified when he spake, and clear when he was judged*, Psa. li. 4: see Neh. ix. 33; Dan. ix. 7. But those are very proud, and very ignorant, both of

God and themselves, who, to clear themselves, will condemn God. And the day is coming when, if the mistake be not rectified in time by repentance, the eternal judgment will be both the confutation of the plea, and the confusion of the prisoner; for *the heavens shall declare God's righteousness*, and all the world shall become guilty before him.

Verse 9. *Hast thou an arm like God?*—Hast thou, a poor, weak worm of the earth, an arm comparable to his, who upholdeth all things? The power of creatures, even of angels themselves, is derived from God, limited by him, dependant on him; but the power of God is original, independent, and unlimited: he can do every thing without us; we can do nothing without him; and therefore we have not an arm like God. The meaning is, Thou art infinitely short of God in power, and therefore in justice: for all his perfections are equal and infinite. Injustice is much more likely to be in thee, an impotent creature, than in the Almighty God; see on verse 2. *Canst thou thunder with a voice like him?*—No: his voice will soon drown thine; and one of his mighty thunders will overpower and overrule thy weak speeches. Therefore do not presume to contend with him.

Verses 10-14. *Deck thyself with majesty, &c.*—Seeing thou makest thyself equal, yea, superior to me, take to thyself thy great power, come and sit in my throne, and display thy divine perfections in the sight of the world. These and the following are ironical expressions, to make Job more sensible of his distance from, and subjection to God. *Cast abroad the rage of thy wrath*—Inflict heavy judgments on thy enemies, the Chaldeans, and Sabeans, and others who have injured or provoked thee. *Behold every one that is proud, and abase him*—Destroy him with an angry look, as I can do, and delight to do, with such persons. *Tread down the wicked in their place*—Either, 1st, Wherever they are; or, 2d, Where they are in their greatest strength and glory, and therefore are most secure and confident; or, 3d, Forthwith upon the spot, that the quickness and immediateness of the stroke may discover that it comes from a divine hand. *Hide them in the dust together*—Kill every one of them at one blow. *Bind their faces*—Condemn or destroy them. He alludes to the manner of covering

A. M. 2484. 15 ¶ Behold now ¹ behemoth which
B. C. 1520. I made with thee ; he eateth grass as
an ox.

¹ Or, the elephant,

the faces of condemned persons and of dead men. *In secret*—Either secretly, with a secret and invisible stroke, that it may appear to come from the hand of God, or in a secret place: that is, bury them in their graves. *Then will I confess unto thee, &c.*—That thou art my equal, and mayest venture to contend with me.

Verse 15. *Behold now behemoth*—The word properly means *beasts*, and is so understood by the LXX., whose interpretation of the verse is, *ιδου θηρια παρα σοι, χορτον ισα βοσων εσθιωσαν, Behold the beasts with thee, they eat grass like oxen.* According to Ab. Ezra, and the Targum, it is the name of any great beast. But R. Levi says, *bestiam esse specialem*, that it is an animal peculiarly called by that name. This, indeed, is probable from what follows, namely, *His strength is in his loins: he moveth his tail, &c.*, and though the word, according to the termination *oth*, be strictly a plural in the feminine gender, yet we sometimes find it irregularly used for a singular. Thus, Psa. lxxiii. 22. *So foolish was I, &c., I was, behemoth, a beast before thee.* But the great question is, What beast it meant? The ancient and most generally received opinion has been, that it is the elephant. Thus Buxtorf, *Singulariter, capitur pro elephante propter ingentem magnitudinem, It is taken in the singular number for the elephant, because of its vast greatness.* “And I confess,” says Henry, “I see no reason to depart from the opinion, that it is the elephant that is here described, which is a very strong, stately creature, of a very large stature, above any other, and of wonderful sagacity, and of such great reputation in the animal kingdom, that, among so many four-footed beasts as we have had the natural history of, chap. xxxviii. and xxxix., we can scarce suppose this should be omitted.” They who understand this of the elephant, take the following animal, called *leviathan*, for the whale; observing, that as these are two of the goodliest and vastest creatures which God hath made, the one of the land, the other of the sea, and withal such as the description here given, for the most part, manifestly agrees to, it is most probable they are here intended. But some later and very learned men take the *leviathan* to be the *crocodile*, and the *behemoth* to be a creature called the *hippopotamus*, or river-horse, which may seem to be fitly joined with the *crocodile*, both being very well known to Job and his friends, as being frequent in the adjacent places, both amphibious, living and preying both in the water and upon the land, and both being creatures of great bulk and strength. Dr. Dodd, who is of opinion that Bochart has proved to a demonstration that the *behemoth* is the *hippopotamus*, has presented us with two descriptions, one from the ancients, and the other from a modern, who saw the creature; which descriptions, he thinks,

16 Lo now, his strength is in his A. M. 2484.
loins, and his force is in the navel of B. C. 1520.
his belly.

as some think.

may serve instead of a commentary upon the passage. The ancient is Achilles Tattius, who thus describes the animal: “Some persons chanced to meet with, and take a river monster, which was very remarkable. The Egyptians call it the *river-horse*, or horse of the river Nile; and it resembles a horse, indeed, in its feet and body, excepting that its hoofs are cloven. Its tail is short, and without hair, as well as the rest of the body. Its head is round, but not small; its jaws, or cheeks, resemble those of a horse; its nostrils are very large, and breathe out a vapour like smoke; its mouth is wide, and extends to the temples; its teeth, especially those called the *canine*, are curved like those of a horse, both in their form and situation, but thrice as large. It is a very voracious animal, and would consume the produce of a whole field. It is very strongly made all over, and its skin so hard that it is impenetrable to any weapon.” The modern traveller is the Sieur Thevenot, who saw one of these animals at Cairo. “This animal,” says he, “was of a tan colour; its hind parts resembled those of an ox, or buffalo, excepting that its feet were shorter and thicker; in size it is equal to a camel; its snout, or nose, is like that of an ox, and its body twice as big; its head resembles that of a horse, and is of the same size; its eyes are small; its crest is very thick; its ears are small; its nostrils very wide and open; its feet are very thick, pretty large, and have each four toes, like those of a crocodile; its tail is small, without any hair, like that of an elephant; its lower jaw has four large teeth, about half a foot long, two of them crooked, and as thick as the horns of an ox, one of which is on each side of the throat; beside these, it has two others, which are straight, of the same thickness as those which are crooked, and project forward.” “The river-horse,” says the doctor, “shelters himself among the reeds; and the *behemoth* is said to be in the *coverts of the reeds and fens*, and to be compassed about with the *willocks of the brook*. The river-horse feeds upon the herbage of the Nile; and the *behemoth* is said to eat grass as an ox. No creature is known to have stronger ribs than the river-horse; and the bones of the *behemoth* are as strong pieces of brass, like bars of iron.” See Lowth’s Notes on his sixth *Prelection*, 8vo. edit.

Verse 16. *His strength is in his loins*—He hath strength answerable to his bulk, but he is of a mild disposition, and his strength, by God’s wise and merciful providence, is not an offensive strength, consisting in, or put forth by, horns or claws, as it is in ravenous creatures, but only defensive, and seated in his loins. *And his force is in the navel of his belly*—From hence Bochart argues that *behemoth* cannot be the elephant, as is generally supposed: because the strength of an elephant consists not in his belly; for though his hide on the back is very

A. M. 2484. 17 ² He moveth his tail like a cedar ;
B. C. 1520. the sinews of his stones are wrapped
together.

18 His bones *are as* strong pieces of brass ;
his bones *are* like bars of iron.

19 He *is* the chief of the ways of God : he
that made him can make his sword to approach
unto him.

² Or, *He setteth up*.—Psa. civ. 14.

hard, yet on the belly it is soft. And therefore the rhinoceros, contending with him, aims chiefly at his paunch, knowing, as it were, that to be a soft place, and more capable of being injured. On the other hand, the description, he urges, agrees well with the hippopotamus, which is remarkable, both for the strength of his belly and navel, as well as other parts of his body ; the skin being so firm and thick as to be almost impenetrable, and able to resist the force of spears and darts.

Verse 17. *He moveth his tail like a cedar*—Though the tail be but short, both in the elephant, and in the hippopotamus ; yet, when it is erected, it is exceeding stiff and strong. *The sinews of his stones, &c.*—Rather, *of his thighs*, as the Hebrew may be rendered. The thighs and feet of the river-horse are so sinewy and strong that one of them is able to break or overturn a large boat.

Verses 18, 19. *His bones*—Under which title are comprehended his ribs, (as the LXX. here render it,) and his teeth ; *are as strong pieces of brass*—Exceeding hard and strong. Such they are both in the elephant and river-horse. *He is the chief of the ways of God*—That is, of God's works, namely, of that sort, or among living and brute creatures. This is eminently and unquestionably true of the elephant, in regard of his vast bulk and strength, joined with great activity ; and especially of his admirable sagacity, and aptness to learn ; and of his singular usefulness to man, his lord and master ; and many other commendable qualities. And the hippopotamus also is, in some sort, the chief, or one of the chief, of God's works, in regard of his bulk, which, say the authors of the Encyclopedia Britannica, "is so great that twelve oxen were found necessary to draw one ashore, which had been shot in a river beyond the Cape of Good Hope ; and Hasselquist says, his hide is a load for a camel." His strength and sagacity also are very remarkable, as well as the manner of his living, both in the water and on the land. But it must be granted, that the elephant exceeds the hippopotamus in many things. *Can make his sword to approach unto him*—Though he be so strong and terrible, yet God can easily subdue, or destroy him, either immediately, or by arming other creatures against him. But, *העשו יגש חרבו, hagnosho jaggesh charbo*, may be properly rendered, *He that made him hath applied, or given to him, his sword*, or arms, that is, He hath formed him so as to make him appear dreadful and terrible. Heath renders it, *He who made him hath furnish-*

20 Surely the mountains ¹ bring him
forth food, where all the beasts of the
field play.

21 He lieth under the shady trees, in the covert of the reeds and fens.

22 The shady trees cover him *with* their shadow ;
the willows of the brook compass him about.

23 Behold, ³ he drinketh up a river, and hast-

³ Heb. *he oppresseth*.

ed him with his scythe, taking the Hebrew word, rendered *sword*, or *scythe*, to denote the instrument by which this animal gathers his food. Houbigant's translation of the clause is, *His Creator sharpeneth his crooked tooth*.

Verse 20. *The mountains bring him forth food*—Though this creature be so vastly large, and require much food, and no man careth for it, yet God provides for it out of his own stores, and makes the desert mountains to afford it sufficient sustenance. This particular of the description seems more applicable to the elephant than the hippopotamus, which, though he fetches his food, in a great measure, from the land, feeding on the herbage on the banks of the Nile, and among the lakes and fens of Ethiopia, through which that river passes, yet can hardly be said to pasture upon the mountains. Both animals consume great quantities of food, and it must be acknowledged to be an instance of the goodness of God that he hath so ordered it that they feed on grass, and the other products of the field, and not on flesh ; for if the latter had been their usual food, great multitudes of creatures must have died continually to keep them alive. *Where all the beasts of the field play*—This is equally applicable both to the elephant and the river-horse. The beasts of the field not only feed securely, but sport themselves by both of them, being taught by experience that they are gentle and harmless, and never prey upon them.

Verses 21, 22. *He lieth under the shady trees, &c.*—Or, *He lieth down secretly between the shady trees, under the covert of the reed, and in the fens*, Houbigant and Heath. *The shady trees cover him*—The Hebrew, literally translated, is, *The shady trees, (צליל, tzillo,) his shadow, cover him*, or, *are his arbour : the willows of the brook, or, as נחל, nachal, is often rendered, of the river, compass him about*. Bochart argues, that the elephant is not described here, because he rarely lies down, *sed rectus dormit, sleeps standing upright*. And he quotes a passage from Marcellinus, exactly parallel to this, to show that it is perfectly applicable to the river-horse, which *inter arundines celsas et squalentes nimia densitate cubilia ponit, makes his bed among the lofty reeds and in muddy fens*.

Verse 23. *Behold, he drinketh up a river*—A great quantity of water, hyperbolically called a river. He *swalloweth* the waters to such a degree, says Aben Ezra, as to diminish their fulness. This may be fitly applied to the elephant, says Poole,

A. M. 2484. eth not : he trusteth that he can draw
B. C. 1520. up Jordan into his mouth.

⁴Or, Will any take him in his sight, or,

“which, because of its great bulk and vehement thirst, drinks a great quantity of water at one draught, as naturalists and historians have observed.” *And hasteth not*—He does not drink with fear and caution, and sparingly, as the dogs do, who drink at the Nile, for fear of the crocodile; but such is his courage and self-confidence, that he fears no enemy either by water or by land, but drinks securely and freely. *He trusteth he can draw up Jordan into his mouth*—He drinks as if he designed, or hoped, to drink up the whole river. Bochart and others say that Jordan is put here, by a figure, for any river; but Houbigant is of opinion that Jordan itself is meant, which was not far from the land of Uz, and at which not only many elephants, no doubt, used to drink, but in which it is probable there were river-horses, as well as in the Nile. For, it is supposed, they might come into Jordan from the Dead sea, and into that by subterraneous passages from the Red, or the Mediterranean sea. It may be proper to observe here, that many other learned men who interpret this paragraph of the hippopotamus propose a different translation of this verse: thus, *Behold, let the river press him, he will not tremble; he trusteth that he can spout forth Jordan with his mouth.* And they paraphrase it thus, No sudden rising of the river, which makes it flow with uncommon violence and fury, gives him any alarm or fear. He is not borne away with the rapidity of the stream from his place, but enjoys himself the same as if the river ran with its usual flow: and, were such a river as Jordan to break forth suddenly from the earth, he would not be terrified; for he trusteth he can throw back its waters from his mouth.

Verse 24. *He taketh it with his eyes*—He imagines, when he sees it, that he can take the whole river and drink it up. *His nose pierceth through snares*—The elephant will not be kept from the water by any snares or impediments, but removes them all by his trunk; and both he and the river-horse securely thrust their snouts deep into the river, through their eagerness to satisfy their thirst. But different constructions are put upon this verse also by learned men. Bochart and several others think the former clause should be read with an interrogation, thus, *Who will, or who can take him in his eyes?* That is, while he sees them, and is sensible what they are about: or openly, and by manifest force? Surely none. His force and strength are too great for men

24 ⁴He taketh it with his eyes : his A. M. 2484.
nose pierceth through snares. B. C. 1520.

bore his nose with a gin? Chap. xli. 1.

to resist and overcome, and therefore they are compelled to make use of many wiles and stratagems to take him; which is true, both of the elephant and of the hippopotamus. And the latter clause is rendered by Heath, *Can cords be drawn through his nose?* and by Houbigant, *Can his nose be perforated with hooks?* “The way of taking these animals,” (the hippopotami,) says Dr. Dodd, “as related by Achilles Tattius, will explain this passage. The huntsmen, having found the places where they haunt, dig a trench or ditch, which they cover with reeds and earth, having placed underneath a wooden chest whose lids are open, like a folding-door, on each side, to the height of the cavity; after this they conceal themselves, watching till the beast is taken; for as soon as ever it treads on the surface of the hole, it is sure to fall to the bottom. The huntsmen run up immediately to the cavity and shut down the lids, and by these means catch the beast, which could not be taken by any other method, on account of its prodigious strength.” The latter clause of the verse signifies literally, *Canst thou bore his nose with cords?* But this kind of boring is made by a hook, in order to insert a cord to lead the creature about with pleasure. It is very remarkable, that this cord in the ox’s nose serves instead of a bit to guide him. This Thevenot confirms in his *Voyage to Indostan*, where, having mentioned that oxen are used instead of horses for travelling, he adds, “These creatures are managed like our horses, and have no other bits or bridles than a cord which passes through the tendon of their nose or nostrils.” So that this boring his nose and introducing a cord were not to take, but to keep him, in order to make him serviceable when taken.—Heath. I would just observe upon this and the following description, that nervous and excellent as they are, they do not strike us with the same degree of admiration as the foregoing description of the horse, because we are not so well acquainted with the nature of the animals described. Dr. Young renders the last two verses of this chapter thus:

“His eye drinks Jordan up, when fired with drought,
He trusts to turn its current down his throat :
In lessen’d waves it creeps along the plain,
He sinks a river, and he thirsts again.”

The reader who can have access to the *Encyclop. Brit.* may there find a full account both of the elephant and the hippopotamus.

CHAPTER XLI.

To convince Job of his wickedness, he is here challenged to subdue and tame the leviathan, 1–10. A particular description of him, 11–34.

A. M. 2484. **C**ANST thou draw out ¹leviathan
B. C. 1520. ^awith a hook? or his tongue

with a cord ²which thou lettest
down? A. M. 2484.
B. C. 1520.

¹ That is, a whale, or, a whirlpool. — Psa. civ. 26; Isa. xxvii. 1.

² Heb. which thou drownest.

NOTES ON CHAPTER XLI.

Verse 1. *Canst thou draw out leviathan with a hook?*—It is a great question among learned men, what creature is meant by לִיָּאָן, *leviathan*. Our translators were evidently uncertain respecting it, and therefore have given us here and elsewhere, where the word occurs, the original term itself, untranslated. The LXX., however, (who are followed in two instances by the author of the Vulgate,) have not done so, but have everywhere rendered it δράκων, *the dragon*. But it is far from being certain that in so doing they have given us the true meaning of the word. It is much more probable that either the *whale* or the *crocodile* is intended. It is evident the leviathan, mentioned Psa. civ. 26, is an inhabitant of the sea, and the description given of him is generally thought best to suit the whale. *There (in the great and wide sea) go the ships: there is that leviathan which thou hast made to play therein.* The same may be said concerning the leviathan, mentioned Psa. lxxiv. 14. It also appears to be an inhabitant of the sea. Now the dragon and crocodile, it is argued, have nothing to do with the sea, but only with rivers, and therefore cannot be intended by *leviathan* here. Divers other reasons are also advanced to prove that the *whale* is the creature meant. "That which inclines me," says Henry, "rather to understand it of the whale, is not only because it is much larger and a nobler animal, but, because, in the history of the creation there is such an express notice taken of it as is not of any other species of animals whatsoever; *God created great whales*, Gen. i. 21. By which it appears, not only that whales were well known in those parts in Moses's time, who lived a little after Job; but that the creation of whales was generally looked upon as a most illustrious proof of the eternal power and godhead of the Creator. And we may conjecture that this was the reason (for otherwise it seems unaccountable) why Moses there so particularly mentions the creation of the whales; because God had so lately, in this discourse with Job, more largely insisted upon the bulk and strength of that creature than of any other, as the proof of his power." At the same time, however, that Mr. Henry thus delivers his opinion on the subject, he acknowledges that many learned men were of a different mind; and, in particular, observes of Sir Richard Blackmore, that though he admitted the more received opinion concerning the *behemoth* being the elephant, yet he agreed with the learned Bochart's notion of the leviathan, that it is the *crocodile*, so well known in the river of Egypt. Poole also seems to have been of the same judgment. "It is evident," says he, "that the Hebrew לִיָּאָן, *thannin*, which is parallel to this word, *leviathan*, is used of the crocodile, Ezek. xxix. 3, 4, and xxxii. 3. But I shall not positively determine this controversy," adds he, "but only show how far the text may be understood of both of them, and then submit it to the reader's judg-

ment, this being a matter wherein Christians may vary without any hazard. Only this I will say, that whatever becomes of the *behemoth* of the former chapter, whether that be the elephant or the hippopotamus, that doth not at all determine the sense of this leviathan, but leaves it indifferent to the whale or the crocodile, as the context shall determine, which, I confess, seems to me to favour the latter more than the former. To which may be added, that it seems more probable that God should speak of such creatures as were very well known to Job and his friends, as the crocodile was, than of such as it was very uncertain whether they were known in those parts, and in Job's time." The reader will observe, that the word *leviathan* is supposed to be derived from לֵי, *levi*, joined, or coupled, and תַּן, *than*, or תַּנִּין, *thannin*, a dragon, that is, a large serpent, or fish, the word *thannin* being used both for a land-serpent and a kind of fish. And, "after comparing what Bochart and others have written on the subject, it appears to me," says Parkhurst, "that the compound word לִיָּאָן, *leviathan*, the coupled dragon, denotes some animal partaking of the nature both of land-serpents and fishes, and, in this place, signifies the *crocodile*, which lives as well under water as on the shore." Dr. Dodd also agrees with Parkhurst, and the other learned men just mentioned, that Bochart "has proved by arguments, strictly conclusive, that the crocodile must be meant in this chapter." It may be observed further here, that, although it might have been expected, that the Creator should have singled out and have dwelt upon two of the greatest of his works in the animal creation, the elephant and the whale, the former the largest and most eminent of quadrupeds, and the latter of fishes, for the display of his power and glory; yet, that naturalists have found great, if not insuperable difficulties in their endeavours to apply the particulars of this description to the whale. And all that can be said to solve these difficulties is, that there are many different species of whales, several that are known, and probably many more that are not known; and that although this description, in all its parts, may not exactly suit any species of them which we know, there may be others in the immense ocean with which we are not acquainted that it may suit; creatures which, though comprehended under the general name of *whales*, may, in many respects, be very different from, and much larger than, any that have been taken. But still it is very improbable, either that Job should know any thing of such whales, or that Jehovah, when reasoning with him and producing proofs of his power and providence, should make his appeal to creatures with which Job had no acquaintance. It seems, therefore, most probable that the crocodile is intended, and, we think, would be certain, were it not that the leviathan is represented in some of the passages where it is mentioned in Scripture, as we have observed, as an inhabitant of the sea, whereas

A. M. 2484. 2 Canst thou ^b put a hook into his
B. C. 1520. nose? or bore his jaw through with a
thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

^b Isaiah

the crocodile is only found in rivers. But perhaps the term leviathan does not always signify the same creature, but is put for different animals in different places, especially for such as are of extraordinary bulk, or of singular qualities. This verse, which speaks either of the impossibility, or rather of the great and terrible difficulty of taking the leviathan with the hook, or line, or such like instruments, may agree either to the whale or to the crocodile. As to the whale, there can be no doubt, nor much doubt as to the crocodile; the taking of which was generally esteemed by the ancients to be very difficult and perilous. Thus Diodorus Siculus says, they cannot be secured but in iron nets. When Augustus conquered Egypt, he struck a medal, the impress of which was a crocodile chained to a palm-tree, with this inscription, "None ever bound him before." "In order to take these animals," says Thevenot, "they make a number of holes, or ditches, on the banks of the river, which they cover with sticks, and things of the like kind; afterward, when the crocodiles pass over these cavities, especially when the waters rise in the river, which is the season of catching them, on account of their going further off from the river at that time, they fall into the holes and cannot get out again; in this confinement they are suffered to continue without food for several days; after which they let down certain nooses with running knots, wherewith they fasten their jaws, and then draw them out." These nooses are the 'תכל', *cheblee*, the cords, here mentioned, and this shows that the word 'לשון', *leshon*, is not to be understood of the tongue only, but of the whole fauces, or jaws. Or his tongue with a cord—This clause should be rendered, *Canst thou bind his jaws with a cord?* Some have objected, that this last clause cannot agree to the crocodile, because Aristotle, Pliny, and some other ancient authors have affirmed that it has no tongue. But, 1st, The notion that they have no tongues is a mistake, which has arisen from their tongues being but small in proportion to their vast bodies, and withal fastened to their under jaws. But that the crocodile hath a tongue is positively affirmed by several ancient authors, and by the Hebrew writers, and the Arabians, to whom this creature was best known, as also by later authors. But, 2d, It is not only of the tongue this clause speaks, but of the whole jaws of the leviathan. Maillet also bears testimony that the manner of taking these animals is very difficult, and sometimes very remarkable; the most common method, he says, is to dig great trenches, or ditches, along the Nile, which are covered with straw, and into which the creatures fall

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? A. M. 2484. B. C. 1520.

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

xxxvii. 29.

unawares. They are sometimes taken with hooks, baited with a quarter of a pig, or bacon, which they are very fond of.—Heath and Dr. Young. Hasselquist, speaking of the difficulty of taking this animal, says, "He frequently breaks the nets of fishermen, if they come in his way, and they are often exposed to great danger. I found a fishing-hook in the palate of the crocodile, which I dissected." *Hasselquist's Voyages*, p. 216.

Verse 2. *Canst thou put a hook*—Hebrew, אגמון, *agmon*, a bulrush, that is, a hook like a bulrush, with its head hanging down, as is expressed Isa. lviii. 5; *into his nose*?—To hang him up by it for sale, or to carry him home for use, after thou hast drawn him out of the sea or river. Or *bore his jaw through with a thorn*?—Or with an iron hook, or instrument, as sharp as a thorn, wherewith thou usest to carry small fishes. Heath translates the former clause, *Canst thou put a bandage about his nose?* meaning, by the *bandage*, a rope of rushes, which was to tie his mouth fast; as the thorn, or iron instrument, was to prevent him from getting the bandage off. "It is usual," Dr. Dodd says, "to this day, to fasten the jaws of the crocodile when taken."

Verses 3-6. *Will he make supplications unto thee?*—Doth he dread thy anger or power? Or will he earnestly beg thy favour? It is a metaphor from men in distress, who use these means to them to whose power they are subject. *Will he make a covenant with thee?*—Namely, to do thee faithful service, as the next words explain it. *Canst thou bring him into bondage and force him to serve thee?* *Wilt thou play with him as with a bird?*—As children play with little birds kept in cages, which they do at their pleasure, and without any fear. Or *wilt thou bind him for thy maidens?*—For thy little daughters, which he mentions rather than little sons, because such are most subject to fear. *Shall thy companions make a banquet of him?*—Hebrew, יכרו, *jichru*, *concident*, Vul. Lat., *cut*, or *carce*, *him up?* Shall thy friends, who assisted thee in taking him, feed upon him, or make a banquet for him; that is, for joy, that thou hast taken him? *Shall they part him among the merchants?*—As is usual in such cases, that all who are partners in the labour and hazard may partake of the profit also, and divide the spoil.

Verses 7, 8. *Canst thou fill his skin with barbed irons?*—A whale's skin you may; but the skin of a crocodile is so hard that an iron, or spear, will not pierce it. It may, however, be understood also of the whale, for though they are taken at this day by piercing their skin with barbed irons, this art and

A. M. 2494. 8 Lay thy hand upon him, remem-
B. C. 1520. ber the battle, do no more.

9 Behold, the hope of him is in vain : shall not one be cast down even at the sight of him ?

10 None is so fierce that dare stir him up : who then is able to stand before me ?

11 ° Who hath prevented me, that I should repay him ? ° whatsoever is under the whole heaven is mine.

* Rom. xi. 35.—⁴ Exod. xix. 5 ; Deut. x. 14 ; Psa. xxiv. 1 ; l. 12 ;

way of taking them is but a late invention, and was not known in Job's time ; and, besides, he doth not speak of the absolute impossibility, but of the great difficulty of taking them. *Lay thy hand upon him*—Seize upon him, and take him by a strong hand, if thou darest to do so. *Remember the battle, &c.*—But ere thou attempt that, consider what thou art doing, and how hazardous thy enterprise is, and with what sort of a creature and with what disadvantage thou art going to contend ; and, as it follows, *do no more*—Proceed no further ; draw back thy hand, and be thankful for so great a deliverance. Or, as אל תוסף, *at tosaph*, literally signifies, *non addes*, that is, as Mercer very justly explains it, if once thou lay thy hand upon him, or attempt to do it, thou wilt no more remember the engagement with him, or any one else ; for he will quickly despatch thee. Heath, however, gives a different turn to the sense, thus : *Be sure thou strike home ; mind thy blow ; rely not on a second stroke.*

Verses 9, 10. *Behold, the hope of him is in vain*—That is, the hope of taking, or conquering him. *Shall not one be cast down, even at the sight of him?*—Not only the fight, but the sight of him is most frightful. Such is even the sight of the whale to mariners, who fear the overturning of their vessel. And such is the sight of the crocodile, by which alone some have been frightened out of their senses. *None is so fierce*—Hebrew, אכזר, *achzer*, so resolute, that dare stir him up—When he sleepeth or is quiet. This alludes to a custom of this creature, when sated with fish, to come on shore and sleep among the reeds. *Who then is able to stand before me?*—To contend with me his Creator, (as thou Job dost,) when one of my creatures is too hard for him ?

Verse 11. *Who hath prevented me?*—Namely, with offices or services done for me, and thereby hath laid the first obligation upon me, for which I am indebted to him ? *That I should repay him?*—Should be engaged to requite his favours ? Who can be beforehand with me in kindnesses ? inasmuch as all men, and all things under heaven, are mine, made by my hand, and enriched with all their endowments by my favour. The apostle quotes this sentiment for the silencing of all flesh in God's presence, (Rom. xi. 35,) *Who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things.* As God doth not inflict upon us the evils we have deserved, so he doth bestow upon us the favours we

12 I will not conceal his parts, nor his power, nor his comely proportion. A. M. 2494. B. C. 1520.

13 Who can discover the face of his garment ? or who can come to him ³ with his double bridle ?

14 Who can open the doors of his face ? his teeth are terrible round about.

15 His ⁴ scales are his pride, shut up together as with a close seal.

1 Cor. x. 26, 28.—³ Or, *within*.—⁴ Heb. *strong pieces of shields*.

have not deserved. Having said, and largely proved, that man could not contend with God in power, he now adds that he cannot contend with him in, or with respect to justice ; because God oweth him nothing, nor is any way obliged to him : which having briefly hinted, to prevent an objection, he returns to his former argument, the description of leviathan.

Verse 12. *I will not conceal his parts*—That is, I will particularly speak of them. Hebrew, בדרו, *bad-dav*, his bars, or the members of his body, which are strong like bars of iron. R. Levi interprets it of his strength ; nor his power—ודבר גבורות, *udebar geburoth*, nec verbum fortitudinum, nor the word, or the matter, of his fortitude ; nor his comely proportion—Which is more remarkable and admirable in a creature of such vast bulk : Hebrew, ורזן ערכו, *vechin gnercho*, nor the gracefulness of his disposition, that is, the disposition or adjustment of his parts.

Verse 13. *Who can discover*—מי גלה, *mi gillah*, *Quis relexit, vel nudavit*, Who hath uncovered, or made naked, or hath taken off from him, the face of his garment ?—That is, his skin, which covers the whole body, and may be taken off from it like a garment. Who dare attempt to touch even his outward skin ? much less dare any venture to endeavour to strip it off, or to give him a deep or deadly wound. *Who can come to him with his double bridle?*—To put it into his mouth, and lead him by it to thy stable and service, as he might do a horse ? Or rather, (because he plainly seems to persist in describing the several parts of the leviathan's body,) *Who can come within his double bridle?* or, as Heath translates it, *his double row of teeth?* namely, his vast jaws, which have some resemblance to a double bridle ; whence the Greeks call those parts of the face which reach to the jaws on both sides *the bridle*. The crocodile's mouth is exceedingly wide : Pliny says, strongly, "When he gapes, *fit totum os*, he becomes all mouth."

Verse 14. *Who can open the doors of his face?*—Namely, his mouth. If it be open, no one dares to enter within it, as he now said ; and here he adds, none dare open it. *His teeth are terrible round about*—This is true of some kinds of whales, though others are said to have either none, or no terrible teeth ; but it is more eminently and unquestionably true of the crocodile, of which this very thing is observed by all authors who write of it.

Verses 15–17. *His scales are his pride*—He prides and pleases himself in his strong and mighty scales.

A. M. 2484. 16 One is so near to another, that no
B. C. 1520. air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

^a Heb. *sorrow rejoiceth.*

Hebrew, אִפְּיֵי כֹנֵיִם, *aphikee maginnim, robusta scutorum, the strength, or strong things, of his shields are his pride.* Or, *his body, or his back,* (as אִפְּיֵי, *gaabah*, is rendered by many ancient and modern interpreters,) *is the strength of shields,* that is, fortified with scales strong as shields. Heath translates it, *Strong scales cover his back.* This is remarkably the case with the crocodile, whose strength is in his back, which is covered with impenetrable scales, whereas his belly is very soft, and easily pierced. If it be interpreted as meant of the whale, we must understand by these *shields* the several coats of his skin, which, though it be smooth and entire, and without scales, may nevertheless be said to be *as strong as shields*, (shields being formerly made of leather,) because it is exceeding hard and strong, and almost impenetrable, and that not only on his back, as in the crocodile, but also in the belly all over. "The outward, or scarf-skin of the whale," indeed, "is no thicker than parchment; but this being removed, the real skin appears, of about an inch thick, and covering the fat, or blubber, that lies beneath, which is from eight to twelve inches in thickness. The muscles lie beneath this, and, like the flesh of quadrupeds, are very red and tough."—*Ency. Brit.* But as the skin of the whale is all one entire piece, and does not consist of different parts joined together, the following clause, and the contents of the next two verses, do not seem to be properly applicable to it. *Shut up together as with a close seal*—That is, the shields, or scales, are closely compacted together, as things that are fastened by a seal. *One is so near another, &c.*—This plainly shows that the scales, or shields, are several, which certainly agrees better to the crocodile than to the whale, unless there be a sort of whales which have scales, as some have affirmed, but it is not yet known or proved. By these shields, or scales, the animal is not only kept warm, for *no air can come between them*, but kept safe, for *no sword can pierce through those scales. They stick together that they cannot be sundered*—It is exceeding difficult, and almost impossible, by any power or art, to sever them one from another.

Verse 18. *By his neesings a light doth shine*—Literally, *His sneezing causes the light to sparkle.* If he sneeze, or spout up water, it is like a light shining, either with the froth, or the light of the sun shining through it. The crocodile, in particular, is said frequently to sneeze. *His eyes are like the eyelids of the morning*—The eyes of the whale are said

20 Out of his nostrils goeth smoke, as
A. M. 2484. out of a seething pot or caldron.
B. C. 1520.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and ^s sorrow is turned into joy before him.

23 ^o The flakes of his flesh are joined together : they are firm in themselves ; they cannot be moved.

^a Heb. *The fallings.*

in the night-time to shine like a flame; and the eyes of the crocodile, although they are dull and dark under the water, yet, as soon as they appear above water, cast a bright and clear light, like that of the morning suddenly breaking forth after the dark night. "I think," says Dr. Young, "this gives us as great an image of the thing it would express as can enter the thoughts of man. It is not improbable that the Egyptians stole their hieroglyphic for the morning, which is the crocodile's eye, from this passage, though no commentator I have seen mentions it. It is easy to conceive how the Egyptians should be both readers and admirers of the writings of Moses, whom I suppose the author of this poem." The doctor paraphrases this clause thus:

"Large is his front; and when his burnish'd eyes
Lift their broad-lids, the morning seems to rise."

Verses 19–21. *Out of his mouth go burning lamps*—"This," says Dr. Young, "is nearer truth than at first view may be imagined. The crocodile, says the naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath, long repressed, is hot, and bursts out so violently that it resembles fire and smoke. The horse suppresses not his breath, by any means, so long, neither is he so fierce and animated; yet the most correct of poets venture to use the same metaphor concerning him. By this I would caution against a false opinion of the eastern boldness, (the boldness of their metaphors,) from passages in them ill understood." We add the doctor's paraphrase on these verses:

"His bulk is charged with such a furious soul,
That clouds of smoke from his spread nostrils roll,
As from a furnace; and, when roused his ire,
Fate issues from his jaws in streams of fire."

Smoke, as out of a caldron—Hebrew, אֶגְמוֹן, *agmon*, sometimes rendered *bulrush*, and, verse 2, put for a *hook*; but the word likewise signifies a *pool*, or stagnating water, and is here rendered a *caldron*, because a caldron sends forth a great smoke, as a pool doth vapours. By a like figure, the great brazen laver, in the temple, was called a sea, on account of the great quantity of water which it contained. *His breath kindleth coals*—A hyperbolical expression, signifying only extraordinary heat.

Verses 22–24. *In his neck remaineth strength, &c.*—Houbigant's translation of this is excellent; *Strength has its dwelling* (so יָדוּן לְיָוֶה, *jalin gnoz*, literally signifies) *on his neck*—His head and body

A. M. 2484. 24 His heart is as firm as a stone ;
B. C. 1520. yea, as hard as a piece of the nether
millstone.

25 When he raiseth up himself the mighty are
afraid : by reason of breakings they purify them-
selves.

⁷ Or, breast-

are firmly joined together, and therefore what may be called his neck is exceeding strong. This is equally applicable to the whale and the crocodile, neither of which has any more neck than other fishes have. *And sorrow is turned into joy before him*—The approach of any enemy, which usually causeth fear and sorrow in others, fills him with joy, as being desirous of nothing more than fighting. Or, as the Hebrew may be rendered, *sorrow rejoices, or dances, or triumphs, &c.*, that is, is prevalent and victorious; and quickly invades and conquers all those men, or other creatures, which are in his way. Sorrow is his companion, or harbinger, which attends upon him wheresoever he goes. So anger and fear are said by the poets to accompany the god of war into the battle. Houbigant translates the clause, *Before him marches destruction*; he makes terrible work wherever he comes. *The flakes of his flesh are joined together*—Or, *the parts of his flesh which stick out, or hang loose, and are ready to fall from other fishes, or creatures.* The word flesh is sometimes used of fishes also, as Lev. xi. 11; 1 Cor. xv. 39. *They cannot be moved*—Without difficulty, namely, out of their place, or from the other members of the body. *His heart is as hard as a stone*—His courage is invincible; he is void of fear for himself, and of compassion for others, which is often termed, *hardness of heart.* *As hard as a piece of the nether millstone*—Which being to bear the weight of the upper, ought to be the harder and stronger of the two. On these last three verses also, Dr. Young's paraphrase is worthy of the reader's attention:

"Strength on his ample shoulder sits in state;
His well-join'd limbs are dreadfully complete;
His flakes of solid flesh are slow to part;
As steel his nerves, as adamant his heart."

Verse 25. *When he raiseth up himself*—Showing himself upon the top of the waters; *the mighty are afraid*—Even the stout-hearted, who used to be above fear. *By reason of breakings*—By reason of their great danger and distress; which is expressed by this very word, Psa. lx. 2; Jonah i. 4. *They purify themselves*—Those who ordinarily live in the neglect of God; *they cry unto God in their trouble*, and endeavour to purge their consciences from the guilt of their sins. Houbigant translates this verse, *When he raiseth up himself, the mighty flee; the princes quit their purposed journey.* But Heath interprets the last clause thus: *for very terror they fall to the ground*; and he observes, very properly, that the word שָׁרַר, *sheber*, here used, strongly expresses the idea of terror; our English

26 The sword of him that layeth at A. M. 2484.
him cannot hold : the spear, the dart, B. C. 1520.
nor the ⁷ habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee : sling-

plate.

word *shiver* is thought to have been derived from it. Henry, who understands this, and all the other parts of this description, of the whale, thus paraphrases this verse: "*When he raiseth up himself*, like a moving mountain in the great waters, even *the mighty are afraid*, lest he overturn their ships, or do them some other mischief: *by reason of the breakings* he makes in the water, which threaten death, they purify themselves, confess their sins, betake themselves to their prayers, and get ready for death." Dr. Young, who understands it of the crocodile, to which it is manifestly more applicable, interprets it thus:

"When late awaked, he rears him from the floods,
And stretching forth his stature to the clouds,
Writhes in the sun aloft his scaly height,
And strikes the distant hills with transient light;
Far round are fatal damps of terror spread,
The mighty fear, nor blush to own their dread."

Verse 26. *The sword of him that layeth at him*—That approacheth to him, and dares to strike at him; *cannot hold*—Hebrew, בְּלִי תַקוּם, *beli takum*, cannot stand. Either, 1st, Cannot endure the stroke, but will be broken by it; or, 2d, Cannot take hold of him, or abide fixed in him; but is instantly beaten back by the excessive hardness of his skin, which cannot be pierced by it. This also seems much better to agree to the crocodile, whose skin no sword, nor dart, nor (as some add) musket-ball can pierce, than to the whale, whose skin is easily pierced, as experience shows, except the whales here spoken of were of another kind than those we are acquainted with. Nor *the habergeon*—Hebrew, שִׁירְיָה, *shirjah*, which the margin of our Bible renders, *breast-plate*, and Ab. Ezra, *a coat of mail*, as the word means 1 Sam. xvii. 38. But Heath and Houbigant translate it here, *the pike*; and it evidently means some missile weapon.

Verses 27, 28. *He esteemeth iron as straw, and brass as rotten wood*—He neither fears, nor feels, the blows of the one more than of the other. *The arrow cannot make him flee*—Hebrew, *the son of the bow*, as it is elsewhere called, *the son of the quiver*, Lam. iii. 13; the quiver being, as it were, the mother, or womb, that bears it, and the bow as the father that begets it, or sendeth it forth. *Sling-stones*—Great stones cast out of slings, which have a great force and efficacy, 2 Chron. xxvi. 14; *are turned with him into stubble*—Hurt him no more than a blow with a little stubble. Heath renders this clause, *He throweth about sling-stones like stubble*; and Houbigant, *Sling-stones are no more to him than stubble.* An extraordinary instance of

A. M. 2484. stones are turned with him into stubble.
B. C. 1520.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 ^o Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

^o Heb. Sharp pieces of potsherd.

the strength of a crocodile is related by Maillet. "I saw one," says he, "twelve feet long, which had not eaten any thing for thirty-five days, having had its mouth tied close during that interval, which, from a single blow from its tail, overturned five or six men together, with a bale of coffee, as easily as I could overturn six men at a game of draughts." What force then must one of twenty feet long have in its full strength, and not weakened by such a fast? Thevenot also speaks of one that he had stripped of his skin, and says, that "it was so strong, though but eight feet in length, that after they had turned him upon his back, and four persons stood upon him with both their feet, while they were cutting open his belly, he moved himself with so much force as to throw them off with violence." See Maillet's *Description of Egypt*, page 33, and Thevenot, part ii. page 72.

Verse 30. Sharp stones—חַרְטוּמֵי חֲרָשׁ, *chadudee chares, acumina testæ, vel testacea, sharp points of potsherds, are under him*—He can repose himself on rocks, or stones, whose edges, or points, are sharp, like those of shells, or broken potsherds; and yet he is not sensible of them, says R. Levi. and Ab. Ezra. His skin is so hard and impenetrable that they make no impression upon him, but are as easy to him as a bed of clay. He spreadeth sharp pointed things, &c.—Hebrew, חַרְטוּץ, *charutz, acutum*, any thing which cuts, or makes an incision. The word also means, and is rendered by Bochart, *tribula*, an instrument used in thrashing corn, a kind of sledge, furnished with sharp iron wheels, which was drawn over the straw by oxen, and at the same time thrashed out the corn, and cut the straw into small pieces, reducing it to chaff. Heath, therefore, translates the verse, *His nether parts are like sharp potsherds: he dasheth himself on the mud like a thrashing-cart*.

Verses 31, 32. He maketh the deep—The deep waters; to boil like a pot—To swell, and foam, and froth, by his strong and vehement motion, as any liquor does when it is boiled in a pot, especially boiling ointment. The sea—Either the great sea, the proper place of the whale, *Psa. civ. 25*, or the great river Nile, which is called a sea, both in Scripture, as *Isa. xi. 15*, and in other authors, as Euphrates is called the sea of Babylon, *Isa. xxi. 1*; *Jer. li. 36*. Lakes also are most frequently called seas, both in the Old and New Testament; and in such lakes the crocodiles are, as well as in the Nile. He maketh a path to shine after him—Houbigant renders the text, *He leaves behind him a shining path*; that is, the way in which he moves appears shining and con-

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, ^o who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.

^o Or, who behave themselves without fear.

spicuous, as when a ship sails, and leaves a visible path behind it, which in the night appears to shine. One would think the deep to be hoary—It is so covered with froth and foam that it looks as if it were grown old, and become hoary.

Verse 33. Upon the earth there is not his like—No creature in this world is comparable to him for strength and terror. Or the earth is here distinguished from the sea; for the Hebrew, אֵין עַל עֵפֶר, *een gnal gnapar mashelo*, may be properly rendered, *His dominion is not upon the earth; namely, but upon the waters*. Houbigant renders it, *His dwelling is not upon the dust*; which, as he understands it of the crocodile, he supposes to express the amphibious nature of the animal, which, although it is observed every day at morning and evening to come out of the waters, and to continue awhile on the land, yet, properly speaking, is an inhabitant of the waters, and it is well for man that he is so; for if such a terrible creature were allowed to roam and ravage upon this earth, it would be an unsafe and uncomfortable habitation for the children of men, for whom it is intended. Who is made without fear—Fears no enemy, as being sensible of his own invincible strength. But לִבִּי חַת, *libi chath*, may be rendered, *so as he cannot be bruised, or broken*; namely, because of his prodigious hardness, of which we have spoken before.

Verse 34. He beholdeth all high things—He looks about him with contempt and disdain on every thing he sees. He does not turn his back upon, or hide his face from, the highest and mightiest creatures, but beholds them with a bold and undaunted countenance, as being without any fear of them. He is king over all the children of pride—He carries himself with princely majesty and courage toward the strongest, loftiest, and fiercest creatures, which, though far higher in stature than himself, he strikes down with one stroke of his tail, as he commonly does cows and horses, and sometimes elephants. Heath's translation of this verse seems peculiarly proper, as referring to, and closing the description of, the crocodile: *He will look upon any thing with contempt, be it ever so high: he is king over all the sons of rapine*; that is, over the most ravenous beasts, according to the Syriac and Arabic. Dr. Young's paraphrase on these last two verses will please the reader, and give him a juster idea of their contents, than any thing we have said upon them:

"His like earth bears not on her spacious face;
Alone in nature stands his dauntless race,

For utter ignorance of fear renown'd;
In wrath he rolls his baleful eyes around;
Makes every swoll'n, disdainful heart subside,
And holds dominion o'er the sons of pride."

Here end the words of God to Job, whereby he sets forth his wisdom and power, in the works of the creation: from whence Job might be led to infer, that the wisdom and power of God being so im-

mense, men ought to speak most reverently of him, and think most humbly and lowly of themselves; persuaded that, though we cannot always see the reason why the divine providence suffers certain things to come to pass, yet we ought to rest assured that they are wisely, and therefore justly, ordered, and therefore we should resignedly submit ourselves to the divine will in all things.

CHAPTER XLII.

Job thoroughly humbles himself before God, 1-6. God reproves his friends, for whom Job intercedes, and God accepts them, 7-9. God blesses and restores Job to his prosperity, 10-15. His age and death, 16, 17.

A. M. 2484. **THEN** Job answered the LORD,
B. C. 1520. and said,

2 I know that thou ^a canst do every *thing*, and *that* ¹ no thought can be withholden from thee.

3 ^b Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^c things too wonderful for me, which I knew not.

^a Genesis xviii. 14; Matt. xix. 26; Mark x. 27; xiv. 36; Luke xviii. 27. — ¹ Or, no thought of thine can be hindered.

NOTES ON CHAPTER XLII.

Verse 2. *I know thou canst do every thing*—Job here subscribes to God's unlimited power, knowledge, and dominion, to prove which was the scope of God's discourse out of the whirlwind. And his judgment being convinced of these, his conscience also was convinced of his own folly in speaking so irreverently concerning him. *No thought can be withholden from thee*—No thought of ours can be withholden from thy knowledge. And there is no thought of thine which thou canst be hindered from bringing into execution.

Verse 3. *Who is he that hideth counsel?*—What am I, that I should be guilty of such madness? *Therefore have I uttered that I understood not*—Because my mind was without knowledge, therefore my speech was ignorant and foolish; *things which I knew not*—I have spoken foolishly and unadvisedly of things far above my reach. "The recollection of Job," says Dr. Dodd, "in this and the two following verses, is inimitably fine, and begins the catastrophe of the book, which is truly worthy of what precedes. The interrogatory clause in the beginning of this verse is a repetition of what Jehovah had said; the latter part of this verse, and the fourth and fifth verses, are Job's conclusions."

Verse 4. *Hear, I beseech thee*—Hear and accept my humble and penitent confession. *I will demand of thee*—Hebrew, אֶשְׁאַל, *eshaleka*, *interrogabo te*, *I will inquire, ask, or make my petition to thee*. I will no more dispute the matter with thee, but beg information from thee. The words which God had uttered to Job by way of challenge, Job returns to him in the way of submission.

4 Hear, I beseech thee, and I will ^{A. M. 2484.} speak: ^{B. C. 1520.} ^d I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee:

6 Wherefore I ^e abhor *myself*, and repent in dust and ashes.

7 ¶ And it was so, that after the LORD had

^b Chap. xxxviii. 2. — ^c Psa. xl. 5; cxxxi. 1; cxxxix. 6. — ^d Chap. xxxviii. 3; xl. 7. — ^e Ezra ix. 6; Chap. xl. 4.

Verse 5. *But now mine eye seeth thee*—"It is plain," says Dr. Dodd, "that there is some privilege intended here that Job had never enjoyed before, and which he calls a sight of God. He had heard of him by the *hearing of the ear*, or the tradition delivered down from his forefathers; but he had now a clear and sensible perception of his being and divine perfections; some light thrown in upon his mind, which carried its own evidence with it; and which to him had all the certainty and clearness even of sight itself." Poole thus paraphrases his words: "The knowledge which I had of thy nature, perfections, and counsels, was hitherto grounded chiefly upon the instructions of men; but now it is clear and certain, as being immediately inspired into my mind by this thy glorious appearance and revelation, and by the operation of thy Holy Spirit, which makes these things as evident to me as if I saw them with my bodily eyes." "When," adds Henry, "the mind is enlightened by the Spirit of God, our knowledge of divine things as far exceeds what we had before, as knowledge by ocular demonstration exceeds that by common fame."

Verse 6. *Wherefore I abhor myself, &c.*—The more we see of the glory and majesty of God, the more we shall see of the vileness and odiousness of sin, and of ourselves because of sin; and the more we shall abase and abhor ourselves for it; *and repent in dust and ashes*—Namely, sitting in dust and ashes. Job's afflictions had brought him to the ashes, chap. ii. 8, *He sat down among the ashes*; but now a sense of his sins brought him thither. Observe, reader, true penitents mourn for their sins

A. M. 2484. spoken these words unto Job, the LORD
B. C. 1520. said to Eliphaz the Temanite, My
wrath is kindled against thee, and against thy
two friends: for ye have not spoken of me
the thing that is right, as my servant Job
hath.

8 Therefore take unto you now ^f seven bul-

^f Num. xxiii. 1.—^f Matt. v. 24.—^f Gen. xx. 17; James v.
15; 1 John v. 16.

as heartily as ever they did for any outward afflictions; for they are brought to see more evil in their sins than in their troubles; and even those who have no gross enormities to repent of, yet ought to be greatly distressed in their souls for the workings of pride, self-will, peevishness, discontent, and anger, within them, and for all their hasty, unadvised speeches; for these they ought to be pricked in their hearts, and in bitterness, like Job. Observe, also, that self-loathing is always the companion of true repentance. *They shall loathe themselves for the evils they have committed*, Ezek. vi. 9. It is not sufficient that we be angry at ourselves for the wrong and damage we have, by sin, done to our own souls; but we must abhor ourselves, as having, by sin, made ourselves odious to the pure and holy God, who cannot look upon iniquity but with abhorrence. If sin in general be truly an abomination to us, sin in ourselves will especially be so; the nearer it is to us, the more loathsome it will appear to be, and the more we shall loathe ourselves on account of it. We shall conclude our observations on the poetical part of this book with Dr. Young's excellent paraphrase on the four preceding verses:

“Thou canst accomplish all things, Lord of might;
And every thought is naked to thy sight.
But, O! thy ways are wonderful, and lie
Beyond the deepest reach of mortal eye.
Oft have I heard of thine almighty power;
But never saw thee till this dreadful hour.
O'erwhelm'd with shame, the Lord of life I see,
Abhor myself, and give my soul to thee.
Nor shall my weakness tempt thine anger more;
Man was not made to question, but adore.”

Verse 7. *After the Lord had spoken these words unto Job*—Jehovah, having confounded all the false reasonings of Job, and sufficiently humbled his pride, now proceeds to the condemnation of the principle upon which his three friends had proceeded in all their speeches, which principle he declares not to be right. *The Lord said to Eliphaz the Temanite*—God addresses him, because he was the eldest of the three, had spoken first, and by his example had led the rest into the same mistake which he himself had committed; *My wrath is kindled against thee, and against thy two friends*—Elihu is not here reproved, because he had dealt more mercifully with Job than these three had done, and had not condemned his person, but only rebuked his sinful expressions; *for ye have not spoken of me the thing that is right*—Because they had laid it

locks and seven rams, and ^e go to my
servant Job, and offer up for yourselves
a burnt-offering; and my servant Job shall ^b pray
for you: for ² him will I accept: lest I deal with
you *after your folly*, in that ye have not spoken
of me *the thing which is right*, like my servant
Job.

² Hebrew, *his face, or, person*, 1 Samuel xxv. 35; Malachi
i. 8.

down as a certain maxim, that all (without exception) who were afflicted with such grievous calamities as Job was, must needs be under the wrath of God, as being guilty of some notorious crime; and that all who passed through life in prosperity must needs be accounted as righteous in the sight of God: whereas God wills that we should know he does not judge of men according to their condition in this life, but according to their spirit and conduct; and should always be assured that he is averse to the wicked, however prosperous they may be, and always approves of and regards the righteous, whatever afflictions they may suffer; because the divine wisdom and goodness often see most wise reasons, which we cannot comprehend, why the righteous should struggle with adversities even all their life long, and the wicked have every outward and temporal good through the whole course of their lives. *As my servant Job hath*—What Job said may be reduced to three principal heads: 1st, He maintained that he was innocent, that is, that he was guilty of no flagrant crime, which should be the cause of his being afflicted more grievously than others; and this was nothing more than the truth. 2d, He maintained that though God often inflicted exemplary punishment on the wicked, and remarkably prospered the righteous; yet sometimes he suffered the righteous to be in affliction and trouble, and the wicked to flourish; which cannot be denied to be often the case. 3d, We find Job, notwithstanding his great afflictions, still holding fast and professing his confidence in the divine goodness. These, then, being the assertions which Job had made, and these not being repugnant to, but according with, the ways of divine providence, God approved of them rather than of what his friends had advanced, who were in an error as to their notions of God's counsels and dispensations. However, we are not to conclude from this expression that God approved of all that Job had said; for, without doubt, being too sensibly affected with the severity of his afflictions, particularly when the false and uncharitable surmises of his friends were added to them, he sometimes had spoken less reverently of God than he ought to have done, and for this the Lord had severely reproved him.

Verse 8. *Therefore take now seven bullocks, &c.*—To make an atonement for what you have said amiss. It seems they were each of them to bring seven bullocks and seven rams, which were to be wholly offered up to God as a burnt-offering; for before the law of Moses, all sacrifices, even those

A. M. 2484. 9 ¶ So Eliphaz the Temanite and
B. C. 1520.

Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted³ Job.

10¹ And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD⁴ gave Job⁵ twice as much as he had before.

11 Then came there unto him¹ all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they be-moaned him, and comforted him over all the evil that the LORD had brought upon him:

³ Heb. the face of Job.—¹ Psa. xiv. 7; cxxvi. 1.—⁴ Heb. add-ed all that had been to Job unto the double.

of atonement, appear to have been wholly burned, and therefore were called burnt-offerings. They thought, doubtless, that they had spoken wonderfully well, and had done a righteous act in pleading God's cause; but they are told quite the contrary, that God was displeased with them, required a sacrifice from them, and threatened, if they did not bring it, he would deal with them according to their folly. Many times is God angry at that in us which we ourselves are ready to be proud of; and sees much amiss in that which we think was well done. *And go to my servant Job*—Whom, though you condemned him as a hypocrite, I own for my faithful servant. *And offer up a burnt-offering*—By the hand of Job, whom I hereby constitute your priest, to pray and sacrifice for you. *Lest I deal with you after your folly*—Lest my just judgment take hold of you for your false and foolish speeches.

Verse 9. *So Eliphaz, &c., did as the Lord commanded*—Showing their repentance by their submission to God, and to Job for God's sake, and by taking shame to themselves. *The Lord also accepted Job*—Both for his friends and for himself, as the next verse explains it. And as Job prayed and offered sacrifice for those who had grieved and wounded his spirit, so Christ prayed and died for his persecutors, and ever lives making intercession for transgressors.

Verse 10. *And the Lord turned the captivity of Job*—Brought him out of that state of bondage in which he had so long been held by Satan, and out of all his distresses and miseries. The words may be rendered, *The Lord brought back Job's captivity*; that is, as some understand it, the persons and things that had been taken from him; not, indeed, the very same which he had lost, but others equivalent to them, and that with advantage. But the meaning seems principally to be, that all his bodily distempers were thoroughly healed, and probably in a moment; his mind was calmed; his peace returned; and the consolations of God were not small with him. *When he prayed for his friends*—Whereby he manifested his obedience to

every man also gave him a piece of A. M. 2484.
money, and every one an ear-ring of B. C. 1520.
gold.

12 So the LORD blessed² the latter end of Job more than his beginning: for he had² fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶³ He had also seven sons, and three daughters.

14 And he called the name of the first, Je-mima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

² Isa. xl. 2.—¹ Chap. xix. 13.—² Chap. viii. 7; James v. 11.
³ Chap. i. 3.—⁴ Chap. i. 2.

God, and his true love to them, in being so ready to forgive them, and heartily to pray for them; for which God would not let him lose his reward. *Also the Lord gave Job twice as much, &c.*—He not only gave him as much as he lost, but double to it.

Verse 11. *Then came unto him all his brethren*—“The author here presents us with a striking view of human friendship. His brethren, who in the time of his affliction kept at a distance from him; his kins-folks, who ceased to know him; his familiar friends, who had forgotten him; and his acquaintance, who had made themselves perfect strangers to him; those, to whom he had shown kindness, and who yet had ungratefully neglected him; on the return of his prosperity, now come and condole with him, desirous of renewing their former familiarity, and, according to the custom of the eastern countries, where there is no approaching of a great man without a present, each brings him, כֶּסֶתֶת, *kesitah*, (a piece of money, with the stamp, or impress, of a lamb upon it, as the original word signifies,) and each a jewel of gold. The word כֶּסֶתֶת, *nezem*, signifies properly a nose-jewel, which is commonly worn in the East to this day.”—Dodd.

Verse 12. *So the Lord blessed the latter end of Job*—Not only with spiritual, but also with temporal blessings. *For he had fourteen thousand sheep, &c.*—Just double to what they were, chap. i. 3. This is a remarkable instance of the extent of the divine providence to things that seem minute as this, the exact number of a man's cattle: as also of the harmony of providence, and the reference of one event to another: for *known unto God are all his works, from the beginning to the end.*

Verse 14. *And he called the name of the first, Jemima*—Which the LXX., and Vulgate, as derived from כֶּסֶתֶת, *jom*, interpret *day*. The Targum is *Her beauty was like that of the day*. *The name of the second, Kezia*—Because she was precious like cassia, says the Targum. The meaning probably is, *Pleasant as cassia*, or fine spices. *And the name of the third, Keren-happuch*—Which the LXX. render, *Αμάλθαιας κρας, Amalthea's horn*, or, *The horn of plenty*. The Targum, however, says

A. M. 2484
B. C. 1520.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

^p Chap. v. 26; Prov. iii. 16.

she was so called, because the brightness of her face was like that of an emerald. Hence some interpret the name, *The horn, or child, of beauty*.

Verse 15. *In all the land were no women found so fair, &c.*—In the Old Testament we often find women praised for their beauty, but never in the New, because the beauty of holiness is brought to a much clearer light by the gospel. *Their father gave them inheritance, &c.*—Gave his daughters a share, and, possibly, an equal share with his sons in his inheritance, which, in so plentiful an estate, he might easily do, especially to such amiable sisters, without the envy of their brethren; and which, peradventure, he did, to oblige them to settle themselves among their brethren, and to marry into their own religious kindred, not to strangers, who, in those times, were generally swallowed up in the gulf of idolatry.

Verses 16, 17. *After this Job lived a hundred and forty years*—Some conjecture that he was seventy when his troubles came upon him: if so, his age was double, as his other possessions. *And saw his sons,*

660

A. M. 2484.
B. C. 1520.

16 ¶ After this ^p lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and ^q full of days.

^q Gen. xxv. 8.

and his sons' sons—Though his children were not doubled to him, yet in his children's children they were more than doubled. As God appointed to Adam another seed instead of that which was slain, Gen. iv. 25, so he did to Job with advantage. God has ways to repair the losses, and balance the griefs, of those who are deprived of their property, or are written childless, as Job was when he had buried all his children, and was robbed of all his sheep and cattle by the Chaldeans and Sabeans. *So Job died, being old and full of days*—He lived till he had enough of life, for he died שבע ימים, *sebang jamim, satisfied with days*; that is, satisfied with living in this world, and willing to leave it; not peevishly so, as in the days of his affliction, but piously so; and, as Eliphaz had encouraged him to hope, he came to his grave like a shock of ripe corn in its season. By the great length of Job's days, namely, two hundred and ten years, it seems most probable that he lived before the time of Moses, for at and after that time the days of human life were much shortened, as that man of God complained, Psa. xc. 10.

2

THE
BOOK OF PSALMS.*

ARGUMENT.

WE have now before us one of the choicest parts of the Old Testament, wherein there is so much of Christ and his gospel, as well as of God and his law, that it has been called the summary of both Testaments. The history of Israel, which we were long upon, instructed us in the knowledge of God. The book of Job gave us profitable disputations concerning God and his providence. But this book brings us into the sanctuary, draws us off from converse with men, with the philosophers or disputers of this world, and directs us into communion with God. In the original it is entitled, סֵפֶר הַתְּהִלִּים, *sepher tehillim*, that is, *The Book of Hymns, or Praises*; because, though it likewise contains prayers, complaints, histories, and descriptions, yet the principal part of it is taken up with the praises of God. The Greeks call them *ψαλμοί*, *Psalms*, which word signifies properly, compositions set, or sung, to music. St. Peter styles it, *The Book of Psalms*, Acts i. 20. It is a collection of Psalms, of all the Psalms that were divinely inspired, composed at different times, on several occasions, and here put together in one volume, without any dependance on each other. According to the Jewish tradition this was done by Ezra, after the return of the Jews from the captivity of Babylon, who also placed the volume among the canonical books. Thus they were preserved from being scattered and lost, and kept in readiness for the service of the church. One of these is expressly said to be *The Prayer of Moses*. That some of them were penned by Asaph, is intimated 2 Chronicles xxix. 36, where the people are said to *praise the Lord in the words of David and Asaph*, who is there called a *seer* or *prophet*. And some of them seem to have been penned long after, even during, or subsequent to, the time of the Babylonish captivity. But the far greater part were undoubtedly written by David, who was raised up for establishing the ordinance of singing Psalms and Hymns in the church of God, as Moses and Aaron were for settling the ordinance of sacrifice. Theirs is superseded, but this remains, and will remain, till it be swallowed up in the songs of eternity.

The Psalms are all written in a poetical style; though it is difficult, if not impossible, to tell of what particular kind the poetry of the Hebrews was. They abound, however, with sublime and figurative expressions, sufficient to denominate them truly poetical. As the style of them is forcible and elevated, so is it calculated most powerfully to touch the human mind, and to excite therein the most noble and elevated conceptions; on which account this book has always been held in the greatest veneration; insomuch that, in the earlier ages of the Christian Church, the bishops, priests, and all the religious, were expected to have it by heart. Melancthon says of it, that it is the most elegant work extant in the world: and St. Basil tells us, that in it may be found a complete body of divinity. "The Psalms," says Dr. Horne, in his preface to his commentary on them, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces, of poetry; and poetry itself is designed yet further to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every

* Luke xx. 42; Acts i. 20.

PSALMS.

turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere; *every tree that is pleasant to the sight, and good for food*; and, above all, what was there lost, but is here restored, *the tree of life in the midst of the garden.* "What is there necessary for man to know," says the pious and judicious Hooker, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation to all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found."—Hooker, *Ecclesiast. Pol.*, b. v. sect. 37. In fine, such and so useful is the variety contained in this book, that, by an easy accommodation, it may be made to serve every one of our occasions. The Psalms are fitted to all persons and ages, to all manner of employments, and to all conditions and circumstances of life, whether of honour or dishonour, prosperity or adversity, health or sickness. Whether we be mourning for sin, thirsting after God, or rejoicing in his salvation; whether we be in heaviness through manifold temptations, or comforted by the experience of deliverance from them; whether we be earnestly seeking the divine favour, or grateful and happy that we have found that inestimable blessing, and have *tasted that the Lord is gracious*; whether we be fighting the good fight of faith, and wrestling with our spiritual enemies, or triumphing in victory obtained, and reaping the spoils of conquest; in short, whether we be repenting or believing, fearing or hoping, doubting or confiding, sorrowing or rejoicing, acting or suffering, admiring and praising God on earth, or expecting and longing to enjoy him in heaven, we may here find portions of divine truth descriptive of, and exactly adapted to, our state and condition. Here, in particular, we may learn what a steady confidence we ought to place in God under all our afflictions and troubles, and what transports of gratitude we ought to feel for his mercies and benefits conferred upon us; here we have examples of God's dealings with his people, to direct us in our Christian experience and practice, and of his faithfulness toward those who trust in him, for our comfort and encouragement. Here we have devout and fervent prayers, and sweet and joyful songs of praise. So that, as Bishop Patrick observes, "to cure heaviness, to extirpate grief, to take away sorrow, to lay asleep troublesome thoughts and passions, to ease us of our cares, to recreate those who are oppressed with any sort of pains, to move compunction for sin, to stir up a true spirit of piety, and to in flame our hearts with love and gratitude to God, there is no book in the world to be compared with it." Hence it is, as Dr. Horne further observes, that, "in the language of this divine book, the prayers and praises of the church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God in the days of his flesh; who, at the conclusion of his Last Supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it;* who pronounced on the cross the beginning of the twenty-second Psalm, *My God, my God, why hast thou forsaken me?* And expired with a part of the thirty-first Psalm in his mouth, *Into thy hands I commend my spirit.* Thus he, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul in the psalmist's form of words rather than his own." No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it aright.

Only, then, let these Psalms be read and considered with fervent desires after, and a lively dependence on, the illuminating and sanctifying influences of the Spirit, which first dictated, and can only enable us rightly to understand, mark, learn, and inwardly digest them, and we shall find them *able to make us wise unto salvation, through faith* in Him whose person and offices, whose love and sufferings, whose humiliation and exaltation, whose grace and glory, they so amply and excellently set forth. For to this portion of ancient holy writ, undoubtedly, so frequently quoted by the Lord Jesus in the days of his flesh, the apostle had a peculiar reference, when, in his second epistle to Timothy, he bore so decided a testimony to the divine inspiration, excellence, and usefulness of the Scriptures of the Old Testament. And of these Psalms especially may it be affirmed, that they *are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be made perfect, thoroughly furnished unto all good works.*

* St. Matthew informs us, chap. xxvi. 30, that he and his apostles "sung a hymn;" and the hymn usually sung by the Jews, upon that occasion, was what they called "the Great Hallel," consisting of the Psalms from the 113th to the 118th inclusive

PSALM I.

This Psalm was put first as a preface to all the rest, as a short summary of the whole book, and a powerful persuasive to the study of it, and of the rest of the Holy Scriptures, taken from the blessedness which attends upon the study and practice of them. The subject of it is the difference of pious and ungodly men, both in this life and in that which is to come. It is not certain who was the author of it, but probably either the collector of this book of Psalms, or David himself, as Apollinarius and others think. We have here the holiness and happiness of a good man, 1-3; the sinfulness and misery of a wicked man, 4, 5; the ground and reason of both, 6.

A. M. 2957. BLESSED ^a is the man that walk-
B. C. 1047. eth not in the counsel of the ¹ un-
godly, nor standeth in the way of sinners, ^b nor
sitteth in the seat of the scornful.

^a Proverbs iv. 14, 15.—¹ Or, *wicked*.—^b Psalm xxvi. 4;
Jer. xv. 17.

NOTES ON PSALM I.

Verse 1. *Blessed is the man*—The Hebrew words are very emphatical: *Blessedness belongs to that man*; or, *O the blessedness of that man!* Blessedness here means happiness. And the character of the truly happy man is described in this Psalm both negatively, in his abstaining from sin; and positively, in his practice of a most important duty, introductory to all other duties. It is then illustrated by a beautiful similitude, borrowed from vegetation; and, lastly, contrasted with the opposite character of the ungodly. In this verse we have the negative part of his character in three particulars: 1st, *He walks not in the counsel of the ungodly*. The word *reshagnim*, here rendered *ungodly*, according to Aben Ezra, signifies *inquietos, qui nunquam in eadem constitutione permanent, the restless, who are never at one stay*; according to Isa. lvii. 20: "Those," says Henry, "who are unsettled, aim at no certain end, and walk by no certain rule;" who may indeed be moral in their conduct toward their fellow-creatures, and outwardly unblameable, but live without a due regard to God and religion, which all unconverted persons do. Now the man that is truly pious, and therefore happy, doth not walk in the counsel of such; doth not lead his life according to their advice, or manner of living; doth not associate with them, give ear to their suggestions, or follow their example. This part of the happy man's character is put first, because those that would keep the commandments of their God must say to evil-doers, *Depart from us*, Psa. cxix. 115, and because wisdom begins in departing from evil. 2d, *Nor standeth in the way of sinners*—Of open and notorious sinners, to be picked up and gathered with them: but he avoids as much as may be the company of such, lest he should be ensnared by them, and drawn by degrees into an imitation of their practices. He keeps at a distance from them, as he would from persons or places infected with the plague, for fear of the contagion. Or, *standing in their way* may imply a continuance in their manner of conversation. 3d, *Nor sitteth in the seat of the scornful*—Of those who make a mock of sin, and of God's threatenings and judgments against sinners: who deride all wholesome reproofs and counsels, and scoff at goodness and good men. So that there seems to be a double climax, or gradation, in this verse, each following

2 But ^o his delight is in the law of A. M. 2957
the LORD; ^d and in his law doth he B. C. 1047.
meditate day and night.

3 And he shall be like a tree ^e planted by

^c Psa. cxix. 35, 47, 92.—^d Josh. i. 8; Psa. cxix. 1, 97.—^e Jer.
xviii. 8; Ezek. xlviii. 12.

clause exceeding the former in two respects. For *standing*, or delaying, in an evil course, implies a greater degree of guilt than being occasionally entangled and induced to walk therein, and *sitting* denotes a more settled and resolved perseverance than *standing*. Again, the term *sinners*, in Scripture language, implies more wickedness than the word *ungodly*, and the *scornful* are the worst of sinners. Observe, reader, by what steps men arrive at the height of impiety. *Nemo repente fit turpissimus*: No one becomes very wicked all at once. They are *ungodly* first, casting off the fear of God, and living in the neglect of their duty to him. But they rest not there; when the services of religion are laid aside, they come to be *sinners*, that is, they break out into open rebellion against God, and engage in the service of sin and Satan: omissions of duty make way for the commission of crimes, and by these the heart is so hardened that at length they come to be *scorners*: they openly defy all that is sacred, scoff at religion, and make a jest of sin. Thus is the way of iniquity down hill; the bad grow worse, and sinners become tempters to others and advocates for Baal.

Verse 2. *But his delight is in the law of the Lord*—In the study and practice of it, as appears from the context. Having described the character of the truly blessed man *negatively*, in the preceding verse, he, in this, speaks of it *positively*. The *law of God* may be here understood of the whole doctrine delivered by God to his church, consisting of doctrines, precepts, promises, and threatenings, &c.; or more particularly of the preceptive part of it, which is commonly called his law; and so this is recorded as the particular character of a good man, that he takes delight, not only in God's promises, which a bad man may delight in, but even in his commands, which are unwelcome and disagreeable to the wicked. *In his law doth he meditate*—The word *jehgeh*, implies that he exercises a deep, serious, and affectionate thoughtfulness about it; and by this it appears that his delight is in it, for what we love, we love to think of. *Day and night*—Not seldom and slightly, but diligently and constantly. Thus the Psalms, "like the sermon on the mount," says Dr. Horne, "open with a *beatitudo*; for our comfort and encouragement directing us immediately to that happiness which all mankind, in different ways, are

A. M. 2957. the rivers of water, that bringeth forth
B. C. 1047. his fruit in his season; his leaf also
shall not ² wither; and whatsoever he doeth
shall ¹ prosper.

4 The ungodly *are* not so: but *are* ³ like the
chaff which the wind driveth away.

¹ Heb. *fade*.—² Gen. xxxix. 3, 23; Psa. cxviii. 2; Isa. iii. 10.—³ Job xxi. 18; Psa. xxxv. 5; Isa. xvii. 13; xxix. 5; Hos.

seeking and inquiring after. All would secure themselves from the incursions of misery; but all do not consider that misery is the offspring of sin, from which it is therefore necessary to be delivered and preserved, in order to become happy, or *blessed*."

Verse 3. *And, or For, he shall be like a tree, &c.*—This is the proof of that blessedness of a good man which he had only asserted, verse 1. He shall be fruitful and flourishing. By his meditations on the law of God, his graces and virtues shall be nourished and increased, and he shall be thoroughly furnished for every good word and work. The means of grace are those *rivers of water* near which the trees of righteousness are planted, and from these they receive supplies of strength and vigour, but in secret, undiscerned ways. *That bringeth forth fruit in his season*—That is, in the time of fruit-bearing; which, being applied to the good man, denotes either, 1st, His active goodness, that he seeks and improves all opportunities for doing good, exercising faith, hope, and love, piety and virtue, justice, mercy, charity, temperance, patience, meekness, long-suffering, according to the several occasions offered him: or, 2d, The issue thereof, the happiness resulting therefrom; that he shall have the fruit, or benefit, of his godly life in due time, and when it will be most for his advantage, possibly in some measure in this life, but assuredly in the life to come. *His leaf also shall not wither*—His blessedness is not short and transitory, as all worldly felicity is, but fixed and everlasting, like those trees which are continually green and flourishing. *And whatsoever he doeth shall prosper*—All his actions, being directed by the word, providence and grace of God, shall be crowned with success in one respect or another, (for even disappointments, losses, and afflictions, shall work for his good,) and with a blessed effect or end.

Verse 4. *The ungodly are not so*—Their condition is far different; but *are like the chaff which the wind driveth away*—Withered and worthless, restless and unquiet, without form or stability,

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For ¹ the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

xiii. 3.—¹ Psa. xxxvii. 18; Nah. i. 7; John x. 14; 2 Timothy ii. 19.

blown about by every wind, and, at length, finally dispersed from the face of the earth, by the breath of God's displeasure, and driven into the fire which never shall be quenched. Their seeming felicity hath no firm foundation, but quickly vanishes, and flies away, as chaff before the wind.

Verse 5. *The ungodly shall not stand in the judgment*—Shall not endure the time of trial, which will assuredly come. It may be that God will arise, and judge, and punish them by temporal calamities, and that these will fill their consciences with horror, and cause their hearts to fail. But if not, if they escape these, it is certain they shall not stand, nor escape condemnation and wrath in the great and general judgment of the whole world. *Nor sinners in the congregation of the righteous*—That is, in that society which shall consist of none but righteous persons. "At present," as Dr. Horne observes, "wheat and chaff lie in one floor; wheat and tares grow in one field; good and bad fishes are comprehended in one net; good and bad men are contained in the visible church;" but let us wait with patience God's time of separation. The husbandman will appear, with his fan in his hand, and will thoroughly purge his floor; the harvest will come, and the tares shall be gathered up, and bound in bundles to be burned; the net shall be drawn to shore, and, while the good fishes are gathered into vessels, the bad shall be cast away. In other words, at His command who is the governor of his church, and to whom the Father hath committed all judgment, *the angels shall come forth, and sever the wicked from among the just*, and then not one sinner shall be found in the congregation of the righteous.

Verse 6. *For the Lord knoweth the way of the righteous*—As he searcheth the reins and the heart, and perfectly knows all his people, so he approves, loves, and delights in them, and in their conduct and conversation, and therefore will recompense them; but *the way of the ungodly shall perish*—All their designs and courses shall come to nothing, and they shall perish with them.

PSALM II.

"This Psalm," says Bishop Patrick, "under the history of David, contains a most illustrious prophecy of the kingdom of Christ; whom God raised even from the dead, made the King of glory, and, notwithstanding all that the scribes and Pharisees, Herod and other princes, could do to hinder it, enlarged his kingdom to the uttermost parts of the earth." That David might here speak with reference to his own advancement to, and settlement in, the throne of Judah and Israel, or at least might allude thereto, is very probable: but that "a greater than David is here," appears, not only from the

strength of the expressions, which are more properly applicable to the Messiah than to David; but also from the citations made from this Psalm in the New Testament, and from the consent of the ancient Hebrew writers, who unanimously expounded it of the Messiah, as is confessed by their own brethren, particularly by Rabbi Solomon Jarchi upon the place; who has this remarkable passage, "Our doctors expounded this Psalm of King Messiah; but that we may answer the heretics, (meaning the Christians,) it is expedient to interpret it of David's person." As we are not influenced by any such unreasonable and unscriptural prejudices as those which blind the minds of the modern Jews, we shall find no difficulty therefore in discerning and acknowledging, that under the emblem of the kingdom of David, which, although of divine appointment, met with much opposition, but prevailed at last, the Holy Ghost here foretels the opposition that should be raised by Jews and Gentiles against the kingdom of the Messiah, 1-3. The defeating and punishing of that opposition, 4, 5. The setting up and confirming of Christ's kingdom, notwithstanding that opposition, 6, 7. Promises the enlargement and success of that kingdom, 8, 9. Invites and exhorts kings and princes to yield themselves the willing subjects of it, 10-12. As David was the author of this Psalm, (see Acts iv. 25,) so it is evident he must have written it after the translation of the ark to mount Zion, because it expressly terms that mount, the hill of God's holiness, 6; which name could not belong to it till God had chosen it for the residence of the ark. And it is probable it was also composed after the message he received from God by Nathan, of the perpetual establishment of his house, his throne, and kingdom, (2 Sam. vii. 1, &c.) because he makes particular mention of God's determined purpose with respect to this, 7.

A. M. 2957.
B. C. 1047.

WHY ^a do the heathen ¹ rage, and
the people ² imagine a vain thing?
2 The kings of the earth set themselves, and
the rulers take counsel together, against the

^a Psa. xlvi. 6; Acts iv. 25, 26.—¹ Or, tumultuously assemble.
² Heb. meditate.

NOTES ON PSALM II.

Verse 1. *Why do the heathen rage?*—Hebrew, גוֹיִם, *goim*, the nations, namely, 1st, Those bordering on Judea in David's time, who raged against him, when exalted to the throne of Judah and Israel, 2 Sam. v. 6, 17; 1 Chron. xiv. 8; and 2d, The Greeks and Romans, and other heathen nations, who raged against and persecuted Christ and his cause and people, Luke xviii. 32; Acts iv. 25. Upon what provocation, and to what end or purpose, do they do so? *And the people*—Namely, the Jews or Israelites, who also combined against David, 2 Sam. ii. 8, and against Christ, Acts iv. 27; *imagine a vain thing?*—A thing which they shall never be able to effect, and which, if they could accomplish it, would produce consequences to themselves and others very different from those they expect.

Verse 2. *The kings of the earth*—So called by way of contempt, and to show their madness in opposing the God of heaven. Herod the Great, Herod the Tetrarch, Pilate and other princes and magistrates, with or after them, are chiefly intended; *set themselves*—Hebrew, יָתִיצְבוּ, *jithjatzebu*, set themselves in opposition, as Chandler renders it. The word expresses their firm purpose and professed hostility, together with the combination of their counsels and forces. *And the rulers take counsel together*—Or assemble together, and instigate each other, according to Waterland and Chandler. David's enemies urged and instigated each other in their opposition to him; and the Jewish priests, elders, and council instigated false witnesses to accuse the Messiah, Pilate to condemn him, and the people to clamour for his crucifixion; the people also instigated Pilate to release Barabbas, and crucify Jesus; and the devil instigated them all to perpetrate this impious murder: as he afterward instigated kings and nations to persecute, imprison, torture, and put to death, in a variety of ways, his apostles, evangelists,

LORD, and against his ^b Anointed, ^{A. M. 2957.}
saying, ^{B. C. 1047.}
3 ^c Let us break their bands asunder, and cast
away their cords from us.

^b Psalm xlv. 7; John i. 41.—^c Jeremiah v. 5; Luke xix. 14.

and other followers. See the apostolic exposition of these verses, Acts iv. 25. "Persecution," says Dr. Horne, "may be carried on by the people, but it is raised and fomented by kings and rulers. After the ascension of Christ, and the effusion of the Spirit, the whole power of the Roman empire was employed in the same cause by those who, from time to time, swayed the sceptre of the world. But still, they who intended to extirpate the faith, and destroy the church, how many and how mighty soever they might be, were found only to 'imagine a vain thing.' And equally vain will every imagination be that exalteth itself against the counsels of God for the salvation of his people." *Against the Lord*—Hebrew, *Jehovah*, either directly and professedly, or indirectly and by consequence, because against his counsel and command; *and against his Anointed*—Against the king whom he hath chosen and exalted: that is, in fact, against all religion in general, and against the Christian religion in particular. And it is certain, all that are enemies to Christ, whatever they may pretend, are enemies to God himself. Thus our Lord, *They have hated both me and my Father*. The great Author of our holy religion is here termed the Lord's Anointed, or Messiah, or Christ, in allusion to the anointing of David to be king. He is both authorized and qualified to be the church's head and king; is duly invested with the office, and every way fitted for it, and yet he is opposed by many; nay, is therefore opposed, because his opposers are impatient of God's authority, envious at this king's advancement, and have a rooted enmity to the Spirit of holiness.

Verse 3. *Let us break their bands asunder*—That is, the laws of the Lord and his Anointed; the bands or yokes which they design to put upon our necks, that they may bring us into subjection. The laws of God and Christ, though easy and pleasant in themselves, and to all good men, Matt. xi. 29, 30;

A. M. 2957. 4 ^d He that sitteth in the heavens
B. C. 1047. ^e shall laugh: the LORD shall have
them in derision.

5 Then shall he speak unto them in his wrath,
and ³ vex them in his sore displeasure.

⁴ Psa. xi. 4.—⁵ Psa. xxxvii. 13; lix. 8; Prov. i. 26.—³ Or,
trouble.—⁴ Heb. anointed.

1 John v. 3; yet are very grievous and burdensome to corrupt nature, and carnal, wicked men. *And cast away their cords from us*—The same thing expressed with more emphasis. Let us not only break off their yoke, and the cords by which it is fastened upon us, but let us cast them far away. “These words, supposed to be spoken by the powers in arms against the Messiah, discover to us the true ground of opposition, namely, the unwillingness of rebellious nature to submit to the obligations of divine laws, which cross the interests, and lay a restraint upon the desires of men. Corrupt affections are the most inveterate enemies of Christ; and their language is, *We will not have this man to reign over us*. Doctrines would be readily believed if they involved in them no precepts; and the Church may be tolerated by the world, if she will only give up her discipline.”—Horne.

Verse 4. *He that sitteth in the heavens*—As the judge upon his tribunal, weighing the actions of men, and as the king of the whole earth upon his royal throne; who, without moving from his place, can with one word or look destroy all his enemies. His *sitting* (or *dwelling*, as Dr. Waterland renders יושב, *joshab*, here) in the heavens is opposed to their being and reigning on the earth, (verse 2,) and is mentioned here, as in other places of Scripture, as an evidence both of God’s clear and certain knowledge of all things that are done below, and of his sovereign and irresistible power. *Shall laugh*—Shall despise them and all their crafty devices. “This is spoken of God,” says Dr. Dodd, “after the manner of men, to denote his utter contempt of the opposition of his enemies; the perfect ease with which he was able to disappoint all their measures, and crush them for their impiety and folly; together with his absolute security, that his counsels should stand and his measures be finally accomplished; as men laugh at, and hold in utter contempt, those whose malice and power they know to be utterly vain and impotent. The introducing God as thus laughing at, and deriding his enemies, is in the true spirit of poetry, and with the utmost propriety and dignity. The whole description is grand: Jehovah is he who is seated in the heavens, far beyond the effects of their rage and malice: from thence he sees their secret counsels, confederate armies, and united obstinate endeavours to oppose what he had solemnly decreed.”

Verse 5. *Then*—In the midst of all their plots and confidence of success; *shall he speak unto them in his wrath*—That is, severely rebuke them, not only by his prophets and other messengers in words, but by dreadful judgments, the effects of his wrath, which he will execute upon them. He shall make them know, to their full conviction, by the disappointment

6 Yet have I ⁴ set my king ⁵ upon ^f A. M. 2957.
my holy hill of Zion. B. C. 1047.

7 I will declare ⁶ the decree: the LORD hath said unto me, ⁶ Thou art my Son; this day have I begotten thee.

⁴ Heb. upon Zion, the hill of my holiness.—^f 2 Sam. v. 7.—⁶ Or,
for a decree.—⁶ Acts xiii. 33; Heb. i. 5; v. 5.

of their schemes and the vengeance taken on them, 1st, That David is established king in Jerusalem; and, 2d, That the Messiah, his son, shall reign throughout all generations. In other words, by pouring out his indignation on the adversaries of his anointed king, he shall no less evidently convict and reprove their folly and impiety than if he had actually spoken to them in terrible majesty from his eternal throne. The word יבאֵלֵמוּ, *jebahaleemo*, in the next clause, rendered *vex*, and in the margin, *trouble them*, has a very strong meaning, implying “that God would put them into the utmost terror and consternation of mind, and deprive them of all power and ability of soul and body, to save themselves from the vengeance which should be executed upon them:” a prediction most awfully verified in the terrible destruction which came upon the murderers of Christ and the persecutors of his church and people.

Verse 6. *Yet*—Notwithstanding all their artifices and powerful combinations, *have I set*—Hebrew, נִסַּחְתִּי, *nasachti*, *I have anointed*, that is, designed, appointed, or constituted, as the word is frequently used in the Scriptures; *my king*—*Mine* in a singular sense, who has not his kingdom by succession from former kings, or by election of the people, but by my special and extraordinary designation; and who rules in my stead, and according to my will, and for my service and glory; *upon my holy hill of Zion*—Over my church and people. Zion, strictly taken, was a hill on the north part of Jerusalem, Psa. lxxxiv. 2, where there was a strong fort, called the *city of David*; but in a more large sense it is put for the city Jerusalem; for the temple of Jerusalem, built upon the hill of Moriah, which was either a part of mount Sion, or adjoining to it; for the church of the Jews, and for the Christian church. David was advanced to the throne, and became master of the strong hold of Sion, notwithstanding the disturbance given him by the malcontents in his kingdom; and particularly the affronts he received from the garrison of Sion, who taunted him with their blind and their lame, their maimed soldiers, 2 Sam. v. 6. And the Lord Jesus is exalted to the right hand of the Father, has all power both in heaven and in earth, and is head over all things to the church, notwithstanding the restless endeavours of his enemies to hinder his advancement.

Verse 7. *I will declare*—Or *publish*, that all people concerned may take notice of it and submit to it, if they would escape the divine judgments which will be executed on the refractory and disobedient; *the decree*—The will and appointment of God concerning my advancement to the throne of Judah and Israel, and that of the Messiah, my seed, to universal empire over all mankind, and concerning the sub-

A. M. 2957. 8 ^b Ask of me, and I shall give thee
B. C. 1047. the heathen for thine inheritance, and
the uttermost parts of the earth for thy possession.

9 ⁱ Thou shalt break them with a rod of iron;
thou shalt dash them in pieces like a potter's vessel.

^b Psa. xxii. 27; lxxii. 8; lxxxix. 27; Dan. vii. 13, 14; John xvii.
4, 5; xix. 15.

mission and obedience which must be paid thereto. *The Lord hath said unto me, Thou art my Son*—These words, in some sort, might be said to, or of David, not only because kings in general, and magistrates, are styled *gods*, and *sons of the Most High*; but because when God, who was properly king of Israel, fixed David on the throne of that kingdom, and made it hereditary in his family, he did, as it were, cede and transfer the government, and thereby the rights of primogeniture to him, hereby making him, as it were, his son and successor in the kingdom, according to Psa. lxxxix. 27, *I will make him my firstborn, higher than the kings of the earth*. But certainly the words much more properly belong to Christ, who is commonly known by this title, *Son of God*, both in the Old and New Testament, and to whom this title is expressly appropriated by the Holy Ghost, who is the best interpreter of his own words, Acts xiii. 33; Heb. i. 5, and v. 5. *This day have I begotten thee*—This also is applied by some to David, understanding, by *this day*, the day of his inauguration, when he might be said to be begotten by God, inasmuch as he was then raised and delivered from all his calamities and troubles, which were a kind of death, and brought forth and advanced to a new kind of life, of royal state and dignity: and so this was the birth-day, though not of his person, yet of his kingdom; as the Roman emperors celebrated a double birth-day, first the day on which they were born, and then the day when they were advanced to the empire. But this, it must be acknowledged, is a far-fetched and doubtful sense: and therefore not to be allowed by the rules of legitimate interpretation, since the words may, much more properly, be applied to Christ. And, so applied, may be understood, either, 1st, Of what has been termed his eternal generation, or sonship, *this day*, signifying *from all eternity*, which may be considered as well described by *this day*, there being no succession, no *yesterday*, no *to-morrow*, in eternity; but all being as one continued day, or moment without change or flux: or, 2d, Of the manifestation of Christ's eternal sonship in time; which was done both in his birth and life, when his being the Son of God was demonstrated by the testimony of the angel, Luke i. 32, by that of God the Father, Matt. iii. 17; xvii. 5; and by his own words and works; and in his resurrection, which seems to be here chiefly intended, of which day this very place is expounded, Acts xiii. 33; when Christ was, in a most solemn manner, *declared to be the Son of God with power*, Rom. i. 4. And at *this day*, or time, Christ might very well be said to be begotten by God the Father, 1st, Because the resurrection from the dead is in Scripture called a *regeneration*, or second birth,

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 ^b Serve the LORD with fear, and rejoice with trembling.

^b Psa. lxxxix. 23; Revelation ii. 27; xii. 5.—^b Heb. xii. 28.
¹ Phil. ii. 12.

Matt. xix. 28, as well it may, being a restitution of the very being which man received by his first birth: 2d, Because in this respect Christ is called, *The first-begotten and firstborn from the dead*: and, 3d, Because of that common observation, that *things are often said to be done in Scripture when they are only declared, or manifested, to be done*: see Gen. xli. 13; Jer. i. 10; Ezek. xliii. 3.

Verse 8. *Ask of me*—Claim or demand it of me as thy right by my promise, and thy birth and purchase; *the heathen for thine inheritance*—To be possessed and enjoyed by thee in the manner of an inheritance, namely, surely and perpetually. Thus "Christ was to enter upon the exercise of the intercessorial branch of his priestly office, with a request to the Father that the heathen world, &c., might be given for his inheritance, in return for the labours he had undergone, and the pains he had endured; as also to supply the place of the Jews, who were his original inheritance and possession, but were cast off because of unbelief."—Horne.

Verse 9. *Thou shalt break them with a rod of iron*—Those people that will not quietly submit to thee shall be crushed and destroyed by thy mighty power, which they shall never be able to resist. This was in part fulfilled when the Jews, who persisted in unbelief, were destroyed by the Roman power: and in the destruction of the pagan power when the Christian religion came to be established. But it will not be completely fulfilled till *all opposing power and principality be put down*.

Verse 10. *Be wise now therefore*—Understand your true interest while you have time and space for repentance and submission; *O ye kings*—You and your people. *Be instructed, ye judges*—Or rulers, you and those that are ruled by you. But he speaks of and to kings and rulers only, 1st, Because they most need the admonition, as presuming upon their own power and greatness; and thinking it below them to submit to him: 2d, Because their authority and example would have great influence on their people and inferiors; and, 3d, To intimate the greatness of this monarch, that he was King of kings, and Lord of lords.

Verse 11. *Serve the Lord with fear*—That is, with reverence and an awful sense of his great and glorious majesty, rendering you careful and diligent to please him, and afraid to offend him. *And rejoice*—Do not esteem his yoke your dishonour and grievance, but know that it is a greater glory and happiness to be the subjects of this King than to be the emperors of the greatest empire; and accordingly rejoice in it, and bless God for this inestimable grace and benefit; *with trembling*—This is added to signify the quality of the joy to which he calls them

A. M. 2957. 12 ^m Kiss the Son, lest he be angry,
B. C. 1047. and ye perish from the way, when ⁿ his

wrath is kindled but a little. ° Blessed A. M. 2957.
are all they that put their trust in him. B. C. 1047.

^m Gen. xli. 40; 1 Samuel x. 1; John v. 23.—ⁿ Revelation vi. 16, 17.

° Psa. xxxiv. 8; lxxxiv. 12; Prov. xvi. 20; Isa. xxx. 18; Jer. xvii. 7; Rom. ix. 33; x. 11; 1 Pet. ii. 6.

and to distinguish it from that carnal and worldly rejoicing which is usually attended with security and presumption; and to warn them to take heed that they did not turn this grace of God into wantonness; but, on the contrary, *work out their salvation with fear and trembling.*

Verse 12. *Kiss the Son*—The Son of God, in token of your subjection and adoration; of which this was a sign among the eastern nations; *lest ye perish from the way*—Be taken out of the way by death or destruction. Or, *perish out of the way* by losing the right way, by taking wrong and evil courses, the end of which will be your certain and utter ruin. Or, *in the way*, that is, your wicked way or course; in the midst of your plots and rebellions against him: and so you will *die in your sins*, John viii. 24, which would be a sad aggravation of their death, and therefore is here fitly proposed as a powerful argument to dissuade them from such dangerous and destructive courses. *When his wrath is kindled but a little*—The least degree of his anger is very terrible, much more the heat and extreme of it, caused by such a desperate provocation as this is. But the Hebrew, יבער כמקט אפו, *jibgnar chimgnat appo*, may be rendered, *For his wrath will be kindled*

shortly, or suddenly. His patience will not last always, but will shortly be turned into fury; and, therefore, take heed that you neither deny nor delay to be subject to him; but speedily comply with his offers before it be too late. *Blessed are all they that put their trust in him*—Who put themselves under his protection, believing in him, and expecting safety and happiness from him. This cannot, with any colour, be applied to David, who always dissuaded all men from putting their trust in princes, or any child of man, or any thing besides or below God. And therefore it would ill have become him to invite others to put their trust in himself, and that person is pronounced *accursed that trusteth in man*, Jer. xvii. 5. But Christ is everywhere set forth as an object of trust, not only in the New Testament, but also in the Old, as Isa. xxviii. 16. And therefore they are most truly and fitly said to be blessed *that put their trust in him*. Under which sentence the contrary is implied: that they are most accursed and miserable creatures that provoke and oppose him. Mark this well, reader! In the day of wrath, when the wrath of Christ is kindled against others, they, and only they, will be blessed, who, by trusting in him, have made him their refuge and patron.

PSALM III.

As the foregoing Psalm, under the emblem of David in preferment, showed us the royal dignity of the Redeemer; so this, by the example of David in distress, shows us the peace and holy security of the redeemed, under the divine protection. David, being now driven out from his palace, from the royal city, by his rebellious son Absalom, complains to God of his enemies, 1, 2. Encourages and comforts himself in God, and in the experience he had had of the divine goodness, 3–6. Triumphs in the salvation of God, 7, 8. David either composed this Psalm during his flight, or the matter of it was then in his thoughts; which afterward he digested into this form and order. And a hymn could not easily be composed with greater propriety, or nobler sentiments of religion, upon such an extraordinary event as that of the rebellion of a beloved son, who had drawn many thousands of others into the conspiracy.

A Psalm of David, ¹ when he fled from Absalom his son.

A. M. 2981. LORD, ^a how are they increased
B. C. 1023. that trouble me? many are they
that rise up against me.

¹ 2 Sam. xv. ; xvi. ; xvii. ; xviii.—² 2 Sam. xv. 12; xvi. 15.
^b 2 Sam. xvi. 1; Psa. lxxi. 11.

NOTES ON PSALM III.

Verse 1. *Lord, how are they increased that trouble me?*—He might well say so, for the party that sought his ruin was very numerous and very formidable. Absalom his son had stolen away the hearts of the generality of the people, and was at the head of them: Ahithophel, his counsellor, sought his ruin: Shimei, with others of his enemies, reproached him

2 Many there be which say of my A. M. 2981.
soul, ^b There is no help for him in B. C. 1023.
God. Selah.

3 But thou, O LORD, art ° a shield ² for me;
my glory, and ^d the lifter up of my head.

° Gen. xv. 1; Psa. xxviii. 7; cxix. 114.—^a Or, about.—^d Psa. xxvii. 6.

as utterly forsaken of God; while many of his friends, undoubtedly, trembled for his safety, and, had Ahithophel's advice been followed, his ruin, morally speaking, would have been unavoidable. No wonder, then, that he was in great trouble, as he certainly was in great danger: but in the midst of it he takes the right method, and has recourse to God, his strong helper. As he went up the mount of Olives, with

A. M. 2981. 4 I cried unto the LORD with my
B. C. 1023. voice, and he heard me out of his
holy hill. Selah.

5 I laid me down and slept; I awaked; for
the LORD sustained me.

6 I will not be afraid of ten thousands of people,
that have set themselves against me round about,

• Psa. xxxiv. 4.—^f Psa. ii. 6; xliii. 3; xcix. 9.—^g Lev. xxvi. 6;
Psa. iv. 8; Prov. iii. 24.—^h Psa. xxvii. 3.—ⁱ Job xvi. 10; xxix.

his head covered and barefoot, he wept and prayed,
wept and believed, and God heard him from his holy
habitation.

Verse 2. *Many there be that say of my soul—Of
me; the soul being commonly put for the person:
There is no help for him in God—*God hath utterly
forsaken him for his many crimes, and will never
help him more. *Selah—*This word is nowhere used
but in this poetical book, and in the song of Habak-
kuk. Probably it was a musical note, directing the
singer either to lift up his voice, to make a pause, or
to lengthen the tune. But, withal, it is generally
placed at some remarkable passage; which gives
occasion to think that it served also to quicken the
attention of the singer and hearer.

Verse 3. *But thou art a shield for me—*Or, *about
me*, on every side, where also mine enemies are;
that is, thou art my defence; *my glory—*Thou hast
formerly given, and wilt further give me, occasion
of glorying in thy power and favour; *and the lifter
up of my head—*Thou wilt restore me to my former
power and dignity. Thus David, in the midst of his
dangers and distress, quiets his mind by calling to
remembrance the power, and love, and faithful-
ness of God, and trusting in him. Reader, go thou,
and do likewise, in all thy perplexities and trou-
bles.

Verses 4, 5. *I cried unto the Lord with my voice
—*By prayer I commended myself to the divine pro-
tection; *and he heard me out of his holy hill—*Out
of heaven, so called Psa. xv. 1. *I laid me down and
slept—*Securely, casting all my cares upon God. *I
awaked—*As after a sweet and undisturbed sleep, as
though no danger had been near me. "It was an
argument of settled courage, and shows the unspeak-
able advantage of a true and genuine confidence in
God, that David was able, in such distressing and
dangerous circumstances, thus to lie down, calmly
sleep, and wake in peace. But what cannot that
man do who is sustained of God, *propped up* by him,
as the word כִּכְנֵי, *jesmecheni*, properly signifies, by
inspiring his mind with confidence and courage."—
Chandler. But let it be remembered, this peace and
serenity were the effects of pardoning love, and not
experienced by him till, in consequence of genuine
repentance for his foul transgressions, he was made a
partaker of forgiveness, and *tasted that the Lord is
gracious*: see Psa. xxxii. 3-5.

Verse 6. *I will not be afraid of ten thousands of*

7 Arise, O LORD; save me, O my A. M. 2981.
God; for thou hast smitten all mine B. C. 1023.
enemies upon the cheek bone; thou hast bro-
ken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD:
thy blessing is upon thy people. Se-
lah.

17; Psa. lviii. 6; Lam. iii. 30.—^k Prov. xxi. 31; Isa. xliii. 11;
Jer. iii. 23; Hos. xiii. 4; Jonah ii. 9; Rev. vii. 10; xix. 1.

*people—*Were I beset with as many nations as I see
men now encamp themselves on all sides against me,
I should not be at all daunted at it. "Faith," says
Dr. Horne, "revived and invigorated by prayer, and
fixed on God alone, is a stranger to fear in the worst
of times. The innumerable examples of saints res-
cued from tribulation, and, above all, the resurrec-
tion of the Son of God from the dead, render the
believer bold as a lion, although the name of his ad-
versary be legion."

Verse 7. *Arise, O Lord, save me—*Defer no long-
er, but let them see thou hast not forsaken me; *O
my God—*Who art mine by special relation and co-
venant: Lord, save thy own. Deliver me from these
my rebellious subjects, whose policy and power I
am unable to withstand without thee. *For thou hast
smitten mine enemies—*Namely, in times past; *on
the cheek bone—*Hast discomfited and put them to
shame, hast subdued and exposed them to contempt
and reproach. *Thou hast broken the teeth of the
ungodly—*That is, their strength, and the instru-
ments of their cruelty. As, then, thou hast hitherto
helped me, do not now leave me; but deliver me
from these, as thou hast formerly delivered me from
other powerful enemies. Thus David, in his dis-
tress, encouraged himself in God by the experience
he had had of his former gracious interpositions in
his favour, by saving him from his cruel enemies,
who had frequently attempted his destruction, and
whom he compares to savage beasts, which tear their
prey with their teeth, and grind it with their jaws,
an allusion which, in a country abounding with these
ravenous creatures, was natural and expressive.
Some, however, consider him as relating, in the
former verses, the state of his mind during his flight,
and as expressing, in the latter part of this, and in
the following, his thankfulness for his deliverance,
which he ascribes entirely to God's power and good-
ness. See Chandler.

Verse 8. *Salvation belongeth unto God—*I expect
not salvation from my counsels or forces, but from
thy power and favour alone. *Thy blessing is—*Or
rather, *let it be*; *upon thy people—*Either upon my
friends and followers, who alone are thy people, the
rest being rebels to thee as well as to me; or upon
all thy people Israel, to preserve my friends, to con-
vince and convert my enemies, and to save the body
of the nation, which, without thy mercy, are likely,
by this civil war, to be brought to utter ruin.

PSALM IV.

The title of this Psalm informs us that it was composed by David, but when, or upon what occasion, is not certainly known.

The matter of it, however, makes it probable that it was in some time of distress, similar to that wherein he wrote the foregoing Psalm. He begins with a short prayer, 1. Reproves the wicked for the dishonour they do to God, and the injury they do to their own souls, 2. Sets before them the happiness of the godly to induce them to become religious, 3. Exhorts them to consider and reform their conduct, to serve God, and put their trust in him, 4, 5. Declares his own experience of the grace of God, 6-8.

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

A. M. 2981. B. C. 1023. **H**EAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; ² have

¹ Or, overseer, Hab. iii. 19.

NOTES ON PSALM IV.

To the chief musician—Hebrew, לַמְנַצֵּחַ, *lamnazech*, To him that overcometh, or excelleth, namely, in his profession of music. The master or director of the musicians and music of the temple seems to be intended. On Neginoth—On stringed instruments, as this word is translated Hab. iii. 19, the Hebrew word נָגַן, *nagan*, whence this is derived, signifying, to play with the hand upon an instrument, 1 Sam. xvi. 23, and xix. 9; Psa. xxxiii. 3. Although the authenticity of these titles is doubted by some commentators, it is probable, as the very learned bishop of Meaux has observed, that they were both given and preserved by divine interposition, in order that both the arguments and writers of the Psalms might be known; "nor can there be any reason," says he, "for expunging them, since they are found in the text, and in all the versions, and have been thought worthy of explanation by Jewish as well as Christian commentators."

Verse 1. O God of my righteousness—Or, my righteous God, the witness and defender of my righteous cause, and the person from whom I expect that righteous judgment and decision of it which I cannot obtain from mine enemies, who load me with manifold injuries and calumnies. Or the expression may mean, The foundation, source, and author of my righteousness. Thou hast enlarged me when I was in distress—Delivered me from my former straits and troubles, temporal and spiritual, which makes me hope thou wilt still take pity upon me, and grant the humble petition which I present unto thee. "The church, like David," says Dr. Horne, and, we may add, every true member thereof, "calls aloud for God's assistance; addresses him as the God of her righteousness, as the fountain of pardon and grace; reminds him of that spiritual liberty, and enlargement from bondage, which he hath purchased for her, and oftentimes wrought in her; and conscious of her demerit, makes her prayer for mercy."

Verse 2. Ye sons of men—David is considered here by many commentators as addressing not mankind in general, but only princes, potentates, and persons of high degree. And perhaps, the phrase, sons of men, may often bear that sense in the Old Testament. But it must be observed, the Hebrew here, בְּנֵי אִדְּם, *benee ish*, signifies, sons of man, and not sons of men, and seems evidently to be of the

mercy upon me, and hear my prayer. A. M. 2981.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah. B. C. 1023.

² Or, be gracious unto me.

same import as the phrase, sons of Adam, and if so, must include all mankind. Nor is there any proof from the context, or any part of the Psalm, that he is addressing merely those great men among the Jews or Israelites who revolted from him under Absalom, or even that he had Absalom's rebellion particularly in his view when he composed this Psalm. He rather seems to be addressing the generality of his countrymen, or, rather, all into whose hands the Psalm might come, on subjects of infinite concern to all. How long will ye turn my glory into shame?

—Or, as the Hebrew is literally rendered, How long shall my glory be for a shame? that is, be made by you a matter of reproach and scorn. And by his glory he probably meant, not only that honour which God had conferred upon him in advancing him to the throne, which, when he was in great straits and dangers, his enemies might possibly reproach and make the subject of derision; but also, and especially, the glory of God and his Messiah. For, as Dr. Horne justly observes, "If the Israelitish monarch conceived he had just cause to expostulate with his enemies for despising the royal majesty with which Jehovah had invested his anointed, of how much severer reproof shall they be thought worthy who blaspheme the essential glory of (God and) King Messiah, which shines forth by his gospel in his church." But are not these rather to be considered as the words of God himself, here reasoning with sinners, by the psalmist, and calling them to repentance? As if he had said, You that go on in the neglect of God and his worship, and in contempt of the kingdom of Christ and his government, consider what you do. You not only disgrace yourselves, debase the dignity of your nature, the excellence of those powers with which you are endued; but you dishonour me, your Maker, and turn my glory, and that of my Son, your Messiah, into shame. Or, if they be David's words, they may still be interpreted to the same sense, for his God was his glory, as he calls him Psalm iii. 3. Idolaters are charged with changing the glory of God into shame, Rom. i. 23. And all wilful sinners do so by disobeying the commands of his law, despising the offers of his grace, and giving that affection and service to the creature which are due to God only. Those that profane God's holy name, that ridicule his word and ordinances; and, while they profess to know him, by works deny

A. M. 2991. 3 But know that the *LORD hath
B. C. 1023. set apart him that is godly for himself:
the LORD will hear when I call unto him.

* 1 Tim. ii. 19; 2 Pet. ii. 9.—^b Eph. iv. 26.

him, do what in them lies to turn his glory into shame. *How long will ye love vanity, and seek after leasing?*—That is, lying or a lie. You are yourselves vain, and desire and pursue vain things, and you love to be and do so. You set your hearts upon that which will prove, at last, vanity and a lie. They that love the world and seek the things that are beneath, that please themselves with the delights of sense, and choose for their portion the wealth of this world, love vanity, and seek lies, for these things will deceive and so ruin them. How long will you do this? Will you never be wise for yourselves, never consider your duty and interest? *When shall it once be?* Jer. xiii. 27.

Verse 3. *Know that the Lord*—Hebrew, Jehovah, the supreme, the everlasting God, whose favour is an infinite blessing, and whose wrath is a boundless evil; *hath set apart*—Hath chosen; *to himself*—And taken under his peculiar care and protection; *him that is godly*—The man that truly fears, loves, and serves him. It is generally supposed that David spoke here primarily of himself, and of his own designation to the throne; that *he* is meant by the godly man, whom God had set apart for himself, or for the honour of the kingdom, and who did not usurp or assume to himself a dignity not appointed him of God; and that therefore the opposition they made to him and to his advancement, as it was very criminal, inasmuch as therein they fought against God, so it would prove vain in the end and ineffectual. God has, in like manner, set apart the Lord Jesus for himself, that *merciful one*, (as the word חַסִּיד, *chassid*, here rendered, *him that is godly*, properly means,) and those that attempt to hinder his advancement will certainly be baffled, for the Father *heareth him always*. But, as has been intimated above, David certainly meant his words to be understood of every godly man. All the godly are God's chosen, or elect people; his separate and sealed ones, whom he *knows* to be *his*, on whom he hath stamped his image, and who bear his superscription. Them the Lord distinguishes with uncommon favours. They have a special interest in heaven, are under God's peculiar care; those that touch them touch the apple of his eye; and he will make their persecutors know it sooner or later; *and they shall be mine, saith the Lord, in the day when I make up my jewels*. *Know this*, saith the psalmist. Let godly people know it, and let them never alienate themselves from him to whom they are thus appropriated; let wicked people know it, and take heed how they hurt those whom God protects.

Verse 4. *Stand in awe*—Hebrew, רָגַזוּ, *rigzu*, Tremble, therefore, and be afraid, if not of me, yet, at least, of God, who hath engaged himself in my cause, and will be an adversary to my adversaries. So said David, and so says the Messiah. Or, *Be an-*

4 ^b Stand in awe, and sin not: ° com- A. M. 2991
mune with your own heart upon your B. C. 1023
bed, and be still. Selah.

° Psa. lxxvii. 6; 2 Cor. xiii. 5.

gry, as the word is here rendered by all the ancient, and by some modern translators, and even by St. Paul, as it is thought, Eph. iv. 26. Or, *Are you angry?* for it may be understood interrogatively: as if he had said, Admit you be angry, or displeased, that God hath preferred me, an obscure person, and of mean family, before so many noble and mighty men; *yet, or but*, (as it follows,) *sin not*; that is, do not so far indulge your anger as to break forth into murmuring against God, or rebellion against me; but seasonably suppress and mortify your unadvised and sinful passion, lest it break forth to your ruin. But we must observe further, this Hebrew word signifies, in general, a vehement commotion of the mind or heart, whether through *fear*, or *grief*, or *anger*; many instances of all which significations of it occur in the Old Testament. The clause may, therefore, be here properly rendered, *Be moved*, (namely, in opposition to carelessness and carnal security,) *and sin not*. And so it is an important and instructive advice or exhortation to all. For one principal mean of preserving us from sin is to have our hearts properly affected with divine things, especially with the fear and love of God, with a holy reverence of his glory, and awe of his majesty, and dread of his justice and wrath. Let but our hearts be deeply and constantly influenced with these affections; and let our love be truly set on God, and we shall not easily provoke him by the commission of any known sin. *Commune with your own heart upon your bed*—Calmly and deeply consider these things in your own breasts; in the silent night, when you are at leisure from the crowd of distracting cares and business, and free from the company of carnal and worldly men; *and be still*—Compose your tumultuous minds, and suppress your disorderly affections and passions; and, having examined yourselves, and inquired into the state of your hearts and lives, silently expect the answer of your consciences. "The enemies of Christ," says Dr. Horne, "as well as those of David, are here called to repentance; and the process of conversion is described. The above-mentioned consideration of the divine counsel, and the certainty of its being carried into execution, by the salvation of the righteous, and the confusion of their enemies, makes the wicked 'tremble.' It arrests the sinner in his course, and he goes on no further in the way of sin, but stops and reflects upon what he has been doing; he 'communes with his own heart upon his bed, and is still;' his conscience suffers him not to rest in the night, but takes the advantage of solitude and silence to set before him his transgressions, with all the terrors of death and judgment; stirring him up to confess the former and deprecate the latter, with unfeigned compunction and sorrow of heart; to turn unto the Lord, and do works meet for repentance."

A. M. 2991. 5 Offer ^d the sacrifices of righteousness, and ^e put your trust in the LORD.

B. C. 1023. 6 *There be many that say, Who will show us any good? 'LORD, lift thou up the light of thy countenance upon us.*

^d Deut. xxxiii. 19; Psa. l. 14; li. 19; 2 Sam. xv. 12.—^e Psa. xxxvii. 3; lxii. 8.—^f Num. vi. 26; Psa. lxxx. 3, 7, 19; cxix.

Verse 5. *Offer*—Unto God, that he may be reconciled to you; *the sacrifice of righteousness*—Righteous sacrifices; which requires that the persons offering them be righteous and do righteous things, and offer them with an honest mind, with faith and true repentance. Without which he intimates that all their sacrifices were of no esteem with God, and would be wholly unprofitable to them. *And put your trust in the Lord*—And then, that is, so doing, you may rely upon God, and confidently expect his assistance and blessing, for which otherwise it is in vain for you to hope. Dr. Horne, who thinks this Psalm looks forward to gospel days, interprets this verse in the following manner: "The Jews are no longer to offer the shadowy sacrifices of their law, since He who is the substance of them all is come into the world. The Gentiles are no more to offer their idolatrous sacrifices, since their idols have fallen before the cross. But returning sinners, whether Jews or Gentiles, are to offer the same sacrifices of evangelical righteousness; not putting their trust in them, but in the Lord Jesus, through whose Spirit they are enabled to offer, and through whose blood their offerings are acceptable unto God."

Verse 6. *There be many that say, &c.*—*There be many* (the multitude, the generality of men in almost every station) *that say, Who will show us any good?*—That is, "Who will heap honours upon us? Who will point out the way to wealth and luxury? Who will present new scenes of pleasure, that we may indulge our appetites, and give full scope to the roivings of a wanton fancy?" That this is the substance of what was intended by the sacred writer in this question, the words put in opposition to it, in which he expresses his own wiser sentiments, are an undeniable proof; *Lord, lift thou up the light of thy countenance upon us*—That what he here suggests is a fair representation of facts, experience loudly testifies; and that it is a false notion of human happiness, and a fatal error, reason plainly teaches; for what are honours, what are riches, what is sensual pleasure? They are light as vanity, fleeting as a bubble, thin and unsubstantial as air. The favour of God, and his approbation, are absolutely necessary to the happiness of mankind. The displeasure of our Maker includes in it the utmost distress and infamy; and his favour, every thing great, good, and honourable, so that the devout prayer of the psalmist will be likewise the fervent and humble supplication of every wise and virtuous mind. *Lord, lift thou up, &c.*—See Foster's *Sermons*, vol. iv. "For the understanding of this phrase," says Dr. Dodd, "and several other passages in the Psalms, it must be remembered, that when Moses had prepared the ark, in which he deposited the tables of the covenant, the glory of the Lord

A. M. 2991. 7 Thou hast put ^e gladness in my heart, more than in the time *that* their ^f corn and their wine increased.

B. C. 1023. 8 ^b I will both lay me down in peace, and sleep: ⁱ for thou, LORD, only makest me dwell in safety.

^b Isa. ix. 3.—^c Job xi. 18, 19; Psa. iii. 5.—^d Lev. xxv. 18, 19; xxvi. 5; Deut. xii. 10.

filled the tabernacle; and after this, wherever the ark resided, God always manifested his peculiar presence among his people, by a glorious visible appearance from the mercy-seat, and this continued as long as Solomon's temple lasted. It is this which is always alluded to where mention is made in the Psalms of the *light of God's countenance*, or, *his making his face to shine*. Now as this was a standing miraculous testimony of God's peculiar providence over the Jews, hence those expressions, of his *making his face to shine*, his *lifting up the light of his countenance*, and the like, did in common use signify his being gracious unto them, and taking them under his immediate protection. They are used in this sense Num. vi. 24. In like manner the *hiding of God's face* meant the withdrawing of his favour and protection from them."

Verse 7. *Thou hast put gladness in my heart*—Whatsoever thou shalt do with me for the future, as to my outward distresses and concerns, I have, at present, unspeakable pleasure and full satisfaction in the manifestations and testimonies of thy love to and in my soul. Hereby thou hast, many a time, put gladness into my heart; not only supported and refreshed me, but filled me with joy unspeakable, and therefore this it is which I will still pursue, and which I will seek after, all the days of my life. Observe, reader, when God puts grace into the heart, he puts gladness into it; nor is any joy comparable to that which gracious souls have in the communications of the divine favour, no, not the joy of harvest, even of a plentiful harvest, when the corn and wine greatly increase. This is gladness in the heart, inward, solid, substantial joy; but the mirth of carnal and worldly people is only a flash, a shadow, for even in *laughter their hearts are sorrowful*, Prov. xiv. 13.

Verse 8. *I will lay me down in peace*—In tranquillity of mind, resting securely upon God's promises, and the conduct of his wise and gracious providence. *For thou, Lord, only makest me to dwell in safety*—I owe not my safety to my own valour or wisdom, nor to the courage of my followers, but to thee only. Or, *Thou, Lord, makest me to dwell alone in safety*—Though I be, in a manner, alone, forsaken and destitute of friends or helpers, yet I am not alone, for God is with me: though I have no guards to attend me, the Lord alone is sufficient to protect me. He can do it himself when all other defences fail. "Happy the Christian who, having nightly, with this verse, committed himself to his bed as to his grave, shall, at last, with the same words, resign himself to the grave, as to his bed, from which he expects, in due time, to rise, and sing a morning hymn, with the children of the resurrection."—Horne.

PSALM V.

This Psalm is a prayer, addressed to God in some time of great distress and trouble, in which the psalmist continues, and resolves still to continue instant in prayer, 1-3. Declares the irreconcilable hatred which God bears to sin, 4-6. And his own confidence of being accepted, 7. He prays for grace to direct and preserve him in the way, 8. Sets forth the wickedness of his enemies, 9. Foretells their punishment, 10. And the salvation of the faithful, 11, 12.

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

A. M. 2981. B. C. 1023. **G**IVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the ^a voice of my cry, my King, and my God: for ^b unto thee will I pray.

3 ^c My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

^a Psa. iii. 4.—^b Psa. lxxv. 2.—^c Psa. xxx. 5; lxxxviii. 13; cxxx. 6.—^d Hab. i. 13.—^e Heb. *before thine eyes*.—^f Rev. xxi. 8.—^g Psalm lv. 23.—^h Hebrew, *the man of blood and deceit*.

NOTES ON PSALM V.

The title of the Psalm. *Upon Nehiloth*—This word is nowhere else used in Scripture. It is thought to signify a *wind instrument*, as *Neginoth* signifies *stringed instruments*.

Verses 1, 2. *Consider my meditation*—That is, my prayer, as the foregoing and following words show. He calls his prayer his meditation, to signify that it was not the mere labour of his lips, but that it proceeded from, and was accompanied with, the deepest thoughts and most fervent affections of his soul. *Hearken unto the voice of my cry*—The sincerity and earnestness of our cry to God will be in proportion to the sense we have of our sins and wants. *My King*—It is the part and duty of a king to answer the just and humble desires of his subjects; and *my God: for unto thee will I pray*—To thee alone will I direct all my prayers, for to whom should a sinner pray but to his God? and therefore, from thee alone I expect succour and relief.

Verses 3, 4. *My voice shalt thou hear in the morning*—That is, early, seasonably, in a time when thou wilt be found, and art ready to hear; or rather, every morning. *As soon as I awake, I am still with thee*, as he says Psa. cxxxix. 18. The first thing that I do is to pray to thee. *For, or but, or surely, thou art not a God that hast pleasure in wickedness*—Or, *in wicked men*. Thou dost not approve of, or delight in them, or in their prayers; *neither shall evil dwell with thee*—Have any friendship or fellowship with thee.

Verses 5, 6. *The foolish shall not stand in thy sight*—Literally, *The mad shall not stand before thine eyes*; shall not be admitted to attend upon thee, nor shall they be acquitted at the judgment of the great day. The word הוֹלִים, *holelim*, here rendered *the foolish*, properly signifies the *madmen*,

5 ^a The foolish shall not stand ¹ in thy sight: thou hatest all workers of iniquity.

6 ^b Thou shalt destroy them that speak leasing: ^c the LORD will abhor ^d the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: and in thy fear will I worship ^e toward ^f thy holy temple.

8 ^g Lead me, O LORD, in thy righteousness, because of ^h mine enemies; ⁱ make thy way straight before my face.

¹ 1 Kings viii. 29, 30, 35, 38; Psalm xxviii. 2; cxxxii. 7; cxxxviii. 2.—² Heb. *the temple of thy holiness*.—³ Psa. xxv. 5.—⁴ Heb. *those which observe me*, Psa. xxvii. 11.—⁵ Psa. xxv. 4; xxvii. 11.

as the learned reader may see by consulting Eccl. ii. 2, 12, and vii. 7, and x. 13; Isa. xlv. 25. Wicked men are intended, as the next clause explains it; who are indeed morally and really madmen, in that they oppose and fight against Omnipotence, and voluntarily expose themselves to such dreadful miseries as are implied in everlasting banishment from God, for such mean and momentary gains or pleasures as are found in sin. *Thou shalt destroy*—With an everlasting destruction from thy presence, and the glory of thy power, *them that speak leasing*—Or *falsehood*, that continue so to do, and will not be reformed: that are void of integrity and veracity, or who suffer themselves to be employed by the father of lies in spreading calumnies and slanders. *The Lord will abhor the bloody man* also—That is, the passionate, the malicious, the implacable. For inhumanity, cruelty, and revenge are no less contrary, no less hateful to the God of *mercy*, than deceit, lies, and slanders are to the God of *truth*.

Verse 7. *But I will come into thy house*—Namely, into thy tabernacle, with holy boldness and confidence, as becomes thy son and servant; *in the multitude of thy mercy*—Trusting only in thy great mercy for admittance thither and acceptance there. Or, *for, or because of thy many mercies* to me: for which I will come to render thanks and praise, and to pay the service so justly due to thee for thy goodness. *And in thy fear*—With a holy dread and reverence of thy majesty; *will I worship*—*In spirit and in truth*, thee *who art a spirit*, who searchest the heart, and requirest truth in the inward parts, *toward thy holy temple*—Hebrew, *the temple of thy holiness*, looking toward it when I cannot come to it. Or, as הֵיכָל, *el heecal*, may be rendered, *at thy holy temple*, that is, the tabernacle, which is sometimes called by that name.

Verse 8. *Lead me, O Lord*—Direct my heart, and

A. M. 2981. 9 For *there is* no ⁵ faithfulness ⁶ in
B. C. 1023. their mouth; their inward part *is* ⁷ very
wickedness; ⁸ their throat *is* an open sepulchre;
¹ they flatter with their tongue.

10 ⁸ Destroy thou them, O God; ^m let them
fall ⁹ by their own counsels; cast them out in the
multitude of their transgressions; for they have
rebelled against thee.

⁵ Or, *steadfastness*.—⁶ Heb. *in his mouth*, that is, *in the mouth of any of them*.—⁷ Heb. *wickednesses*.—⁸ Luke xi. 44; Rom. iii. 13.—¹ Psa. lxxii. 4.—⁹ Or, *Make them guilty*.

counsels, and affairs, and all the course and actions of my life; *in thy righteousness*—In thy righteous laws, or, *for*, or, *because of*, or, *according to*, thy *righteousness*, a phrase and argument frequently used in the Psalms. *Because of mine enemies*—That I may give them no occasion of slandering me, or religion for my sake. *Make the way*—Wherein thou wouldst have me to walk, or the course thou wouldst have me to take; *straight before my face*—Plain to my view, that I may clearly discern it, and readily, evenly, and smoothly walk in it without mistake, hinderance, or stumbling, which my enemies would gladly take hold of. “Thus, a man’s enemies,” says Dr. Horne, “while they oblige him to pray more fervently, and to watch more narrowly over his conduct, oftentimes become his best friends.”

Verse 9. *There is no faithfulness in their mouth*—They speak one thing and mean another, and under a pretence of kindness seek my destruction; which renders it difficult for me to know how I ought to carry myself toward them, and therefore I have asked thy direction. *Their inward part is very wickedness*—Hebrew, קרנב רינה, *kirbam harvoth*, literally, *woes, sorrows, or mischiefs*, are within them. The word seems to have a meaning derived from the sound, רינה, *eue*, or ריני, *hoe*, any thing upon which we pronounce a *wo*; evil of any kind, natural or moral. “Their inward part is all woful, execrable stuff, or rottenness, which sends forth nauseous steams, as though it were a sepulchre open.”—Mudge. *Their throat is an open sepulchre*—Their speech coming out of their throat, though smooth and subtle, is most pernicious: or, their mouth and throat are opened wide, ready to devour all that come within their reach: a metaphor taken from wild beasts gaping for the prey. *They flatter with their tongue*—They make a show of piety and friendship that they may more easily deceive and destroy. The reader will recollect that “a part of this verse is cited, Rom. iii. 13, together with several other passages from the Psalms and prophets, to evince the depravity of mankind, whether Jews or Gentiles, till justified by faith, and renewed by grace. It is plain, therefore, that the description was designed for others besides the enemies of the literal David, and is of more general import, reaching to the world of the ungodly, and the enemies of all righteousness, as manifested in

11 But let all those that put their ^{A. M. 2981.}
^{B. C. 1023.} trust in thee ^a rejoice: let them ever
shout for joy, because ¹⁰ thou defendest them:
let them also that love thy name be joyful in
thee.

12 For thou, LORD, ^o wilt bless the righteous;
with favour wilt thou ¹¹ compass him as *with* a
shield.

^m 2 Samuel xv. 31; xvii. 14, 23.—⁹ Or, *from their counsels*.
^o Isa. lxxv. 13.—¹⁰ Hebrew, *thou coverest over, or, protectest them*.
^o Psa. cxv. 13.—¹¹ Hebrew, *compass him*.

the person of the Messiah, and in his church.”—Horne.

Verse 10. *Destroy thou them, O God*—Hebrew, הרשעים, *haashimem*, *hold them guilty*, that is, condemn and punish them; or, *make them desolate*, as the word is used Ezek. vi. 6; Joel i. 18. *Let them fall by their own counsels*—That is, make their counsels, not only unsuccessful against me, but also destructive to themselves. Or, *from their counsels*, that is, let them fall short of their aims and designs. Or, *because of their counsels*, which are ungodly and unjust, and so deserve destruction. *Cast them out*—Of thy land and from among the people, whom they either infect or molest by their wicked courses. *For they have rebelled against thee*—Against thy authority and declared will, concerning my advancement to the throne, and that of my seed the Messiah, and concerning the enlargement of thy church. It is justly observed by Dr. Horne, Dr. Dodd, and others, concerning these imprecatory passages of the Psalms, that they may all be rendered in the future tense, as indeed they ought to be to obviate objections, and cut off all occasion of offence from those who desire and seek it. “The verse before us would then run thus: ‘Thou wilt destroy them. O God; they shall perish by their own counsels: thou wilt cast them out in the multitude of their transgressions, for they have rebelled against thee.’ Thus rendered, the words contain a prophecy of the infatuation, rejection, and destruction of such as should obstinately persevere in their opposition to the counsels of Heaven, whether relating to David, to Christ, or to the church. The fate of Ahithophel and Absalom, of Judas and the Jews, should warn others not to offend after the same example.”

Verses 11, 12. *But let those that put their trust in thee*—That dare rely on thy word and promise when all human hopes and refuges fail; *rejoice*—Let them have cause of great joy from thy love and care of them; *because thou defendest them*—As it follows. *Let them also that love thy name*—That is, thy majesty and glory, thy word and worship, all which is called God’s name, in Scripture; *be joyful*—Hebrew, יגלצו, *jangleztu*, *exult in thee*. Thus David does not confine his prayer to his party, but prays for, and predicts the happiness of all good men, though some of them, through their own mistakes, or other men’s artifices, might now be in a state of opposition to him. And so, as the preceding verse foretold the perdition

of the ungodly, this describes the happiness of the saints. *For thou, Lord, wilt bless the righteous—* Thou hast engaged thyself by promise and covenant, and art resolved to bless them, and therefore my

prayer for them is agreeable to thy will; *with favour—* With thy love and gracious providence; *wilt thou compass him as with a shield—* That is, keep him safe on every side.

PSALM VI.

In this, which is the first of those Psalms styled penitential, David being sick both in body and mind, because he had offended God, presents his misery before him, 1-3. Begs the return of his favour, 4-7. Assures himself of an answer of peace, 8-10.

To the chief Musician on Neginoth ¹ upon ² Sheminith, A Psalm of David.

A. M. 2981.
B. C. 1023. **O** ^a LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

² ^b Have mercy upon me, O LORD; for I am weak: O LORD, ^c heal me: for my bones are vexed.

³ My soul is also sore vexed; but thou, O LORD, ^d how long?

¹ Or, upon the eighth, 1 Chron. xv. 21.—² Psalm xii. title.
^a Psa. xxxviii. 1; Jer. x. 24; xlvii. 28.—^b Psa. xli. 4.—^c Hos. vi. 1.—^d Psa. xc. 13.

NOTES ON PSALM VI.

Title of the Psalm. *Upon Sheminith, upon the eighth*—The *Sheminith* is generally supposed to have been a harp of eight strings. It is so rendered by the Chaldee. Some, however, have interpreted it to mean the loftiest note, and *Alamoth*, the lowest: but this is no more than conjecture; the Jews themselves having no certain knowledge of their ancient music.

Verse 1. *O Lord, rebuke me not*—That is, do not chasten or correct me, as the next clause explains it; *in thine anger*—With rigour or severity, as my sins deserve, but with gentleness and moderation, Jer. x. 24; or, in such a manner that the chastisement may not be the effect of thy strict justice, or anger, but of thy mercy and faithfulness.

Verse 2. *Have mercy upon me*—I plead not my merit, but thy free mercy; *for I am weak*—Or, *I languish*: my body pines away, and my spirit fails through my excessive pains and troubles. *O Lord, heal me*—That is, the distempers of my soul and body, of both which the word רָפָא, *rapha*, is used; *for my bones are vexed*—That is, my inward parts. *Bones*, reins, inward parts, often in Scripture signify the same as heart, soul, thought: see Psa. xxxv. 10.

Verse 3. *My soul is sore vexed*—Partly by sympathy with my body, and partly with the burden of my sins, and the sense of thine anger, and my own danger and misery. *O Lord, how long?*—Wilt thou suffer me to lie and languish in this condition? or, as the Chaldee paraphrast supplies the ellipsis, *How long wilt thou defer to give me some refreshment?*

Verses 4, 5. *Return*—Unto me, from whom thou

4 Return, O LORD, deliver my soul: A. M. 2981.
O save me for thy mercies' sake! B. C. 1023.

5 ^a For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; ³ all the night make I my bed to swim; I water my couch with my tears.

7 ^f Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

^a Psa. xxx. 9; lxxxviii. 11; cxv. 17; cxviii. 17; Isa. xxxviii. 18.—³ Or, every night.—^f Job xvii. 7; Psa. xxxi. 9; xxxviii. 10; lxxxviii. 9; Lam. v. 17.

hast withdrawn thy smiling countenance and helping hand. *Deliver my soul*—From guilt and fear; or preserve my life, for the word *soul* often signifies life. David, and other pious men in those times, were much averse to, and afraid of death, partly because the manifestations of God's love to his people, and the discoveries of an immortal state of glory awaiting them after death, were then more dark and doubtful; and partly because thereby they were deprived of all opportunities of advancing God's glory and kingdom in the world. *For in death*—Or among the dead, or in the grave, as it follows; *there is no remembrance of thee*—This is meant only of the bodies of persons deceased; not of their souls, which still survive, and do not sleep till the resurrection, as some have vainly imagined: and yet even their souls are incapable, when departed from the body, of remembering, praising, and glorifying God, in his church on earth; of celebrating his mercy and grace in the land of the living; of propagating his worship, or of exciting others to piety by their example: which is *the remembrance* of God of which he speaks. Hence, also, good men have often desired to have their lives prolonged, even under the Christian, as well as under the Patriarchal and Jewish dispensation, that they might be capable of glorifying God, and of fully executing his will in this world, in order, as the Hebrews speak, to increase the reward of their souls in the world to come.

Verses 6, 7. *All the night*—Or, every night, as the margin renders כל לילה, *cal lailah*; *make I my bed to swim*—With tears, an hyperbole used also elsewhere. It well becomes the greatest spirits to be tender, and to relent under the tokens of God's dis-

A. M. 2981. 8 ^a Depart from me, all ye workers
B. C. 1023. of iniquity; for the LORD hath ^b heard
the voice of my weeping.

9 The LORD hath heard my supplication,

^c Psa. cxix. 115; Matt. vii. 23; xxv. 41; Luke xiii. 27.

pleasure. David, who could face Goliath himself, melts into tears at the remembrance of sin, and under the apprehension of divine wrath, and it is no diminution to his character. *Mine eye is consumed*—Or *grown dim, or dull*, as *שָׁשָׁה*, *gnosheshah*, may be rendered; namely, through the many tears which I shed, or through the decay of my spirits. *Because of grief*—For my sins and miseries, or grief arising from mine enemies; as the next clause interprets it, and from the consideration of their multitude, rage, and falseness.

Verses 8, 9. *Depart from me, all ye workers of iniquity*—With whom I am resolved not to associate or have any fellowship; and cease from opposing or molesting, or insulting, over me, or approaching me with designs of deceiving and betraying me, all ye my wicked enemies; desist from all your wicked contrivances against me, and be not so vain as to hope to triumph over me; for the Lord hath heard the voice of my weeping—And will grant me that which I have sought with so many tears. By the

the LORD will receive my prayer. A. M. 2981.

10 Let all mine enemies be ashamed ^{B. C. 1023.}
and sore vexed: let them return *and* be ashamed suddenly.

^b Psa. iii. 4.

workings of God's grace upon his heart, he knew his prayer was accepted. His tears had a voice in the ears of the God of mercy. Silent tears are not speechless ones. Our tears are cries to God. *The Lord hath heard my supplication*—He hath not rejected me, I say, as you imagine; but is graciously pleased both with my deprecation of his displeasure and with my petitions to him for his favour.

Verse 10. *Let all mine enemies be ashamed*—Or, *they shall be ashamed*, of their vain confidence; and *sore vexed*—Because of their great and unexpected disappointment. *Let them return*—Namely, from their wicked ways, and from their hostile and malicious practices against me. Hebrew, *יָשׁוּב*, *je-shubu*, *they shall return, turn back, or be converted*; that is, repent of their sins and return to their obedience. *And be ashamed suddenly*—Sooner than I could hope, or they did expect, or believe. "Many mournful Psalms," says Mr. Scott, "end thus triumphantly, for the encouragement of other mourners to hope and pray."

PSALM VII.

David, being maliciously aspersed and calumniated, expresses his trust in God, and prays for deliverance from his enemies, 1, 2. Appeals to God for his innocence, 3-5. Prays to him to judge his cause, 6-8. And to abolish sin and establish righteousness, 9, 10. Bears witness to God's wrath against sinners, and resolution to punish them, 11-13. Describes the progress and end of sin, with the joy and triumph of the faithful, 14-17.

¹ Shiggaion of David, which he sang unto the LORD,
² concerning the ³ words of Cush the Benjamite.

A. M. 2942. O LORD my God, in thee do I put
B. C. 1062. my trust: ^a save me from all

¹ Hab. iii. 1.—² 2 Sam. xvi.—³ Or, *business*.—⁴ Psa. xxxi.

NOTES ON PSALM VII.

Title of the Psalm. *Shiggaion of David*—A song or hymn of David. *Shiggaion* is rendered by Houbigant, *cantio erraticca*, a wandering song, or song of wanderings, so Parkhurst after Fenwick. It was probably composed by David in his wanderings, when persecuted by Saul and his servants: "in which," says Dr. Dodd, "the psalmist stands as a type of Christ and his church, persecuted by Satan and his adherents." *Which he sang unto the Lord*—Which he not only composed, but which he himself sang, in a devout and religious manner, unto the Lord; concerning the words of Cush the Benjamite—Who this Cush was we are nowhere told. Some think he was the same with Shimei, because he appears, from the third and fourth verses, to have

them that persecute me, and deliver ^{A. M. 2942.}
me: ^{B. C. 1062.}

2 ^b Lest he tear my soul like a lion, ^c rending
it in pieces, while *there is* ^d none to deliver.

15.—^b Isa. xxxviii. 13.—^c Psa. i. 22.—^d Heb. *not deliverer*.

reproached David, in the same manner as Shimei did, with his ingratitude to Saul. Some again are rather of opinion that Saul himself, the son of Cis, is meant by Cush, to which conjecture the Chaldee title of the Psalm gives some countenance, terming it "a song of David, which he sang before the Lord when he delivered a poem upon the death of Saul, the son of Cis." But as this opinion seems to be formed on the supposed resemblance of the two names, *Cush* and *Cis*, it must be observed, that in the original they bear no resemblance whatever; *שָׂק*, *kish*, the name of Saul's father, differing totally in two of its radical letters, from *כֹּש*, *Cush*, here spoken of. It seems more likely, therefore, that not Saul, but, as Bishop Patrick has observed, one of his courtiers, captains, or kinsmen, is intended.

A. M. 2942. 3 O LORD my God, ^d if I have done
B. C. 1062. this; if there be ^e iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, ^f I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon

^d 2 Sam. xvi. 7, 8.—^e 1 Sam. xxiv. 11.

What the things were, of which he accused David, we know not. But the strong terms in which David declares his innocence, and, "indeed, the whole subject matter of the Psalm seems to assure us," as Dr. Dodd justly remarks, "that on whatever occasion David wrote it, the Holy Spirit led him to use words which, in their full and proper sense, must have been designed for the mouth of him who was perfectly righteous, and in whose hands there never was any iniquity."

Verse 1. *In thee do I put my trust*—All my hope and confidence are in thy favour, and faithfulness to fulfil thy promise made to me. *Save me from all them that persecute me*—"To a tender and ingenuous spirit," says Dr. Horne, "the persecution of the tongue is worse than that of the sword, and with more difficulty submitted to; as, indeed, a good name is more precious than bodily life. Believers in every age have been persecuted in this way; and the King of saints often mentions it as one of the most bitter ingredients in his cup of sorrows. Faith and prayer are the arms with which this formidable temptation must be encountered, and may be overcome. The former assures us, that God can 'save and deliver' us from it; the latter induces him so to do."

Verse 2. *Lest he*—That is, mine enemy, as it is expressed, verse 4. The singular number here used, evidently proves that one particular enemy is referred to, whom some suppose to be the great enemy and accuser, whose agents and tools wicked men are. But it is much more probable that either Saul or one of his followers is intended; *tear my soul*—Out of my body: or destroy me and my life, for *soul* sometimes signifies the *life*, of which it is the principle, and sometimes the person himself; either of which senses agrees to this place. *Like a lion*—To which he compares his enemy, both for power and cruelty. *While there is none to deliver*—While I have no power to defend myself, but am forced to flee to mountains, and caves, and woods, for my safety.

Verse 3. *O Lord, if I have done this*—Which Cush and others falsely lay to my charge; *if there be iniquity in my hands*—In my actions, the hand being often put for actions whereof it is a great instrument: "David here makes a solemn appeal to God, the searcher of hearts, as judge of his innocence, with regard to the particular crime laid to his charge. Any person, when slandered, may do the same. But Christ only could call upon Heaven to attest his universal uprightness."—Horne.

Verse 4. *If I have rewarded evil unto him that*

the earth, and lay mine honour in the dust. Selah. A. M. 2942. B. C. 1062.

6 Arise, O LORD, in thine anger, ^g lift up thyself because of the rage of mine enemies: and ^h awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people

^f 1 Sam. xxiv. 7; xxvi. 9.—^g Psa. xciv. 2.—^h Psa. xlv. 23.

was at peace with me—He probably means to Saul, when he was peaceable and friendly toward him; for David was charged with evil designs against Saul, before Saul broke out into open enmity against him. *Yea*—I have been so far from doing this that I have done the contrary; *I have delivered him*—When it was in my power to destroy him; *that without cause*—Without any provocation on my part, *is mine enemy*—It is probable that David alludes here to his preserving the life of Saul when he was pressed by his attendants to suffer them to take it away, 1 Sam. xxiv. 6, and xxvi. 8, &c.

Verse 5. *Let the enemy persecute my soul, &c.*—I am contented, and wish that Saul may so persecute my life as to overtake it, and take it away. *And lay mine honour in the dust*—Meaning either, 1st, that honourable and royal dignity for which he was designed; or, 2d, his reputation and memory: or, rather, 3d, his soul or life, mentioned in the former clause, it being very usual to express the same thing by different words or phrases in one verse: thus we may observe a gradation here. 1st, Let him persist to *persecute* it; 2d, *take* it; 3d, *tread it down*, or destroy it; and, 4th, *lay it in the dust*, or bury it, to prevent all hopes of restitution. So that the evils which David imprecates on himself, if he were such a person as his adversaries represented him to be, are persecution, apprehension, death, and disgrace.

Verse 6. *Arise, O Lord, in thine anger*—Oppose thy just anger to their causeless and sinful rage against me. *Lift up thyself*—Hebrew, הִנָּשָׂא, *hin-nasee*, *Be thou exalted*; glorify thyself, and show thyself to be above them. *Awake for me to the judgment, &c.*—To execute that righteous sentence which thou hast commanded—That is, appointed and declared by thy holy prophet Samuel. Thus to a protestation of innocence he adds a prayer for judgment upon the case, formed on two considerations 1st, the unreasonable and unrelenting fury of his persecutors; 2d, the justice which God commanded others to execute, and which, therefore, he himself would doubtless execute on such occasions.

Verse 7. *So shall the congregation of the people compass thee about*—Such a visible display of thy righteous judgment in thus pleading my cause against my cruel and implacable oppressor will induce multitudes of people, who shall behold or hear of it, to adore and glorify thee. For, observing thy justice, and holiness, and goodness, which will be hereby manifested, they will come from all parts to worship thee, and to offer thee praises and sacrifices.

A. M. 2942. compass thee about: for their sakes
B. C. 1062. therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, ¹according to my righteousness, and according to mine integrity *that is* in me.

9 O let the wickedness of the wicked come to an end; but establish the just: ^kfor the righteous God trieth the hearts and reins.

¹ Psa. xviii. 20; xxxv. 24.—^k 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psalm cxxxix. 1; Jer. xi. 20; xvii. 10; xx. 12; Revelation ii. 23.

For their sakes therefore—For the sake of thy congregation, which is now wofully scattered and oppressed, and has, in a great measure, lost all administration of justice and exercise of religion; *return thou on high*—Or, *return to thy high place*, that is, to thy tribunal, to sit there and judge my cause: an allusion to earthly tribunals, which generally are set up on high above the people. 1 Kings x. 19. The ark, and tabernacle, and worship of God, had been greatly neglected in Saul's days, 1 Chron xiii. 3; his neglect of duty, impiety, and persecution, having driven his subjects from God's ordinances, and seduced them into many crimes. "The words *compass about*," says Dr. Dodd, after Spencer, "allude to the Jewish rite of going round the altar in time of divine worship. So that, to *compass about*, in a triumphant and joyful procession, means to *adore, worship, and praise* God. So Psalm xxvi. 6, *I will wash my hands in innocence, and so will I compass, or go round, thine altar.*"

Verse 8. *The Lord shall judge the people*—The Sovereign of the world will not fail to dispense equal justice unto all, according to their works. Assured of which, I say, *Judge me, O Lord, according to my righteousness*—For I desire no greater favour than to be disposed of according to my innocence in this matter. If I be guilty of those evil designs toward Saul wherewith Cush and others charge me, do thou give sentence against me; but, if I be just and innocent toward him, as thou knowest I am, and have been, do thou plead my right. Observe, reader, "legal or perfect righteousness and integrity are peculiar to the Redeemer; but evangelical righteousness and integrity all must have who would be saved."—Horne.

Verse 9. *Let the wickedness of the wicked come to an end*—Let the malice of mine enemies cease: put a stop to their wicked practices, either by changing their hearts or tying their hands: say to it as thou dost to the sea, Hitherto hast thou gone, but thou shalt advance no further. Hebrew, *The wickedness of the wicked shall have an end*; it shall cease: it shall be rooted out and destroyed. *But establish the just*—Or, *And thou wilt establish, or confirm, or uphold the just*, all just persons and causes; which is opposed to *wickedness coming to an end*, last mentioned. *For the righteous God trieth the hearts and reins*—And, therefore, he knows the secret wickedness of the wicked, and how to bring it to an

10 ⁵My defence is of God, which ^{A. M. 2942.}
^{B. C. 1062.} saveth the ¹upright in heart.

11 ⁶God judgeth the righteous, and God is angry *with the wicked* every day.

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

13 He hath also prepared for him the instruments of death; ⁿhe ordaineth his arrows against the persecutors.

⁵ Heb. *My buckler is upon God.*—¹ Psa. cxv. 4.—⁶ Or, *God is a righteous judge.*—^m Deut. xxxii. 41.—ⁿ Deut. xxxii. 23, 42; Psa. lxiv. 7.

end; and he is a witness to the secret sincerity of the just, and has secret ways of establishing them in it. "It is predicted, that wickedness will, in the end, be abolished, and the just immoveably established, by Him who knoweth intimately the very thoughts and desires of both good and bad men, and will give to each their due reward. How can we doubt of this when it has pleased God to afford so many examples and preludes to it in his dispensations of old time? The righteous cause hath already triumphed in Christ; let us not doubt that it will do so in the church. Happy the man whose hope is therefore in God, because he saveth the upright in heart."—Horne.

Verses 10, 11. *My defence is of God*—Hebrew, כנני על אלהי, *maginni gnal Elohim, my shield is upon God*. He, as it were, carries my shield before me: see 1 Sam. xvii. 7. He does and will protect me against all mine enemies. *Which saveth the upright in heart*—And therefore will save me whom he knows to be sincere and upright in my conduct toward him and toward Saul. *God judgeth the righteous*—That is, defendeth, or avengeth, or delivereth, as this word is often used. To judge is properly to give sentence; which, because it may be done either by absolving and acquitting from punishment, or by condemning and giving up to punishment, therefore, it is sometimes used for the one and sometimes for the other, as the circumstances of the place determine. *God is angry with the wicked every day*—Even then when his providence seems to favour them, and they are most secure and confident.

Verses 12, 13. *If he*—The wicked man last mentioned; *turn not*—From his wicked course; *he*—God; *will whet his sword*—Will prepare, and hasten, and speedily execute his judgments upon him. *He hath bent his bow*—Did I say, *He will do it?* nay, *he hath* already done it; his sword is drawn, his bow is bent, and the arrows are prepared and ready to be shot. The wrath of God may be slow, but it is always sure, and the sinner who is not converted by the vengeance inflicted on others, will himself, at length, be made an example of vengeance to others. *He hath prepared for him*—For the wicked; *the instruments of death*—That is, deadly weapons. *He ordaineth*—Designs or fits for this very use; *his arrows against the persecutors*—Of all sinners, persecutors are set up as the fairest marks of divine wrath.

A. M. 2942. 14 ° Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 7 He made a pit, and digged it, and is fallen into the ditch which he made.

16 9 His mischief shall return upon his

^c Job xv. 35; Isa. xxxiii. 11; lix. 4; James i. 15.—⁷ Heb. He hath digged a pit.—⁹ Esth. vii. 10; Job iv. 8; Psa. ix. 15;

They set God at defiance, but cannot set themselves out of the reach of his judgments.

Verse 14. *Behold, he*—That is, the wicked, *travaileth with iniquity, &c.*—This metaphor denotes his deep design and vigorous endeavours for doing mischief; and his restlessness and pain till he have accomplished it. “When an evil thought,” says Dr. Horne, “is instilled into the heart of man, then the seed of the wicked one is sown; by admitting, retaining, and cherishing the diabolical suggestion in his mind he ‘conceiveth’ a purpose of mischief; when that purpose is gradually formed and matured for the birth, he ‘travaileth with iniquity;’ at length, by carrying it into action, he ‘bringeth forth falsehood.’ The purity of the soul, like that of the body, from whence the image is borrowed, must be preserved by keeping out of the way of temptation.”

Verses 15, 16. *He made a pit, &c.*—This is a proverbial manner of speech often used in Scripture. It is taken from pits which are digged, and then covered with the leaves of trees, or some such unstable materials, either to make men fall into them, or else wild beasts, which are hunted into them. *And is fallen into the ditch which he made*—He hath brought that evil upon himself which he intended against others. *His mischief shall return upon his own head*—“All the world agrees to acknowledge the equity of that sentence which inflicts upon the

own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

x. 2; xxxv. 8; xciv. 23; cxli. 10; Prov. v. 22; xxvi. 27; Ecc. x. 8.—¹ 1 Kings ii. 32; Esth. ix. 25.

guilty the punishment intended by them for the innocent. No one pities the fate of a man buried in that pit which he had dug to receive his neighbour; or of him who owes his death wound to the return of an arrow shot against heaven. Saul was overthrown by those Philistines whom he would have made the instruments of cutting off David. Haman was hanged on his own gallows. The Jews, who excited the Romans to crucify Christ, were themselves, by the Romans, crucified in crowds. Striking instances these of the vengeance to be one day executed on all tempters and persecutors of others; when men and angels shall lift up their voices and cry out together, ‘Righteous art thou, O Lord, and just are thy judgments.’”

Verse 17. *I will praise the Lord according to his righteousness*—I will give him the glory of that gracious protection under which he takes his afflicted people, and of the just vengeance with which he will pursue them that afflict them; and will most thankfully acknowledge, not only the *power*, but the *just judgment* of God, and his faithfulness to his word. “Whatever doubts may at present arise in our minds concerning the ways of God, let us rest assured that they will receive a solution; and that the ‘righteousness’ of the great Judge, manifested in his final determinations, will be the subject of everlasting hallelujahs.”—Horne.

PSALM VIII.

This Psalm contains a solemn and instructive meditation on the majesty, greatness, and grace of God. David extols God's glory, as appearing in his works, especially in the heavens and heavenly bodies, and in his producing great and wonderful effects by weak and contemptible instruments, 1-3. His condescension and loving-kindness to mankind, in being mindful of, and visiting them, in grace and mercy, 4, 5. In giving them dominion over this lower world, 6-9. It has been a great question among interpreters, whether this Psalm speaks of man in general, and of the honour which God put upon him in his creation; or only of the man Christ Jesus. But is it not evident, upon comparing it with Heb. ii. 6, that both are included? for the design of the Psalm seems plainly to have been to display and celebrate the great love and kindness of God to mankind, not only in their creation, but also in their redemption by Christ Jesus; whom, as he was man, God advanced to the honour here mentioned, that he might carry on that great and glorious work. Some parts of the Psalm, however, relate more eminently to Christ than to man in general, and accordingly are so interpreted, both by our Lord himself, and by his apostles, Matt. xxi. 16; 1 Cor. xv. 27; Heb. ii. 6, 7.

To the chief Musician ¹ upon Gittith, A Psalm of David.

A. M. 2942.
B. C. 1062. **O** LORD our Lord, how ^a excellent is thy name in all the earth! who ^b hast set thy glory above the heavens.

¹ Psa. lxxxii. ; lxxxiv., title.—² Psa. cxlviii. 13.—³ Psa. cxliii. 4.

NOTES ON PSALM VIII.

Title of the Psalm—The word גִּתִּיתַי, *gittith*, means a *wine-press*, and accordingly is rendered by the LXX., *υπερ των ληνων*, *for, or, concerning the wine-presses*. And some think, which certainly is not improbable, that the reason why this title was given to this Psalm was, its being appointed to be sung at the time of the vintage. And if so, it is probable the eighty-first and eighty-fourth were intended to be sung at that season also, the same title being likewise given to them. Others, however, think it more probable that a musical instrument brought from Gath is intended, because the Chaldee interprets it, "On the harp which David brought from Gath." Dr. Hammond renders it, "Upon the Gittite," that is, Goliath the Gittite; whom David vanquished and slew, and thereby stilled that enemy and avenger, though, in comparison of him, he was as a *babe* or *suckling*. And he conjectures, that it was on the occasion of that victory that this triumphant Psalm was composed. But this is a matter of little importance, and the reader is at liberty to use his own judgment concerning it.

Verse 1. *How excellent is thy name*—That is, thy glory, as it is explained in the next clause; *in all the earth*—The works of creation and providence evince and proclaim to all the world that there is an infinite Being, the fountain of all being, power, and perfection; the sovereign Ruler, powerful Protector, and bountiful Benefactor of all creatures. How great, how illustrious, how magnificent is the glory of this Being in all the earth! The light of it shines in men's faces everywhere, Rom. i. 20; if they shut their eyes against it, that is their fault. There is no speech nor language, but the voice of God's glory is heard, or may be heard in it. The psalmist, however, seems to look forward to the times of the gospel, when the name of God, which was before great in Israel only, should be made known by divine revelation to all the earth, the very ends of which are to see his great salvation. *Who hast set thy glory above the heavens*—Why do I speak of the earth? Thy glory or praise reacheth to the heavens, and indeed above all the visible heavens, even to the heaven of heavens; where thy throne of glory is established, where the blessed angels celebrate thy praises, where Christ sitteth at thy right hand in glorious majesty, from whence he poureth down excellent gifts upon babes, as it follows.

Verse 2. *Out of the mouth of babes and sucklings*—Children in age, and children in power and knowledge, persons comparatively ignorant and foolish, weak and contemptible, but simple, humble, and teachable; *thou hast ordained strength*—Hebrew, סָרַדְתָּ עֵץ, *jissadta gnoz*, literally, *hast founded*, or con-

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

3 When I ^e consider thy heavens, the work

^a Matt. xi. 25; xxi. 16; 1 Cor. i. 27.—^b Hebrew, *founded*.
^c Psa. xlv. 16.—^d Psa. cxi. 2.

stituted strength, hast laid a foundation for effecting, and hast actually effected, great and important purposes. Bishop Patrick, Dr. Hammond, Dr. Dodd, and some others think that there is an allusion in these words to the case of David himself, who, though but a mere child, in comparison of Goliath, yet, being assisted by the power of God, gained a complete victory over that gigantic champion; which was not only a proper punishment of his proud boastings, and defiance of the armies of the living God, but likewise sufficient to make the whole army of the Philistines acknowledge and adore the omnipotence of the God of Israel in reverential silence, at the same time that it discomfited and put them to flight. Our Lord, however, applies the words to *little children* in the temple, and to the poor and the illiterate people, who, being simple, teachable, and unprejudiced, acknowledged Jesus for the Messiah, and cried, "Hosannah to the son of David," when the learned scribes, and self-righteous, self-sufficient Pharisees, despised and rejected him. The passage may also be applied, and, probably, was primarily intended to be applied, to the apostles and first preachers of the gospel, who, though looked upon but as babes, *unlearned and ignorant men*, Acts iv. 13, mean and despicable, destitute both of power and interest; yet triumphed over all the wisdom of the wise and the power of the mighty; and overthrew the devil's kingdom, as the walls of Jericho were thrown down by the sounding of rams' horns. Thus the gospel, called *the arm of the Lord*, and *the rod of his strength*, has wrought wonders in different ages, not out of the mouths of philosophers or orators, or by means of politicians or statesmen, but by persons viewed by the world as *babes* in literature and human attainments, and who actually lay under very great disadvantages. And the power of God still brings to pass great things in his church by very weak and unlikely instruments; and confounds the noble, wise, and mighty, by the base, and weak, and foolish things of the world, *that no flesh may glory in his presence*, but the excellence of the power may the more evidently appear to be of God, and not of man, 1 Cor. i. 27, 28. *Because of thine enemies*—Because they are insolent and haughty; *that thou mightest still the enemy and the avenger*—Mightest put them to silence and put them to shame; and so be justly avenged on the avengers: see Acts iv. 14, and vi. 10. The devil is the great enemy and avenger, and by the preaching of the gospel he was in a great measure stilled, his oracles were silenced, the advocates of his cause were confounded, and unclean spirits themselves not suffered to speak.

Verses 3, 4. *When I consider thy heavens*—Thine by creation, as it follows; *the work of thy fingers*—

A. M. 2942. of thy fingers; the moon and the
B. C. 1062. stars, which thou hast ordained;

4 ¹ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 ² Thou madest him to have dominion over

¹ Job vii. 17; Psalm cxliv. 3; Hebrews ii. 6.—² Genesis i. 26, 28.

the works of thy hands; ³ thou hast put all *things* under his feet:

A. M. 2942.
B. C. 1062.

7 ³ 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 sea.

9 ⁴ O LORD our Lord, how excellent is thy name in all the earth!

³ 1 Cor. xv. 27; Hebrews ii. 8.—⁴ Hebrew, *flocks and oxen all of them.*—¹ Verse 1.

Of *thy hands*, as it is expressed Psalm cii. 25, a part being here put for the whole, and God's *hand* and *finger* being indifferently used to denote his power, Exod. viii. 19; Luke xi. 20. *The moon and stars which thou hast ordained*—Hebrew כֹּנֹנֹתָ, *chonantah*, *hast established, directed, or disposed*; that is, placed in such admirable and unalterable order, and directed to their several motions, courses, and uses. At the time of ending this Psalm, David seems to have had before his eyes the heavens, as they appear by night, and therefore does not notice the sun, but only mentions the moon and stars, which, though not altogether so serviceable to man as the sun, yet are no less demonstrations of the wisdom, power, and goodness of the Creator. *What is man!*—How mean and inconsiderable a thing is man if compared with these thy other works, and especially with thy own glorious majesty, whose infinite wisdom and power thus shine forth from the structure of the heavens! when we consider how the glory of God shines in the upper world, we may well wonder he should regard or take any notice of so mean a creature as man; that he who is resident in, and president over, that bright and blessed part of the creation, should so much humble himself as to behold the things done on earth, Psalm cxiii. 5, 6. Again, when we consider of what great use the heavens are to men on earth, and how the lights of heaven are divided unto all nations, we may well say, *Lord, what is man*, that thou shouldst settle the ordinances of heaven with an eye to him and to his benefit; and that his comfort and convenience should be so much consulted in the making of the lights of heaven, and directing their motions?

But the Hebrew כִּרְה אִנוֹשׁ, *mah enosh*, means, *What is infirm, or miserable man!* By which it is apparent that he speaks of man, not according to his condition when first created, but as fallen into a state of sin, and misery, and mortality. *That thou art mindful of him*—Takest cognizance of him and of his actions and affairs, and carest for him, and conferrest such favours upon him. *And the son of man*—Hebrew בֶּן אָדָם, *ben Adam*, *the son of Adam*, that great apostate from, and rebel against thee, the sinful son of a sinful father, his son by likeness of disposition and manners, no less than by procreation. All which tends to magnify the following mercy. *That thou visitest him*—Not in anger, as that word is sometimes used but in and with thy

grace and mercy? dost not only feed and clothe him, protect and provide for him, in common with other creatures, but even visitest him as one friend visits another, conversest with him, and showest thyself to be infinitely concerned for his salvation and happiness, and providest so richly and graciously for his attainment of these blessings. *What is man*, so mean a creature, that he should be thus honoured; so sinful a creature, that he should be thus countenanced and favoured? Thus the psalmist, having before his eyes "the awful magnificence of the wide extended firmament, adorned by the moon walking in brightness, and rendered brilliant by the vivid lustre of a multitude of shining orbs, differing from each other in magnitude and splendour;" and turning from the survey of this beauty of the heavens with their glorious show, "to take a view of the creature man, is still more affected by the mercy than he had before been by the majesty of the Lord; since far less wonderful it is that God should make such a world as this than that he who made such a world should be mindful of man in his fallen estate, and should visit human nature with his salvation."—Horne.

Verse 5. *Thou hast made him a little lower than the angels*—Such was man as he came out of the hands of his Maker, in his primeval state. He *was lower than the angels*, because, by his body, he was allied to the earth, and to the beasts that perish; but as by his soul, which was spiritual and immortal, he was near akin to the angels; he might be truly said to be but a *little lower* than they, and was in order next to them. *And hast crowned him with glory and honour*—Endued him with noble faculties and capacities. He that gave man his being, distinguished him from the inferior creatures, and qualified him for dominion over them, by making him *wiser than the beasts of the earth and the fowls of the heaven*, Job xxxv. 1. Man's reason is his crown of glory, and he should take care not to profane that crown by perverting the use of it, nor forfeit it by acting contrary to its dictates.

Verses 6-8. *Thou madest him to have dominion over the work of thy hands*—Didst constitute him lord of the inferior creatures, and invest him with a sovereign dominion over them. The charter whereby man was to hold this royalty bore date with his creation, Gen. i. 28; and though it was forfeited by his fall, it was, in a great degree, renewed

after the flood; since which time man has had *all things*, in such a sense, *under his feet*, that he can not only serve himself of the labour, but also of the products and lives of the inferior creatures, which are delivered into his hands for that purpose. *All sheep and oxen, &c.*—Thus he instances in some of the inferior creatures, and among others, names even *the beasts of the field, the fowls of the air, and the fishes of the sea.* For, though many of them are much stronger, and many of them much swifter than man; yet, man's superior knowledge enables him, one way or other, to reduce them under his power, and to exercise dominion over them. It must be carefully observed, however, that this refers, in a special manner, to the Lord Jesus Christ, and has its perfect accomplishment only in him. For, as the author of the Epistle to the Hebrews argues, chap. ii. 6-8, "We see not yet all things put under" man in that complete and absolute sense which the psalmist's words seem to imply; but we see Jesus, *who was made a little lower than the angels, or was made lower for a little while*, as the Hebrew may be rendered, *for the suffering of death*, that is, that he might be capable of suffering death; we see him *crowned with the glory and honour of having all things*, yea, and

persons, *put under him*, in the completest and most absolute sense; exalted to the Father's right hand, far above all principality and power, and every name that is named; invested with all power in heaven and on earth; constituted not only the head of the church but head over all things to the church, and intrusted with the administration of the kingdom of providence, in conjunction with, and subserviency to, the kingdom of grace. Now we must remember that, as it was our common human nature that Christ assumed; so our common human nature is thus exalted in him to that glory and honour, and complete dominion over the creatures, which Adam possessed in paradise, but which he lost for himself, and all his race, by the fall. Nay, in Christ our nature is raised to the possession of dignity and glory, power and dominion, riches and felicity, incomparably greater than was conferred on man at his creation. And through Christ the fallen children of men may rise; and all believers in Christ, and members of his mystical body, shall rise to a participation of this honour and happiness, and not only be made but *a little lower than the angels*, but as our blessed Lord testifies, *ισαγγελοι*, equal to the angels, if not even superior to them.

PSALM IX.

Upon what particular occasion this Psalm was composed is not known. Dr. Horne, Henry, and some others, think it might probably be to celebrate the victories gained by David over the neighbouring nations, after God had exalted him to be king of Zion. With this the matter of the Psalm seems to agree, relating, it appears, to the manifold dangers he had been in, and the deliverance God had graciously given him out of them. Accordingly he praises God for giving him victory over his enemies, 1-6. Triumphs in confidence that God would judge the world and protect his people, 7-10. Calls others to praise him, 11, 12. Prays for help, and praises God, 13-20.

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

A. M. 2986. B. C. 1018. **I** WILL praise thee, O LORD, with my whole heart; I will show forth all thy marvellous works.

^a Psa. v. 11.

NOTES ON PSALM IX.

Title of the Psalm. *Upon Muth-labben*, Hebrew words, which may be rendered, *upon the death of the son*, or of one called *Labben*, or of the man between, namely, Goliath, so called in the Hebrew text of 1 Sam. xvii. 4. Accordingly, Dr. Waterland renders this title, *Upon the death of the champion.* Very similar to which is the Chaldee, "To be sung on occasion of the death of the man who went forth from the camp." Hence many have supposed that the Psalm relates to the victory obtained by David over Goliath. But this does not agree with verse 14, where mention is made of praising God in Zion, which then and long after was in the hands of the Jebusites. Perhaps, therefore, this term *Muth-labben* is only the name of some tune or instrument,

2 I will be glad and ^arejoice in thee: A. M. 2986. B. C. 1018. I will sing praise to thy name, O ^bthou Most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

^b Psa. lvi. 2; lxxxiii. 18.

of which we may be content to be ignorant, as the Jewish doctors also are.

Verses 1, 2. *I will praise thee with my whole heart*—With a sincere, affectionate, and devout heart. *I will show forth all thy marvellous works*—I will discourse, in the general, of thy manifold wonders wrought for me, and for thy church and people formerly. The particle *all* is here, as it is often elsewhere, taken in a restrained sense. *I will rejoice in thee*—In thy favour and help vouchsafed to me.

Verse 3. *When mine enemies are turned back*—Discomfited and put to flight; *they shall fall and perish*—They shall not save themselves by flight and so reserve themselves to do farther mischief but shall stumble, as it were, at the obstacles and

A. M. 2986. 4 For ¹thou hast maintained my
E. C. 1018. right and my cause; thou satest in
the throne judging ²right.

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

6 ³O thou enemy! destructions are come to a
perpetual end: and thou hast destroyed cities;
their memorial is perished with them.

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

8 And ^ehe shall judge the world in righteous-

¹ Heb. *thou hast made my judgment.*—² Heb. *in righteousness.*
^e Deut. ix. 14; Prov. x. 7.—³ Or, *The destructions of the enemy
are come to a perpetual end: and their cities hast thou destroyed, &c.*

impediments laid by thee in their way, and shall be
pursued, overtaken, and cut off; *at thy presence*—
Upon thy appearing against them. One angry look
of thine is sufficient to confound and destroy them.
Hebrew, כפניך, *mippaneicha*, *from thy face*; they
could not stand before thee, because thou didst
march at the head of our armies against them. So
he ascribes the honour of his victories to God only,
and to his presence and assistance.

Verses 4, 5. *My right and my cause*—That is, my
righteous cause against thy and my enemies. *Thou
satest in the throne, &c.*—Thou didst judge and give
sentence for me. *Thou hast rebuked*—That is, pun-
ished or destroyed, as it is explained in the next
clause; *the heathen*—Namely, the Philistines and
other heathen nations who, from time to time, mol-
ested David and the people of Israel. *Thou hast
put out their name for ever*—Meaning either that
fame and honour which they had gained by their
former exploits, but had now utterly lost by their
shameful defeats; or their very memorial, as it fared
with Amalek.

Verse 6. *O thou enemy, &c.*—This is a sudden
apostrophe to the enemies of God's people, the Phi-
listines, Amorites, or other nations which had
formerly made great havoc and waste among them:
Destructions are come to a perpetual end—Thou
hast formerly wasted and destroyed the people of
God, but those destructions have now come to an
end, and shall cease. Thy power to annoy Israel
is now broken. Christians, when repeating those
words, "may take a retrospect view of the succes-
sive fall of those empires, with their capital cities,
in which the *enemy* had, from time to time, fixed
his residence, and which had vexed and persecuted
the people of God in different ages. Such were the
Assyrian or Babylonian, the Persian and the Gre-
cian monarchies. All these vanished away, and
came to nothing. Nay, the very *memorial* of the
stupendous Nineveh and Babylon is so *perished
with them* that the place where they once stood is
now no more to be found. The Roman empire was
the last of the pagan persecuting powers; and when
the church saw that under her feet, well might she
cry out, *The destructions of the enemy are com-*

ness, he shall minister judgment to the A. M. 2986.
people in uprightness. E. C. 1018.

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

10 And they that ^hknow thy name will put
their trust in thee: for thou, LORD, hast not for-
saken them that seek thee.

11 Sing praises to the LORD, which dwelleth
in Zion: ^bdeclare among the people his doings.

12 ⁱWhen he maketh inquisition for blood, he
remembereth them: he forgetteth not the cry
of the ⁵humble.

^d Psa. cii. 12, 26; Heb. i. 11.—^e Psalm xcvi. 13; xcvi. 9.
^f Psa. xxxii. 7; xxxvii. 39; xlv. 1; xci. 2.—^g Heb. *a high place.*
^h Psa. xci. 14.—ⁱ Psa. cvii. 22.—¹ Gen. ix. 5.—² Or, *afflicted.*

pleted to the uttermost! How lovely will this song
be in the day when the last enemy shall be des-
troyed, and the world itself shall become what
Babylon is at present."—Horne.

Verses 7-9. *But the Lord shall endure for ever*—
Though cities and people may perish, yet the Lord
abides for ever. Which is sufficient for the terror of
his enemies, and the comfort of his church. *He
hath prepared his throne*—Or, *established* it by his
immutable purpose and his irrevocable promise.
And he shall judge the world—Not you only, but all
the enemies of his people and all the men in the
world. *The Lord will be a refuge for the oppressed*
—God will not only judge the world at the last day,
and then give sentence for his people against their
enemies, but even at present he will give them his
protection.

Verse 10. *They that know*—That is, that thorough-
ly understand and duly consider *thy name*—Thy in-
finite power and wisdom, and faithfulness and good-
ness. The name of God is frequently put for God.
Will put their trust in thee—The experience of thy
faithfulness to thy people in all ages is a just ground
for their confidence. *Thou hast not forsaken them
that seek thee*—That seek help and relief from thee
by fervent prayer, mixed with faith or trust in thee,
as is expressed in the former clause.

Verse 11. *Sing praises to the Lord*—Those who
believe God is greatly to be praised not only desire
to do that work better themselves, but desire that
others also may join with them in it, and would glad-
ly be instrumental to bring them to it. *Which dwelleth
in Zion*—As the special residence of his glory is in
heaven, so the special residence of his grace is in his
church, of which Zion was a type: there he meets
his people with his promises and graces, and there
he expects they should meet him with their praises
and services. *Declare among the people his doings*
—Not only among the Israelites, but to the heathen
nations, that they may also be brought to the know-
ledge and worship of the true God.

Verse 12. *When he maketh inquisition for blood*—
The bloodshed of his innocent and holy ones: which
though he may not seem to regard for a season, yet
he will certainly call the authors of it to a severe

A. M. 2986. 13 Have mercy upon me, O LORD :
B. C. 1018. consider my trouble *which I suffer*
of them that hate me, thou that liftest me up
from the gates of death :

14 That I may show forth all thy praise in
the gates of the daughter of Zion : I will ^k re-
joice in thy salvation.

15 ^l The heathen are sunk down in the
pit *that they made* : in the net which

^k Psa. xiii. 5 ; xx. 5 ; xxxv. 9. — ^l Psa. vii. 15, 16 ; xxxv. 8 ;
lvii. 6 ; xciv. 23 ; Prov. v. 22 ; xxii. 8 ; xxvi. 27. — ^m Exod. vii.
5 ; xiv. 4, 10, 31.

account ; *he remembereth them*—The humble, as it
follows, or the oppressed, (ver. 9.) that trust in him,
and seek to him, (ver. 10.) whom he seemed to have
forgotten. *He forgetteth not the cry of the humble*
—Or, *meeke*, as the word גְּנָנִי, *gnani*, which occurs
also Zech. ix. 9, is translated, Matt. xxi. 5. Who do
not, cannot, and will not avenge themselves, but
commit their cause to God, as the God to whom
vengeance belongeth.

Verses 13, 14. *Consider my trouble*—Namely,
compassionately and effectually, so as to bring me
out of it ; *thou that liftest me up from the gates of
death*—From the brink or mouth of the grave, into
which I was dropping, being as near death as a man
is to the city who is come to the very gates of it.
That I may show forth thy praise in the gates—In
the great assemblies which were usually held in the
gates of cities ; *of the daughter of Zion*—Of the
people who live in, or belong to, or meet together in
Zion. These gates of Zion he elegantly opposes to
the gates of death, and declares, if he be brought off
from the latter, he will go into the former. Cities,
it must be observed, are, as it were, *mothers* to their
people, and people are commonly called their daugh-
ters. *So the daughters of Egypt*, Jer. xlv. 11 ; and
of Edom, Lam. iv. 21 ; and *of Tyre*, Psa. xlv. 12 ;
are put for the people of those places. *I will re-
joice in thy salvation*—Namely, with spiritual joy
and thanksgiving ; else it would be no fit motive to
be used to God in prayer.

Verses 15, 16. *The heathen are sunk in the pit they
made*—Fallen into that destruction which they de-
signed to bring upon others. “ Faith beholds, as al-
ready executed, that righteous judgment whereby
wicked men will fall into the perdition which they
had prepared for others, either openly by persecu-
tion, or more covertly by temptation : see Psa. vii.
15, 16.”—Horne. *The Lord is known*—Or hath
made himself known, or famous, even among his
enemies ; *by the judgment which he executeth*—Upon
the wicked. By this it is known, *there is a God
who judgeth in the earth* : that he is a righteous God,
and one that hates and will punish sin ; by this
*the wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men*. And
therefore the psalmist adds here a note extraordi-
nary, *Higgaion*, calling for special regard, as to a mat-
ter of the deepest importance, and which deserved

they hid is their own foot taken. A. M. 2986.

16 The LORD is ^m known *by the judg-*
ment *which he executeth* : the wicked is snared
in the work of his own hands. ⁿ Higgaion. ^o Selah.

17 The wicked shall be turned into hell, *and*
all the nations ^o that forget God.

18 ^p For the needy shall not always be for-
gotten : ^q the expectation of the poor shall *not*
perish for ever.

ⁿ That is, *meditation*. — ^p Psa. xix. 14 ; xcii. 3. — ^o Job viii.
13 ; Psa. l. 22. — ^q Verse 12 ; Psalm xii. 5. — ^r Prov. xxiii.
18 ; xxiv. 14.

and required deep and frequent consideration : for so
the word signifies.

Verse 17. *The wicked shall be turned into hell*—
Either, 1st, *Into the grave*, which is often called שְׁאוֹל,
sheol, into which persons are said to be *turned*, or to
return, because they were made of, or taken out of,
the dust, Eccles. xii. 7 ; or, 2d, *Into the place of eter-
nal perdition*, which also is sometimes called *sheol*, as
Prov. xv. 24, and elsewhere. For he seems evident-
ly to speak here of those punishments which are pec-
uliar to the wicked, whereas the grave is common to
the good and bad : and, as in verse 8, he appears to speak
of the last and general judgment of all the world, so
this verse may be understood of the general punish-
ment of all wicked persons and nations consequent
upon that judgment ; and, into this place men may
be said to be *turned back*, or to *return*, because it
is their own proper place, (Acts i. 25.) to which they
belong, and from which they have their wicked
qualities, as being *of their father the devil*. For as
“ all wickedness,” says Dr. Horne, “ came, original-
ly, with the wicked one, from hell ; thither it will be
again remitted, and they who hold on its side must
accompany it on its return to that place of torment,
there to be shut up for ever.” *And all the nations*
—Whom neither their great numbers nor power
can protect from God’s wrath ; *that forget God*—
That do not consider nor regard him, nor his precepts,
nor his threatenings and judgments ; but go on se-
curely and presumptuously in their wicked ways.
Observe well, reader, forgetfulness of God is the
primary cause of the wickedness of mankind, and
there are whole nations, immense multitudes of per-
sons, that forget him, though he is their Maker,
Preserver, and Benefactor, and the Being on whom they
are daily dependant for all things, and who live with-
out him in the world ; of all whom hell will at last
be the portion, the pit of destruction in which they,
and all their comforts, will be for ever lost and bur-
ied. Consider this well, and turn to the Lord with
all thy heart.

Verse 18. *The needy shall not always be forgotten*
—Though God, for a time, may seem to forget or
neglect them, and suffer their enemies to triumph
over them ; *The expectation of the poor*—Namely,
of their receiving help from God, *shall not perish for
ever*—Though they may be tempted to think it
shall. The vision is for an appointed time, and at

A. M. 2986. 19 Arise, O LORD; let not man
B. C. 1018. prevail: let the heathen be judged in
thy sight.

the end it shall speak. *He that believeth shall not make haste.*

Verses 19, 20. *Arise, O Lord*—Stir up thyself, exert thy power: *let not man prevail*—Consult thine own honour and let not men, Hebrew, *weak, miserable, and mortal* men, prevail against the kingdom and interest of the almighty and immortal God: *shall mortal man be too hard for God, too strong for his Maker? Let the heathen be judged in thy sight*—Let them be evidently called to an account for all the dishonour done to thee, and the mischief done to thy people. Impenitent sinners will be punished in God's sight, and when their day of grace is over, the bowels even of infinite mercy will not relent toward them, Rev. xiv. 10. *Put them in fear, O Lord: that the nations may know themselves to be*

20 Put them in fear, O LORD: *that* A. M. 2986.
the nations may know themselves to B. C. 1018.
be but men. Selah.

but men—Subdue their proud and insolent spirits, strike a terror upon them, and make them afraid of thy judgments. God knows how to make the strongest and stoutest of men to tremble, and to flee when none pursues. *That the nations may know themselves to be but men*—*Weak, miserable, and mortal men*, and therefore altogether unable to oppose the omnipotent and eternal God. He speaks thus because wicked men, when they are advanced to great power and majesty, are very prone to forget their own frailty, and to carry themselves as if they were gods: and because it is much for the glory of God, and the peace and welfare of the world, that all, even the highest and haughtiest, should know and consider themselves to be dependant, mutable, mortal, and accountable creatures.

PSALM X.

Neither the author nor the occasion of this Psalm is certainly known; but the rabbins have a rule, (which, however, will not always hold good,) that every Psalm which has not any title prefixed to it is to be ascribed to the same author who composed the preceding. It is probable David wrote this; and indeed the LXX, and the Vulgate, in their translations, join it with the ninth, and make them both but one. But in the original Hebrew this stands as a distinct Psalm, and the scope and style of it are different from those of the foregoing. In it David complains of the wicked, whose wickedness when they are in power he describes in a most lively manner, showing how they abuse it to the oppression of their inferiors, and make no conscience by what arts they bring about their designs, 1-11. He prays to God to appear against them, for the relief of his people, and rejoices in the prospect of his doing so, 12-18.

A. M. 2986. WHY standest thou afar off, O
B. C. 1018. LORD? why hidest thou thyself in times of trouble?

2 ¹The wicked in his pride doth persecute the poor: ^alet them be taken in the

¹ Heb. *In the pride of the wicked he doth persecute.*—^a Psa. vii. 16; ix. 15, 16; Prov. v. 22.

NOTES ON PSALM X.

Verse 1. *Why standest thou afar off*—As one unconcerned in the indignities offered to thy name, and the injuries done to thy people? *Why hidest thou thyself*—Withdrawest thy presence and aid, and the light of thy countenance which was wont to shine upon us? *Why art thou as a person concealing himself*, so as not to be found of those who would petition for aid or counsel? *In times of trouble?*—When we most need thy pity and succour. Do not add affliction to the afflicted. God's withdrawing his presence and favour from his people is very grievous to them at any time, but particularly in times of trouble. For when outward blessings are *afar off*, and, as it were, hidden from them, then especially do they want the inward support and comfort which his gracious presence affords. But that we have not this, is generally our own fault. We

devices that they have imagin- A. M. 2986.
ed. B. C. 1018.

3 For the wicked ^bboasteth of his ²heart's desire, and ^cblesseth³ the covetous, *whom* the LORD abhorreth.

^b Psa. xciv. 4.—² Heb. *souls.*—^c Prov. xviii. 4; Rom. i. 32.
³ Heb. *the covetous blesseth himself, he abhorreth the LORD.*

stand afar off from God by unbelief and love of the world, and then complain, that God stands afar off from us, and does not favour us with manifestations of his love and mercy.

Verse 2. *The wicked in his pride*—The pride of his heart which makes him forget God, despise the poor, and oppress others: Hebrew, בגאווה, *begaa-vath, in his exaltation; doth persecute the poor*—With great earnestness and burning fury, as the verb דלַק, *dalak*, here used, signifies: as if he had said, The use which he makes of that power and authority to which thou hast advanced him is to persecute those whom he ought to protect and cherish.

Verse 3. *The wicked boasteth himself of*—Hebrew, הלל, *hillel, glorieth, or, praiseth himself, upon, concerning, or, because of his heart's desire*—נפשו ראוה, *naphsho taavath, the concupiscence, or, lust of his soul*, which latter word is added to denote

A. M. 2986. 4 The wicked, through the pride of
B. C. 1018. his countenance, ^d will not seek *after*
God: ^e God is not in all his ^f thoughts.

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

^d Psa. xiv. 2.—^e Or, *all his thoughts are*, There is no God.
^f Psa. xiv. 1; hii. 1.—^g Prov. xxiv. 1; Isa. xxvi. 11.—^h Psa. xii. 5.—ⁱ Psa. xxx. 6; Eccles. viii. 11; Isa. lvi. 12.

the vehemence and fervency of his desire. He glorieth in his very sins, which are his shame, and especially in the satisfaction of his desire, how wickedly soever he obtains it. *And blesseth the covetous*—As he applaudeth himself, so he commends others that eagerly pursue and get abundance of gain, though it be by fraud and violence, accounting such the only happy men; *whom the Lord abhorreth*—So his judgment, as well as practice, is contrary to God. But the latter part of this verse is differently rendered in some other versions, namely, *The covetous blesseth himself in those things which the Lord abhorreth*, namely, in his unjustly gotten riches. See also the margin.

Verse 4. *The wicked, through the pride of his countenance*—By which he scorns to stoop to God, or to own any superior, but makes himself his last end, and his own will and lust his only rule; and is full of self-confidence and a conceit of his own self-sufficiency and permanent felicity. He says the pride of *his countenance*, because, though pride be properly seated in the heart, yet it is manifested in the countenance; *will not seek after God*—Will not seek and inquire into the mind and will of God, that he may order his life according thereto, so as to please God; nor will he seek to him by prayer for his favour and blessing. The words, *after God*, however, are not in the Hebrew, and may be omitted, and then the sense will be, *He will not search, or consider*, namely, his actions; will not trouble himself to inquire whether they be just or unjust, pleasing or offensive to God; but, without any care or consideration, rushes into sin, and does whatever seems right in his own eyes. *God is not in all his thoughts*—He hath no serious thought of, nor regard to, God, or his word, which ought to govern him, nor his threats or judgments, which should keep him in awe. Or, as the Hebrew may be rendered, *All his thoughts are, There is no God*, namely, no such God as minds the affairs of the world and the actions of men, or that punishes sinners. “The psalmist hath here given us the true character of an ungodly man. By a long disuse of devotion, and open neglect of divine worship, he gradually forgets every duty he owes his Maker; and when he has for some time habituated himself to live without God in the world, he then begins to doubt his very existence; he then begins to forget that *in him we live, and move, and have our being.*” See Dodd and Delaney.

Verse 5. *His ways are always grievous*—The whole course of his conduct is vexatious to all that are within his reach, but especially to the poor, who

A. M. 2986. 6 ^b He hath said in his heart, I shall ^c never be
B. C. 1018. not be moved: ^d for *I shall* ^e never be
in adversity.

7 ^f His mouth is full of cursing and ^g deceit and fraud: ^h under his tongue is mischief^m and ⁿ vanity.
8 He sitteth in the lurking-places of the vil-

ⁱ Revelation xviii. 7.—^k Heb. *unto generation and generation.*
^l Rom. iii. 14.—^m Heb. *deceits.*—ⁿ Job xx. 12.—^o Psa. xii. 2.—^p Or, *iniquity.*

cannot defend themselves, and to just and good men, whom he hates and persecutes. *Thy judgments*—Either thy laws, which are often called judgments, or rather, thy threatenings denounced against, and punishments inflicted upon, sinners; *are far above out of his sight*—He neither discerns, nor regards, nor fears, nor thinks of them, but goes on securely and resolutely in his wicked courses. In other words, though all his actions tend to molest and injure his neighbours, and he is always bringing forth some mischief or other, yet that thou wilt judge him for it, is the furthest thing from his thoughts. *As for all his enemies, he puffeth at them*—He doth not regard or fear them; yea, he despises them, being confident that he can blow them away with a breath. This is an expression of contempt and disdain, both in Scripture and other authors.

Verse 6. *He hath said in his heart*—He thinks and persuades himself; *I shall not be moved*—From my place and happy state: *I shall never be in adversity*—Because I am not in adversity, I never shall be in it. His present prosperity makes him secure for the future. Compare Rev. xviii. 7. “Prosperity,” says Dr. Horne, “begets presumption, and he who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The long-suffering of God, instead of leading such a one to repentance, only hardens him in his iniquity.”

Verse 7. *His mouth is full of cursing*—Of oaths and blasphemies against God; of reviling and execration of other men, especially of those that are good, and those that stand in his way, and hinder his wicked designs; and, perhaps, also of oaths and imprecations against himself, by which he endeavours to gain credit, and to make his neighbours secure, and so to make way for the deceit and fraud here next mentioned. He sticks at nothing that may serve his ends: for he makes no conscience of calling for one curse after another upon himself to confirm those promises which he never intends to keep, or to swear that which he knows is false, that by these impious means he may deceive those who rely on his word or oath. *Under his tongue*—Under his fair and plausible speeches; *is mischief*—Mischievous wickedness lies hid, and *vanity, or iniquity*, as the word אָוֶן, *aven*, is often rendered, or *injury*; the vexation or oppression of other men, which he covers with these fair pretences.

Verses 8, 9. *He sitteth in the lurking places of the villages*—Not within the villages, but in the ways bordering upon them, or leading to them, as robbers

A. M. 2986. lages: ^a in the secret places doth he
B. C. 1018. murder the innocent: ^o his eyes ^o are
privily set against the poor.

9 ^p He lieth in wait ^o 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 ¹⁰ He croucheth, and humbleth himself,
that the poor may fall ¹¹ by his strong ones.

11 He hath said in his heart, God hath for-
gotten: ^a he hideth his face; he will never
see *it*.

^a Hab. iii. 14.—^o Psa. xvii. 11.—^o Heb. *hide themselves*.
^p Psa. xvii. 12; Micah vii. 2.—^o Hebrew, *in the secret places*.
¹⁰ Hebrew, *He breaketh himself*.—¹¹ Or, *into his strong parts*.
¹ Job xxii. 13; Psa. lxxiii. 11; xciv. 7; Ezek. viii. 12; ix. 9.

used to do. *In the secret places*—That he may avoid
the shame and punishment of men; which is the
only thing that he fears. *His eyes are privily set*—
Hebrew, יִצְפוּ, *jitzponu, delitescunt, lie hid, skulk,*
or *turk*. He watches, and looks out of his lurking
place, to spy what passengers come that way. The
allusion is still to the practice of robbers. *As a lion
in his den*—Which lurks and waits for prey. *He
doth catch*—יִצְדֹק, *jachtop, snatch, or seize upon;*
the poor—Namely, with violence, and to devour or
destroy him; *when he draweth him*—Or rather, *by
drawing him*, or, *after he hath drawn him*, אֲשַׁכְּחוּ,
bemashecho, properly signifies, into his net. He lays
snares for him, and when he takes him he tears him
in pieces.

Verse 10. *He croucheth and humbleth himself*—
Like a lion (for he continues the same metaphor)
which lies close upon the ground, partly that he may
not be discovered, and partly that he may more sud-
denly and surely lay hold on his prey. “When the
lion means to leap,” says the Jewish Arabic transla-
tor, “he first coucheth that he may gather himself
together; then he rouseth himself, and puts out his
strength, that he may tear his prey: therefore when
he speaketh thee fair, beware of him, for this is but
his deceit.” *That the poor may fall*—Or, taking
the verb נָפַל, *naphal*, actively, (as Josh. xi. 7; Job
i. 15.) *that he may fall upon the poor*; that, having
first couched and lain down, and then of a sudden
rising, he may leap and fall upon his prey, like a
lion. *By his strong ones*—His strong members, his
teeth or paws.

Verse 11. *He hath said in his heart, God hath
forgotten*—Namely, *the poor*, (verse 10.) or, *the
humble*. He forgets or neglects their oppressions
and prayers, and doth not avenge their cause, as he
hath said he would do. *He hideth his face*—Lest he
should see. He takes no notice of their sufferings,
lest he should be engaged to help them. He will
not encumber himself with the care of things done
upon the earth, but leaves it wholly to men to man-
age their affairs as they think fit. *He will never see
it*—Namely, the oppression of the poor, or the des-
ign of oppressors against them.

12 Arise, O LORD; O God, ^r lift up ^r thy hand: forget not the ¹² humble. A. M. 2986
B. C. 1018.

13 Wherefore doth the wicked contemn God?
he hath said in his heart. Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mis-
chief and spite, to requite *it* with thy hand: the
poor ¹³ committeth ^a himself unto thee; ^t thou
art the helper of the fatherless.

15 ^a Break thou the arm of the wicked and
the evil *man*: seek out his wickedness *till* thou
find none.

16 ^r The LORD is King for ever and ever: the

^r Mic. v. 9.—¹² Or, *afflicted*.—¹³ Heb. *cleaveth*.—^a 2 Tim.
i. 12; 1 Pet. iv. 19.—^t Psa. lxxviii. 5; Hos. xiv. 3.—^o Psa.
xxxvii. 17.—^x Psa. xxix. 10; cxlv. 13; cxlvi. 10; Jer. x. 10;
Lam. v. 19; Dan. iv. 34; vi. 26; 1 Tim. i. 17.

Verses 12, 13. *Lift up thy hand*—To rescue the
poor, and to smite their oppressors; *forget not the
humble*—Show, by thy appearing for their vindica-
tion, that thou dost remember and regard them.
Wherefore doth the wicked contemn God?—Why
dost thou, by giving them impunity, suffer and oc-
casion them to despise thee?

Verse 14. *Thou hast seen it*—Or, But thou hast
seen it, and therefore they are horribly mistaken, as
they will find to their cost; *for thou beholdest*—And
not as an idle spectator, but with an eye of observa-
tion and vindication; *mischiefs and spite*—All the
malicious, spiteful, and injurious conduct of wicked
men toward those who are more righteous than they;
to requite it with thy hand—Hebrew, *to give* (to re-
store, to repay to them the mischief they have done
to others) by the hand of thy extraordinary provi-
dence, because the oppressed were destitute of all
other succours. *The poor committeth himself unto
thee*—Hebrew, יִצְדֹק לְפָנָי, *jagnazob gnalecka, leav-
eth to thee* the care of his person and righteous cause.
Thou art the helper of the fatherless—Of such poor
and oppressed ones as have no friend nor helper
one kind of them being put for all. “We may col-
lect from hence,” says Dodd, “that there were two
kinds of infidels at the time this Psalm was written;
one of whom made God a sort of epicurean deity,
and supposed him not to concern himself with the
moral government of the world; the other altogether
denied his being,” verse 4.

Verse 15. *Break thou the arm of the wicked*—
That is, their strength, the instrument of their vio-
lence and cruelty. Deprive them of all power to do
mischief. *Seek out his wickedness*—Search for it,
and punish these wicked atheists; *till thou find none*
—Till no such wickedness be left in the world, or at
least, in the church. “This,” says Dr. Horne, “may
be either a prayer or a prediction, implying that the
time will come when the power of Jehovah will
dash in pieces that of the enemy, by the demolition
either of sin or the sinner, until wickedness be come
utterly to an end, and righteousness be established
for ever in the kingdom of Messiah.”

Verse 16. *The Lord is king*—To whom it belongs

A. M. 2986. heathen are perished out of his
B. C. 1018. land.

17 LORD, thou hast heard the desire of the humble: thou wilt ¹⁴prepare⁷ their heart,

¹⁴ Or, establish.—⁷ 1 Chron. xxix. 18.

to protect his subjects. Therefore thou wilt save the humble, and punish the oppressors; *for ever and ever*—Therefore his people's case is never desperate, seeing he ever lives and reigns to help them, and, therefore, he will help them in his time, sooner or later. *The heathen*—Either, 1st, Those impious Israelites who oppressed David and other good men, whom, although they were reputed Israelites by themselves and others, yet he might call heathen for their heathenish opinions of God and his providence, and for their ungodly and unrighteous lives. Compare Isaiah i. 9, and Amos ix. 7. Or, 2d, The Canaanites whom God, as king of the world, did expel or destroy, and gave their land to his people. By which great example David confirms his faith and hope for the future. *Are perished out of his land*—Out of Canaan, which God calls *his land*, Lev. xxv. 23, because he chose it for them, Ezek. xx. 6, and gave it to them, and fixed his presence and dwelling in it.

Verses 17, 18. *Thou hast heard the desire of the humble*—And, therefore, wilt still hear it, being un-

thou wilt cause thine ear to hear: A. M. 2986.
B. C. 1018. 18 To ²judge the fatherless and the oppressed, that the man of the earth may no more ¹⁵oppress.

² Psa. lxxxii. 3; Isa. xi. 4.—¹⁵ Or, terrify.

changeable, and the same for ever. *Thou wilt prepare their heart*—By kindling therein holy desires by thy Holy Spirit, strengthening their faith, collecting their thoughts, and raising their affections to things above, that they may so pray as that thou wilt hear: or, that they may be made fit to receive the mercies they desire, which, when they are, they shall have their prayers answered. *Thou wilt cause thine ear to hear*—In due time, though, for a season, thou seemest to turn a deaf ear to their requests. *To judge the fatherless, &c.*—That is, to defend them, and give sentence for them against their enemies. *That the man of the earth*—Earthly and mortal men, who, though great and powerful, are of no better origin than those whom they oppress, but are made of the dust, and must return to it; *may no more oppress*—Which they have wickedly done, and thereby have presumed, most audaciously, to contend with thee their Maker and Judge. Therefore it is time for thee to suppress such insolence, and to show how unable they are to stand before thee.

PSALM XI.

This Psalm seems to have been composed by David when he was persecuted by Saul, and forced to flee from place to place for safety; and when his friends advised him, in order that he might avoid the evil designs of his enemies, to shelter himself in the mountains of Judea. In answer to this advice he here expresses his determination to put his trust in God, 1-3. He professes his faith in the omniscience and overruling power of God, 4. Assigns the reason why good men are afflicted, 5. Bears testimony to the punishment coming on the wicked, and to God's love and care of the righteous, 6, 7.

To the chief Musician, A Psalm of David.

A. M. 2944. **I** ^a the LORD put I my trust: ^b how
B. C. 1060. say ye to my soul, Flee as a bird to your mountain?

^a Psa. lvi. 11.—^b 1 Sam. xxvi. 19, 20.—^c Psa. lxiv. 3, 4.

NOTES ON PSALM XI.

Verse 1. *In the Lord put I my trust*—It is not in fortresses or strong holds that I place my confidence, but only in the Lord, in his power, and love, and faithfulness. *How say ye to my soul*—Ye, my friends; *Flee as a bird to your mountain?*—Fly away, as a timorous bird before the fowler, to a place of safety. Thus “the Christian, like David, in perilous times, should make God his fortress, and continue doing his duty in his station; he should not, at the instigation of those about him, like a poor, silly, timorous, inconstant bird, either fly for refuge to the devices of worldly wisdom, or desert his post, and retire into solitude, while he can serve the cause in

2 For lo, ^o the wicked bend *their* A. M. 2944.
bow, ^d they make ready their arrow B. C. 1060.
upon the string, that they may ¹privily shoot at the upright in heart.

^d Psa. xxi. 12.—¹ Heb. in darkness.

which he is engaged. Nor, indeed, is there any mountain on earth, out of the reach of care or trouble. Temptations are everywhere, and so is the grace of God.”—Horne.

Verse 2. *For, lo, the wicked bend their bow, &c.*—Many eminent commentators consider these also as the words of David's friends, representing to him, as a motive for his flight, the extreme danger he was in, which they compare to that of a bird when a fowler, having already fixed his eye upon it, had fitted his arrow to the string, and lying close, was taking aim at it, intending to shoot it. Just so, they signified, Saul and his counsellors had laid their plot on a sudden to destroy David. See Patrick and Dodd.

A. M. 2944. 3 ° If the foundations be destroyed, B. C. 1060. what can the righteous do?

4 'The LORD is in his holy temple, the LORD's throne is in heaven: ^h his eyes behold, his eyelids try the children of men.

5 The LORD ⁱ trieth the righteous: but the wicked and him that loveth violence his soul hateth.

* Psa. lxxxii. 5.—^f Hab. ii. 20.—^g Psa. ii. 4; Isa. lxvi. 1; Matt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 2.—^h Psa. xxxiii. 13; xxxiv. 15, 16; lxvi. 7.—ⁱ Genesis xxii. 1; James i. 12. ^k Gen. xix. 24; Ezek. xxviii. 22.

Verse 3. *If the foundations be destroyed, &c.*—This also is thought to be spoken by the same persons, discouraging David from making any further resistance, by the consideration that the foundations of religion and virtue were subverted, and therefore all was over, and what they urged, could a man, engaged in the most righteous designs, hope to do, when that was the case. Bishop Patrick paraphrases the words thus, "If men have no regard to laws and public decrees, which are the foundation of human society, but will boldly violate all known and standing rules of justice and truth; *what can the righteous do?*—What security can an honest man have? or what should he do, but make haste away from the place where they act so arbitrarily, and are so perfidious?"

Verse 4. *The Lord is in his holy temple*—The psalmist, having, in the first verse, declared that his trust was in Jehovah, and having mentioned the advice of his friends, is supposed to be now proceeding to show the fitness and propriety of his trust, notwithstanding the seeming desperate situation of affairs. His words, considered as being spoken in reply to his friends, may be interpreted as follows: My answer to you is, that the world is not governed by chance, nor can men carry things just as they please; but the Lord, into whose holy palace no unjust counsels can possibly enter, who observes every thing from his temple in the heavens, and whose throne is infinitely above that of the greatest king on earth: *He*, I say, is the supreme and most righteous ruler of all affairs; and no mischief can be so secretly contrived, no wicked design so artfully dissembled, but it lies open before his eyes, and he sees through it. Nor need he take any pains to discover it, for at the first glance, as we speak, he perfectly discerns how all men are inclined, and looks to the very bottom of their hearts.

Verse 5. *The Lord trieth the righteous*—God may think fit to try the fidelity of him whom he knows to be upright, by many adversities, that he may afterward give him the more illustrious testimonies of his approbation and love, as well as that he may thereby correct the remaining imperfections of his character, may purge away his dross, and more thoroughly refine him for his Master's use. *But the wicked, &c., his soul hateth*—Whatever success the wicked, and he that delights in doing mischief, may have for the present, it is certain God abhors his conduct, and, unless he repent, he will,

6 ^k Upon the wicked he shall rain ^{A. M. 2944.} snares, fire and brimstone, and ^{B. C. 1060.} ^a a horrible tempest: ¹ *this shall be* the portion of their cup.

7 For the righteous LORD ^m loveth righteousness; ⁿ his countenance doth behold the upright.

^a Or, quick burning coals.—^b Or, a burning tempest.—^c Gen. xliii. 34; 1 Sam. i. 4; ix. 23; Psa. lxxv. 8.—^d Psa. xlv. 7; cxlvi. 8.—^e Job xxxvi. 7; Psa. xxxiii. 18; xxxiv. 15; 1 Pet. iii. 12.

without fail, severely punish him for abusing his power to oppression and violent dealing.

Verse 6. *Upon the wicked he shall rain snares, &c.*—The wicked may think themselves very secure, because they are so politic, crafty, and strong; but how can they defend themselves against God, who hath innumerable ways to destroy them, when they least think of it; and can as unexpectedly overthrow all their power as, when the heavens are most serene, a sudden storm of thunder and lightning and tempestuous wind arises and spreads destruction far and near? Dr. Waterland reads the verse thus: *Upon the wicked he shall rain snares: fire and brimstone, and a tempestuous wind shall be the portion of their cup.* The psalmist alludes to the fire and brimstone which fell upon the cities of Sodom and Gomorrah. By *snares* are meant grievous plagues or calamities, which are called *snares*, because wicked men are often surprised with them when they least expect it, and because they cannot escape them, or extricate themselves from them; but are held fast and destroyed by them. And God is said to *rain* them, to denote his sending them plentifully, swiftly, and suddenly, as rain commonly falls from heaven. *And a horrible tempest*—Dreadful judgments, so called in allusion to the destruction of the forementioned cities by these means. But he seems to intend this, not so much of present calamities, as of eternal punishments, to commence at the judgment of the last day. "Then the children of faithful Abraham shall behold a prospect, like that which once presented itself to the eyes of their father; when, rising early in the morning, and looking toward Sodom and Gomorrah, *he beheld, and lo, the smoke of the country went up as the smoke of a furnace!* Gen. xix. 28. Such must be the *portion of their cup* who have dashed from them the cup of salvation. He, therefore, who enjoys the prosperity of the wicked here, must take with it their torment hereafter; as he who is ambitious of wearing the crown of righteousness in heaven must be content to endure tribulation upon earth."—Horne. The reader will observe, that this expression, *the portion of their cup*, is a proverbial phrase in Scripture: God's gifts and dispensations, whether pleasing or painful, consolatory or afflictive, especially the latter, being ordinarily expressed by a *cup*, poured out and given men to drink.

Verse 7. *For the righteous Lord loveth righteousness*—This is mentioned as the reason why God pun-

ishes the wicked so dreadfully. It is because, being righteous, essentially righteous, himself, he cannot but love righteousness, which is his own image stamped on the faithful, by his own Spirit. He therefore must proportionably hate wickedness, and of course show his hatred to it before the whole in-

telligent creation, by punishing such as live and die in the commission of it. *His countenance doth behold the upright*—Namely, with an eye of approbation and paternal affection, his gracious providence watching continually over and taking care of them.

PSALM XII.

In this Psalm David, who was the author of it, as the title informs us, complains of the decrease of God's faithful servants, and of the prevalence of falsehood and treachery in the world, 1, 2. Foretels the destruction of the wicked, especially of the deceitful and proud, 3, 4. Assures himself and others that, how corrupt soever the times were, God would deliver and preserve his own people, and make good his promises to them, 5-7. It has been conjectured by some that he points particularly at the corruption which reigned in Saul's court, and more especially at Doeg, and the treacherous Ziphites; who promised David their friendship with no other design but to deliver him up to Saul.

To the chief Musician ¹ upon ² Sheminith, A Psalm of David.

A. M. 1064. **H**ELP, ³ LORD; for ⁴the godly man ceaseth; for the faithful fail from among the children of men.

2 ^bThey speak vanity every one with his neighbour: ^cwith flattering lips and with ⁴a double heart do they speak.

3 The LORD shall cut off all flattering lips,

and the tongue that speaketh ^dproud ^eA. M. 1064. things: B. C. 1060.

4 Who have said, With our tongue will we prevail; our lips ⁶are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, ⁸now will I arise, saith the LORD; I will set *him* in safety from him that ⁷puffeth ^fat him.

¹ Or, upon the eighth.—² Psa. vi. title.—³ Or, Save.—⁴ Isa. lvii. 1; Mic. vii. 2.—^b Psa. x. 7.—^c Psa. xxviii. 3; lxii. 4; Jer. ix. 8; Rom. xvi. 18.—^d Heb. a heart and a heart, 1 Chron.

xii. 33.—^e 1 Sam. ii. 3; Psa. xvii. 10; Dan. vii. 8, 25.—^f Heb. great things.—⁶ Heb. are with us.—⁷ Exod. iii. 7, 8; Isa. xxxiii. 10.—⁸ Or, would insnare him.—⁹ Psa. x. 5.

NOTES ON PSALM XII.

Title. *Sheminith*—See on the title of Psalm vi.

Verse 1. *Help, Lord*—Hebrew, הוֹשִׁיעָה, *hoshigna, save, Jehovah*; namely, me and other good men, from the subtlety and rage of wicked men; for the godly man ceaseth—חָסִיד, *chaside, the kind, or, merciful man*, as the word properly means. *The faithful fail, &c.*—Men have lost, not only serious piety, but even truth and honesty in their conversation and dealings with men. "The universal depravity of Jew and Gentile caused the church of old to pray earnestly for the first advent of Christ; and a like depravity among those who call themselves Christians may induce her to pray no less earnestly for his appearance the second time unto salvation."—Horne.

Verse 2. *They speak vanity*—Or, *falsehood*, which is a vain thing, and wants the solidity of truth. *With a double heart do they speak*—See the margin. They speak as if they had two hearts, the one inclining them to hate their neighbour, and form designs against him, and the other to prompt the tongue to pretend a friendship for him. "When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth; and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another further than he holds him by that tie."

Verse 3. *The Lord shall cut off all flattering lips*—All such as speak kind things to any one, at the same time that they mean quite the contrary in their hearts; and the tongue that speaketh proud things—Hebrew, גְּדוֹלֹת, *gedoleth, great things, or, great words*, boasting what they have done, or declaring, or threatening what they will do, and what great things they will effect, namely, with their tongues, as they themselves explain it in the next words.

Verse 4. *With our tongues will we prevail*—By raising and spreading evil reports concerning him. We will have the better of all that oppose us; and our tongues are the instruments whereby we will get the victory. *Our lips are our own*—At our own disposal to speak what we please. *Who is lord over us?*—Who can, or has any right to control us; or to call us to an account?

Verse 5. *For the oppression of the poor*—Because the poor that put their trust in me, and send up their prayers to me for help, are thus oppressed; nor will I arise, saith the Lord—Speedily, sooner than they imagine or expect. *I will set him in safety from him that puffeth at him*—That despises him, and hopes to destroy him with a puff of breath. "The beauty and energy of this fine prosopopœia," says Dr. Dodd, "must be felt by every reader." When oppressors are in the height of their pride and insolence; when they say, *Who is lord over us?* then is God's time to let them know, to their cost, that he is above them. And when the oppressed are in the depth of their

A. M. 2944. 6 The words of the LORD are ⁶ pure
B. C. 1060. words: as silver tried in a furnace of
earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt

[†] 2 Sam. xxii. 31; Psa. xviii. 30; xix. 8; cxix. 140; Prov.
xxx. 5.

distress and despondency; when they are sighing like Israel in Egypt, by reason of the cruel bondage, then is God's time to appear for them, as he did for Israel when they were dejected, and Pharaoh was most elevated and determined to carry things with a high hand.

Verse 6. *The words of the Lord are pure*—Without the least mixture of falsehood, and therefore shall be infallibly fulfilled. Men often speak *rashly*, and promise what they cannot perform, and *deceitfully*, what they never intend to perform. But God's words are different; they are pure from all manner of dross; from all folly, or fraud, or uncertainty. "Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace in an earthen crucible; but, like silver in its most refined and exalted purity, found to contain no dross. The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions. What are thousands of gold and silver, compared to the treasures of the sacred page?"—Horne.

Verse 7. *Thou shalt keep them*—Thy words or promises last mentioned. Hebrew, תשמרם, *tishmerem*, thou wilt observe them; and what thou hast promised shall surely be performed, since with thee is no variableness nor shadow of turning. *Thou wilt preserve them*—Hebrew, תצנני, *titzrennu* thou wilt

preserve ⁸ them from this generation A. M. 2944.
for ever. B. C. 1060.

8 The wicked walk on every side, when ⁹ the vilest men are exalted.

⁹ Heb. him; that is, every one of them.—⁸ Heb. the vilest of the sons of men are exalted.

keep him, that is, thy poor and lowly servant, (spoken of verse 5,) from the craft and malice of this crooked and perverse generation of men, so that he shall neither be circumvented by treachery, nor crushed by power; and thou wilt keep him undefiled amid a corrupt age; and all that trust in and cleave to thee from generation to generation.

Verse 8. *The wicked walk on every side*—They fill all places, and go about boldly and securely, seeking to deceive, corrupt, and destroy others, being neither afraid nor ashamed to discover themselves; *when the vilest of men are exalted*—To places of trust and power, who, instead of putting the laws in execution against vice and injustice, and punishing the wicked according to their deserts, patronize and protect them, or give them countenance and support by their own example. The Hebrew, כרם זלוּת, *cherum zulloth*, is literally, *when vilenesses are exalted*, when all manner of wickedness, lying, slandering, profaneness, oppression, cruelty, and the like, instead of being punished and suppressed, are countenanced and encouraged by magistrates and persons of power and influence. Both these interpretations come to one. For when vile persons are exalted, so also are vile practices. Both these, it appears, were advanced and encouraged under Saul's government, which caused David to complain that the foundations were destroyed, Psalm xi. 3.

PSALM XIII.

The occasion of this Psalm was David's deep and long-continued distress. He complains to God of his delaying to help him, 1, 2. Prays for support and comfort, 3, 4. Declares his trust in God, and promises to give thanks for his goodness, 5, 6.

To the ¹ chief Musician, A Psalm of David.

A. M. 2944. HOW long wilt thou forget me, O
B. C. 1060. LORD? for ever? ^a how long
wilt thou hide thy face from me?

2 How long shall I take counsel in my soul,
having sorrow in my heart daily? how long

^a Or, *oversee*.—Deut. xxxi. 17; Job xiii. 24; Psa. xlv.
24; lxxxviii. 14; lxxxix. 46; Isa. lix. 2.

NOTES ON PSALM XIII.

Verses 1, 2. *How long wilt thou forget*—That is, neglect or disregard; *me, O Lord? for ever?*—Shall it be during my whole life? *How long wilt thou hide thy face?*—Withdraw thy favour and assistance? *How long shall I take counsel, &c.*—How long shall I be in such perplexities and anxieties of mind, not knowing what course to take, nor how to get out of my troubles?

shall mine enemy be exalted over A. M. 2944.
me? B. C. 1060.

3 Consider *and* hear me, O LORD my God:
^b lighten mine eyes, ^c lest I sleep the *sleep* of
death;

4 ^d Lest mine enemy say, I have prevailed

^b Ezra ix. 8.—^c Jer. li. 39.—^d Psa. xxv. 2; xxxv. 19;
xxxviii. 16.

Verses 3-5. *Lighten mine eyes*—Because I find my own counsels insufficient, do thou enlighten my mind, and guide me by thy counsel into the right way of obtaining thy merciful help. Or, he means, Do thou revive, and comfort, and deliver me from the darkness of death, which is ready to come upon me, and to close mine eyes. *Lest mine enemy say, I have prevailed against him*—Namely, by my art or strength; which will reflect dishonour on thee, as

A. M. 2944. against him; and those that trouble
B. C. 1060. me rejoice when I am moved.

5 But I have ^atrusted in thy mercy; my

^a Psa. xxxiii. 21.

if thou wert either unfaithful and unmindful of thy promises, or unable to fulfil them. Therefore prevent, or repress this their arrogance and blasphemy, and maintain thine own honour. *I have trusted in thy mercy*—Neither their threats and boastings, nor my own dangers, shall shake my confidence in thy mercy promised to me.

Verse 6. *He hath dealt bountifully with me—*

heart shall rejoice in thy salvation. A. M. 2944.

6 I will sing unto the LORD, because B. C. 1060.
he hath ^fdealt bountifully with me.

^f Psa. cxvi. 7; cxix. 17.

Either, 1st, In giving me that support and assurance of his favour which I enjoy at the present; or 2d, In giving me gracious promises of the deliverance and help which I expect; it being a common thing for David and other prophets to speak of future deliverances as if they were really come, that so they might signify both the infallible certainty of the thing and their firm assurance thereof.

PSALM XIV.

On whatever occasion this Psalm was written, or whether on any particular occasion, the design of it seems evidently to have been to describe and bewail the horrible wickedness and depravity of the human race. Accordingly, a part of it is quoted by St. Paul, Rom. iii. 10, &c., to prove that both Jews and Gentiles are all under sin, and that all the world are guilty before God. We have the atheism and corruption of mankind, 1-3. An expostulation with sinners, 4-6. A prayer for the salvation of God, 7.

To the chief Musician, A Psalm of David.

A. M. 2944. **T**HE ^afool hath said in his heart,
B. C. 1060. *There is no God.* ^bThey are corrupt, they have done abominable works, *there is none that doeth good.*

2 ^cThe LORD looked down from heaven upon

^a Psa. x. 4; liiii. 1, &c.—^b Gen. vi. 11, 12; Rom. iii. 10, &c.

NOTES ON PSALM XIV.

Verse 1. *The fool hath said in his heart*—In his secret thoughts, or within himself, what he is afraid or ashamed to utter with his lips; *There is no God*—Or none that concerns himself with the affairs of mankind, none that governs the world, and observes and recompenses men's actions according to their quality. And a fool indeed he must be who says or thinks so, for, in so doing, he speaks or thinks against the clearest light, against his own knowledge and convictions, and the common sentiments of the wise and sober part of mankind. Indeed, no man will say, *There is no God*, till he is so hardened in sin that it is become his interest there should be none to call him to an account. What St. Paul says of idolaters is equally true of atheists. *Their foolish heart is darkened. Professing themselves to be wise, they show that they are become fools, utterly destitute of true wisdom, as devoid of reason as of grace. They are corrupt*—In practice as well as principle. "Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart the seat of both."—Horne. *There is none*—None of the fools here spoken of, and none of mankind by nature, none without supernatural grace; *that doeth good*—From a right principle, to a right end, and in a right spirit. None of their actions are really and thoroughly good and pleas-

the children of men, to see if there A. M. 2944.
were any that did understand, and B. C. 1060.
seek God.

3 ^dThey are all gone aside, they are all together become ^lfilthy: *there is none that doeth good, no, not one.*

^c Psa. xxxiii. 13; cii. 19.—^d Rom. iii. 10, 11, 12.—^e Heb. stinking.

ing to God. For if some of them be good, as to the matter of them, as when they do an act of justice or charity; yet those actions are corrupt in their principles or ends, not being performed out of love to God, and a conscientious desire and care to please him, or with a view to his glory, for then they would do other good actions as well as these: but in hypocrisy, or vain glory, or for some other sinister and unworthy design.

Verse 2. *The Lord looked down from heaven*—God knows all things without any inquiry: but he speaks after the manner of men. *Upon the children of men*—Upon the whole Israelitish nation, and upon all mankind; for he speaks of all except his people, and the righteous ones, who are opposed to these, verses 4, 5. *If there were any that did understand, &c.*—That did truly know God, namely, so as to fear, love, trust in, and obey him, (all which particulars are frequently included in the Scriptures, under the expression of *knowing God*.) *and seek God*—Did diligently endeavour to learn his mind and will, that they might do it, and to seek his grace and favour.

Verse 3. *They are all gone aside*—From God and the rule he hath given them to walk by, from truth into error, and from duty into sin; from the paths of wisdom and righteousness. They are

A. M. 2944. 4 Have all the workers of iniquity
B. C. 1060. no knowledge? who eat up my people
as they eat bread, and call not upon the
LORD.

5 There were they in great fear: for God is
in the generation of the righteous.

* Jer. x. 25; Amos viii. 4; Mic. iii. 3.—† Psa. lxxix. 6; Isa.
lxiv. 7.—‡ Heb. they feared a fear, Psa. liii. 5.

altogether become filthy, loathsome, and abominable
before God.

Verse 4. *Have the workers of iniquity no know-
ledge?*—Have they lost their senses? Have they
neither religion nor common discretion, either of
which might teach them not to fight against Omni-
potence, not to seek death, everlasting death and
destruction, in the error of their life, not to rush
voluntarily into the wrath of God, and provoke the
vengeance of eternal fire. *Who eat up my people*—
Who devour and destroy them, meaning God's peo-
ple, the poor and godly Israelites; *as they eat bread*
—With as little regret or remorse, and with as much
greediness, delight, and constancy also, as they use to
eat their meat. *They call not upon the Lord*—They
are guilty, not only of gross injustice toward men,
but also of horrid impiety and contempt of God,
denying his providence, and wholly neglecting, if
not despising, his worship. Strange! that they
should all be thus senseless, as not only to injure and
oppress my poor innocent people, but to be cruel and
void of all pity toward them, and to throw off like-
wise all religion!

Verse 5. *There were they in great fear*—In the
place, or upon the spot where they practised these
insolences: or, *then*, that is, in the height of their
tyranny and prosperous impiety, when they seemed
to have no cause for it, God struck them with a
panic fear. Hebrew פחדו פחד, *pachadu pachad*,
they feared with fear, that is, vehemently, namely,
from their own guilty consciences and the just
expectation of divine vengeance. Or, *they shall be
greatly afraid*, the past tense being put for the fu-
ture prophetically. Thus Bishop Patrick under-
stands it, whose paraphrase on the words is, "What
a terror will it be to them to see the divine vengeance
seize on them when they think themselves most se-
cure!" *For God is in the generation of the right-
eous*—He, who is the righteous Judge, will not desert
those that are faithful to him, but will graciously de-
liver them. Or, God is for the generation, &c., as
the Hebrew particle כ, here used, often signifies:
that is, God is on their side, and therefore their ene-
mies have great cause to tremble.

Verse 6. *You have shamed the counsel of the poor*
—Ye have desired and endeavoured to bring to
shame, or to disappoint, the course which the godly
poor man takes, and the resolution which he adopts,
which is to trust in God, call upon his name, and
proceed on in his way, which is a course and counsel
very different from yours. Or, *ye have reproach-
ed, or derided his counsel*, as a foolish thing. *Be-*

6 Ye have shamed the counsel of the A. M. 2944.
poor, because the LORD is his refuge. B. C. 1060.

7 O that the 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.

† Psa. ix. 9; cxlii. 5.—‡ Heb. Who will give, &c., Rom. xi. 26.
‡ Psa. liii. 6.—§ Job xlii. 10; Psa. cxxvi. 1.

cause the Lord is his refuge—This was the ground
of their contempt and scorn, that the godly man
lived by faith in God's promise and providence. Or,
but the Lord, &c. You reproach them, but God
will own and protect them, and justify their counsel,
which you deride.

Verse 7. *O that the salvation of Israel were come
out of Zion*—These words, considered in connection
with the context, do not appear to be intended of any
mere temporal salvation of Israel, whether from the
rebellion of Absalom, or any other calamity brought
upon them as a punishment of their sins. They ra-
ther seem directly and immediately to refer to the
deliverance of that people from those corrupt princi-
ples and practices which the psalmist describes and
laments in the preceding part of the Psalm. This
is evidently the salvation which he has first in his
view, and which he prays might come out of Zion,
where the ark then was, where God was wont, in an
especial manner, to manifest his presence, and
whence he was supposed to hear and answer his peo-
ple's prayers. The words, however, have certainly
a further design: they ultimately and principally
respect the spiritual redemption and salvation of all
God's Israel by the Messiah. Thus the ancient
Jews understood them, as appears from Jonathan's
Targum, or paraphrase, which expounds the passage
in this manner, with which agrees the Targum of
Jerusalem. We know the ancient patriarchs and
prophets in general, and David in particular, well
understood, and firmly believed, the doctrine of Is-
rael's redemption and salvation by the Messiah; and
ardently expected, nay, and comforted themselves
under their troubles, with the expectation of this
great event, which they termed *the consolation of
Israel*. And thus David seems to have comforted
himself now in this dark time of ignorance and vice,
of infidelity and sin, which he here deploras. To
this also agrees the mention of *Zion*, because the
prophets knew and foretold that the Messiah, or De-
liverer, should first come to *Zion*, and should set up
his throne there, and from thence send forth his laws
and edicts to the Gentile world; as is positively
affirmed, Psa. ii. 6, and cx. 2; Isa. ii. 3, and lix. 20,
compared with Rom. xi. 26, and in many other
places. To this may be added, that the following
words agree only to this event, in which he speaks
of *bringing back the captivity of the Lord's people*,
with the universal joy of Jacob and Israel; which
cannot agree to David's time, wherein there was no
such captivity of the people, but only a civil war
and mutual slaughter, which is quite another thing,

nor to the time of the Jews' return from Babylon, when there was no such return of all Israel, but only of a part of the tribes of Judah and Benjamin, and some few of the other tribes; and the joy which the returning Jews then had was but low, and mixed with many fears, and dangers, and reproaches, as we see in the books of Ezra and Nehemiah. And therefore these words of the psalmist must belong to the times of the Messiah, by whom this promise was fulfilled to the true Israel of God, who were delivered from that most dreadful of all captivities, the captivity of sin and Satan, as is declared Luke i. 68-75, and iv. 18; Eph. iv. 8. And they shall be literally accomplished to the natural seed of Jacob, or Israel, according to the expectation and belief of all the

Jews in their several ages, and of most Christian writers. *The Redeemer shall come to Zion by his Word and Spirit, by his gospel and his grace, as he before came in the flesh, and shall turn away all ungodliness from Jacob.* For this time of universal reformation the psalmist longs and prays now in the time of universal corruption; as if he had said, *Those will be glorious times, as the present are melancholy ones; for then Jacob, that is, the seed of Jacob, shall rejoice, and Israel shall be glad.* The triumphs of the king of Zion will be the joy of Zion's children. And at the second coming of Christ, finally to extinguish the dominion of sin and Satan, this salvation will be completed, which, as it is the hope, so will it be the joy, of every true Israelite.

PSALM XV.

The scope of this short, but excellent Psalm, is to show us the way to heaven, and to convince us, that if we would be happy, we must be holy. Christ, who is himself the way, and in whom we must walk as our way, has also showed us the same way that is here prescribed, saying, If thou wilt enter into life, keep the commandments, Matt. xix. 7. We have here a question by which we are directed and excited to inquire the way, 1. By the answer to that question, in the rest of the Psalm, we are directed and encouraged to walk in that way, 2-5.

A Psalm of David.

A. M. 2944. **L**ORD, ^a who shall ¹ abide in thy
B. C. 1060. tabernacle? who shall dwell in
thy holy hill?

2 ^c He that walketh uprightly, and worketh

^a Psa. xxiv. 3, &c.—¹ Heb. *sojourn*.—^b Psa. ii. 6; iii. 4.
^c Isa. xxxiii. 15.—^d Zech. viii. 16; Eph. iv. 25.

NOTES ON PSALM XV.

Verse 1. *Lord, who shall, &c.*—The psalmist proposes this question to God, that the answer, coming from the Supreme Lord of earth and heaven, the Lawgiver and Judge of men and angels, might have the greater authority and influence on men's consciences. *Who shall abide*—Hebrew מִי יֹגֵר, *mi jagur, who shall sojourn in thy tabernacle?*—In thy church here, and be a true member thereof, and an acceptable worshipper of thee therein? *Who shall dwell*—Hebrew, יָשָׁן *jishchon, shall reside,* and have his constant and perpetual mansion, *in thy holy hill* of Zion, often put for heaven, where is the true tabernacle not made with hands, Heb. viii. 2, and ix. 11; Rev. xxi. 3. Who shall be permitted and enabled so to worship thee in thy church on earth, and enjoy and improve the privileges thereof, as to dwell with thee in heaven for ever hereafter? The reader will easily observe, that the psalmist alludes to the hill of Zion, to the tabernacle of God which was thereon, and to the character of the priest who should officiate in that tabernacle. And he will remember that "all these were figures of a celestial Jerusalem, a spiritual Zion, a true tabernacle, and an eternal priest. To the great originals, therefore, we must transfer our ideas, and consider the inquiry as made after Him who should fix his resting-place on

righteousness, and ^d speaketh the truth A. M. 2944.
B. C. 1060.
in his heart.

3 ^e *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, ^f nor ² taketh up a reproach against his neighbour.

^e Lev. xix. 16; Psalm xxxiv. 13.—^f Exodus xxiii. 1.—^g Or, *receiveth, or, endureth.*

the heavenly mount, and exercise his unchangeable priesthood in the temple not made with hands. And since the disciples of this new and great high-priest become righteous in him, and are by the Spirit conformed to his image, the character which essentially and inherently belongs only to him will derivatively belong to them also, who must follow his steps below, if they would reign with him above."—Horne.

Verse 2. *He that walketh uprightly*—Without guile, or hypocrisy, loving and serving God, and loving his neighbour, not in word only, but in truth, and this constantly, and in the whole course of his life, as the word *walking* implies. *And worketh righteousness*—Maketh it his business to do justly, to give to every one his due, first to God, and then to men. *And speaketh the truth in his heart*—His words and professions to God and men agree with, and proceed from, the thoughts and purposes of his heart.

Verse 3. *He backbites not with his tongue*—Doth not use his tongue to calumniate, or detract from the reputation of any one; speaks evil of no man, nor makes the faults of others the subject of his conversation, much less of his sport or ridicule, nor speaks of them with pleasure, nor at all but for edification. *Nor doeth evil*—Any hurt or injury, will-

A. M. 2944. 4 ^a In whose eyes a vile person is
B. C. 1060. contemned; but he honoureth them
that fear the LORD. *He that* ^b sweareth to his
own hurt, and changeth not.

^c Esth. iii. 2.—^d Judg. xi. 35.—^e Exod. xxii. 25; Lev. xxv.
36; Deut. xxiii. 19; Ezek. xviii. 8; xxii. 12.

ingly or designedly, to his neighbour—That is, any man; doth nothing to offend or grieve his spirit, to prejudice the health or ease of his body, to injure him in his estate or secular concerns, in his family or relations; but makes conscience of doing as he would be done by. *Nor taketh up a reproach against his neighbour*—Namely, into his lips or mouth: doth not raise it, or spread and propagate it, or even believe it, without sufficient reason.

Verse 4. *In whose eyes*—In whose judgment and estimation; *a vile person*—An ungodly or wicked man, (as appears from the next clause, in which *he that feareth God* is opposed to him,) *is contemned*—Or, thought meanly of, notwithstanding his wealth, or honour, or greatness, or even his learning and knowledge: who does not admire the person of such a one, or envy his condition, or court him with flatteries, or value his company and conversation, or approve of, or comply with, his course of life; but judges him a miserable man, and a great object of pity; abhors his practices, and labours to make such ways contemptible to all men, as far as lies in his power. It must be observed, however, that this *contemning* or thinking meanly of ungodly men, does not imply a contempt of just authority, which, if it be lodged even in a wicked man's hand, claims not only obedience, but also honour and reverence, as is manifest from the precepts and examples of Christ and his apostles. *But he honoureth them that fear the Lord*—He highly esteems and cordially loves them, and

5 ⁱ *He that putteth not out his money* A. M. 2944.
to usury, ^k nor taketh reward against B. C. 1060.
the innocent. He that doeth these *things* ^l shall
never be moved.

^k Exodus xxiii. 8; Deut. xvi. 19.—^l Psalm xvi. 8; 2 Peter
i. 10.

shows them great respect and kindness, even though they be mean and obscure as to their wordly condition, and though they may differ from him in some opinions or practices of lesser moment. *That sweareth to his own hurt*—Promises and engages upon oath to do something which may be beneficial to his neighbour, but apparently will be to his own damage. As if a man solemnly swear that he will sell his neighbour such an estate at a price below the full worth; or that he will give a poor man such a sum of money, to give which afterward he finds inconvenient to him. *And changeth not*—His purpose, but continues firm, and resolved to perform his promise.

Verse 5. *He that putteth not out his money to usury*—In such a manner as is contrary to God's law, of which see on Exod. xxii. 25; Lev. xxv. 36, 37. *Or taketh reward*—Or *bribe*, from him who hath a bad cause; that he may condemn the innocent or acquit the guilty: both which things God abhors. *He that doeth these things*—Here enumerated, in consequence of first having faith working by love, in consequence of the justification of his person and the renovation of his nature; he that, being made a *tree of righteousness*, thus glorifies God by bearing the *fruit of righteousness*, and being created anew, in Christ Jesus, unto good works, thus steadily and perseveringly *walks in them*; *he shall never be moved*—But shall abide with God, in his favour and family here, and shall dwell with him for ever hereafter.

PSALM XVI.

In this Psalm, upon whatever occasion, or in whatever distress David might compose it, we are taught by the Apostles St. Peter and St. Paul, Acts ii. 25, and xiii. 35, to consider him as speaking, at least in the latter part of it, in the person of Christ. Indeed the former part also, consisting of strong expressions of devotion, may be interpreted of Christ, though not so conveniently as of David; but certainly the latter part, which speaks with such confidence of a resurrection before seeing corruption is true of Christ only, for David died, was buried, and saw corruption. The fact seems to be, as some learned expositors have stated, that, as David was both a member, and an eminent type of Christ, he speaks of himself sometimes in the one, and sometimes in the other capacity, and passes from the one to the other. And therefore, having spoken of himself as a believer, or member of Christ, in the former part of the Psalm, he proceeds to consider himself as a type of Christ in the latter part; and being inspired by the Holy Ghost with the knowledge and contemplation of Christ's passion and resurrection, he speaks such things, as though they might be accommodated to himself in a very imperfect and improper sense; yet could not truly, literally, properly, and completely belong to any but Christ, to whom therefore they are justly appropriated in the New Testament. Here then David, (1.) Speaking of himself as a member of Christ, professes his confidence in God, his adherence to him and love to his people, 1-3. His attachment to the true worship of God, and his entire complacency and satisfaction in him, 4-7. (2.) As a type of Christ, and therefore in the person and language of Christ, he speaks of the presence of God with him, 8. Of the resurrection and the glory that should follow, 9-11.

¹ Michtam ² of David.A. M. 2914.
B. C. 1060.**PRESERVE** me, O God: ^a for in thee do I put my trust.**2 O my soul**, thou hast said unto the LORD,¹ So Psa. lvi.; lvii.; lviii.; lix.; lx.—² Or, A golden Psalm of David.

NOTES ON PSALM XVI.

Title. *Michtam of David*—That is, as many render it, a *golden Psalm of David*, a very precious one, more to be valued than gold, because it speaks of Christ and his resurrection, who is the true treasure hid in the field of the Old Testament. The same title occurs before some other Psalms, and is rendered constantly by the LXX., *σηλογραφια*, “an inscription for, or to be engraved on, a pillar.” Hence Dr. Waterland translates it, *David's sculpture*. It seems to mean, says Dr. Dodd, that those Psalms to which this word is prefixed are especially remarkable, and worthy of everlasting remembrance; worthy to be written in golden letters, and set up, like the ten commandments with us, in some public place, to teach; for so it is expressed in the title of Psalm lx., *Michtam of David, to teach*, that is, that the people might learn it, and be able to join in the repetition of it.

Verse 1. *Preserve me, O God*—Hebrew—שמרני, *shamereeni*, keep, support, guard, or defend me—These words are evidently spoken by one in trouble and distress, or in danger, either from his enemies or in some other way. As David was frequently in such circumstances, they were probably primarily spoken by him in his own person, as a member of Christ, and they are words which often suit the case of any believer, who has frequently need to pray for support under troubles and distresses, to be protected against his spiritual enemies, and preserved and kept from the sins to which he is exposed. *For in thee do I put my trust*—And therefore thou art in honour and by promise obliged not to deceive my confidence. The Hebrew, חסיתי בך, *chasiti back*, properly means, *I have fled to thee for protection*, the verb חסה, *chasa*, meaning, “recipere se ad aliquem, sub cuius protectione tutus sit, ut pulli sub alis gallinarum,” to betake one's self to any one, under whose protection one may be safe, as chickens under the wings of the hens. Thus they who make God their refuge and strength, and by faith commit themselves to his care, shall be safe *under the shadow of the Almighty*, and shall find him *a present help in the time of trouble*. Dr. Horne, who considers the whole Psalm as “one continued speech, without change of person,” supposes the contents of this verse, as well as of the rest of the Psalm, to be spoken by Christ, who, he thinks, is here represented as making his supplication to the Father for the deliverance promised to, and expected by, him. Certainly the words are applicable to Christ, for he prayed, *Father, save me from this hour*, and *trusted in God that he would deliver him*.

Verses 2, 3. *O my soul, thou hast said, &c.*—The words, *O my soul*, not being in the original, Houbi-

Thou *art* my LORD: ^b my goodness ^{A. M. 2944.}
^{B. C. 1060.}
extendeth not to thee;

3 But to the saints that *are* in the earth, and to the excellent, in whom *is* all my delight.

¹ Psa. xxv. 20.—^b Job xxii. 2, 3; xxxv. 7, 8; Psa. l. 9; Rom. xi. 35.

gant translates the clause, *I have said unto the Lord*—I have oftentimes avowed and professed it, and still persist so to do. *Thou art my Lord*—By creation, preservation, and on various other accounts: the king, to whom I am subject, the master whom I serve, the father whom I obey, the husband and portion whom I love, and to whom I cleave. *My goodness extendeth not to thee*—Whatever piety, or virtue, or goodness may be in me, or be done by me, it does not add any thing to thy felicity, for thou dost not need me nor my service, nor art capable of any advantage from it. Or, *is not for thee*, as the expression, כל עלך, *bal gnaleka*, is sometimes used; that is, for thy use or benefit. Or, *is not upon thee*, that is, it lays no obligation upon thee. All which interpretations come to the same thing, and signify that God is all-sufficient and infinitely happy, and the author of all the good that is in, or is done by, any of his creatures; and therefore that good cannot prevent or oblige God any further than he is graciously pleased to oblige himself. Thus he renounces all opinion of merit; and, though he urged his trust in God, as a motive to induce God to preserve him, verse 1, yet he here declares he did not do it as supposing that God was indebted to him for it. The words, as applied to Christ, mean, that the services which he performed by his ministry, and the benefits which he procured by his sufferings, did not, properly speaking, make any addition of happiness and glory to God; because, being infinitely perfect in himself, his glory cannot be increased by any services which are paid him, nor be diminished by the crimes of his creatures. *But to the saints*—That is, the faithful, who are sanctified in Christ Jesus. See 1 Corinthians i. 2; John xvii. As if he had said, I bear singular respect and love to all saints, for thy sake, whose friends and servants they are, and whose image they bear. This more properly agrees to David than to Christ, whose goodness was principally designed for, and imparted to, sinners, and who did not find men saints, but made them so; nor was it confined to them that lived with him upon the earth, but extended to all believers, of all ages, before and after him. *And to the excellent*—Hebrew וְאֵלֵיךְ, *veadiree*, the magnificent, or mighty, or honourable, namely, the saints, as he now termed them, whom, because they were mean and despicable in the eyes of the world, he honours with their just titles, and by appropriating these titles to the people of God, he sufficiently intimates that all other men, how great soever, are truly ignoble before God, and vile persons, as he had termed them, Psa. xv. 4. *In whom is all my delight*—That is, whose company and conversation are pleasant and desirable to me. See Psa. cxix. 63.

A. M. 2944. 4 Their sorrows shall be multiplied
B. C. 1060. *that* ³hasten *after another god*: their
drink-offerings of blood will I not offer, ^cnor take
up their names into my lips.

5 ^dThe LORD is the portion ⁴of mine inhe-

^a Or, give gifts to another.—^c Exod. xxiii. 13; Josh. xxiii. 7;
Hos. ii. 16, 17.

Verse 4. *Their sorrows, &c.*—Having showed his great respect and affection to the saints and servants of the true God, he now declares what an abhorrence he had for those that worshipped idols, the increase of whose sorrows he foretels, that a consideration thereof might be a means of awakening and converting them to the Lord. *That hasten after another God*—Or, that present to, or endow, (as the verb *מָהַר*, *mahar*, signifies, Exod. xxii. 16.) another God, namely, with oblations, as it follows. The sense is, Idolaters, notwithstanding all their zeal or cost about their idols, gain nothing to themselves but abundance of sorrow and misery. This he mentions as a reason why he would have no fellowship with them in their idolatrous worship; and also, that by this comparison he might illustrate and commend his own happiness, in having the Lord for his portion, of which he speaks, verses 5, 6. *Their drink-offerings of blood*—Under which he comprehends all their offerings, none of which would he be concerned in offering; but he mentions these particularly, because of the peculiar wickedness implied in these sacrifices, more than in others. For in these, as divers learned men have observed, the heathen used not only to offer, but even to drink part of the blood of their sacrifices, whether of beasts or men, according as either of them were sacrificed. Which must needs have been very hateful to God, because he had so severely forbidden his people to drink or eat blood, either at their sacrifices or at their common meals. By this the psalmist probably meant to convince those Israelites of the greatness of their sin who hankered after idolatry, and made no conscience of maintaining communion with idolaters, (which was the case with many of them in Saul's time,) as well as to justify himself for his detestation of them and of all fellowship with them. *Nor take up their names into my lips*—The names of those other gods mentioned before. I abhor the very name and memory of them. Not that he thought it absolutely unlawful to mention the names of these idols, which is frequently done by holy prophets, but he means thus to express the odiousness of idolatry, by showing his hatred to the very names of idols. Compare Exod. xxiii. 13; Deut. xii. 3; Hos. ii. 16, 17; Eph. v. 3.

Verse 5. *The Lord is the portion of mine inheritance*—Hebrew, *חֶלְקִי*, *chelki*, of my division, that is, of that portion which God hath mercifully divided, or distributed to me, and which, by his grace, I have chosen for myself. I envy not the vast riches and glory of idolaters, but do heartily rejoice in God as my portion, and desire no better nor any other felicity. God, who hath suffered other nations to walk in their own idolatrous ways, hath granted this fa-

ritance and ^aof my cup: thou main- A. M. 2944.
tainest my lot. B. C. 1060.

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

^d Deut. xxxii. 9; Psa. lxxiii. 26; cxix. 57; cxlii. 5; Jer. x. 16;
Lam. iii. 24.—^e Heb. of my part.—^c Psa. xi. 6.

vour to me, that I should know, worship, and serve him, the only true God. And as other nations have chosen, and adhere to their false gods, so have I chosen Jehovah, and will cleave to him. *And of my cup*—The portion that is put into my cup, as the ancient manner was in feasts, in which each had his portion of meat and of wine allotted to him: see Psa. xi. 6. Thus while the carnal part of mankind take the world for their chief good, and place their felicity in the enjoyments of it, every truly pious and spiritual person, like David, will say, *The Lord is the portion of mine inheritance, and of my cup.* This is the portion I make choice of, and will gladly take up with, how poor soever my condition may be in this world. Let me have the love and favour of God, and be accepted of him: let me have the comfort of communion with him, and satisfaction in the communications of his graces and comforts: let me have an interest in his promises, and a title by promise to everlasting life and happiness in the future state, and I have enough, I need no more, I desire no more, to complete my felicity. *Thou maintainest my lot*—My heritage, in allusion to the land of Canaan, divided by lot. As thou hast given me an excellent lot, having planted me among thy own people, and in that place, which thou hast chosen for thy dwelling, and for the house and ordinances of thy worship, so, I doubt not, thou wilt uphold and preserve me there, in spite of all the malicious designs of mine enemies, that seek to drive me hence. Thus may the true Christian say: Thou, that hast by promise made over thyself to me to be mine, wilt graciously make good what thou hast promised. Thou wilt not leave me nor forsake me, nor put it into the power of mine enemies to rob me of my happiness in communion with thee, while I cleave to thee with full purpose of heart; and while the life I live in the flesh is by faith in the Son of God, who loved me, and gave himself for me.

Verse 6. *The lines are fallen unto me in pleasant places*—In a sweet land, flowing with milk and honey, and, above all, blessed with the presence and knowledge of the true God. The allusion is the same as it was in the preceding verse, lines signifying the lot or tract of land which it was anciently the custom to divide by lines. Those have reason to speak in this language who have God for their portion, for they have a worthy portion, a goodly heritage. What can they have better? What can they desire more? *Return unto thy rest, O my soul, and look no farther.* "Gracious souls," says Henry, "though they still covet more of God, never covet more than God; but, being satisfied they possess his loving-kindness, are satisfied with it, and

A. M. 2944. 7 I will bless the LORD, who hath
B. C. 1060. given me counsel: ^f my reins also instruct me in the night seasons.

8 ^g I have set the LORD always before me: because ^h he is at my right hand, ⁱ I shall not be moved.

^f Psa. xvii. 3. — ^g Acts ii. 15, &c. — ^h Psa. lxxiii. 23; cx. 5; cxxi. 5. — ⁱ Psa. xv. 5.

envy not any their carnal mirth and sensual pleasures and delights, but account themselves truly happy in what they have, and doubt not but to be completely happy in what they hope for. And those whose lot is cast, as David's was, in a land of light, in a valley of vision, where God is known and worshipped, have, upon that account, reason to say, the lines are fallen to them in pleasant places, much more they that have not only the means but the end, not only Immanuel's land, but Immanuel's love."

Verse 7. *I will bless the Lord who hath given me counsel*—The Hebrew, "עצן", *jegnatzani*, may be rendered, *hath consulted for me*, that is, by his wise and gracious counsel hath provided so good a heritage for me: or, who hath inspired that counsel and wisdom into me by which I have chosen him for my portion and happiness, and am so fully satisfied with him. So ignorant and foolish are we, that, if we be left to ourselves, our hearts will follow our eyes, and we shall choose our own delusions, and forsake our own mercies, for lying vanities: and, therefore, if we have indeed taken God for our portion, and preferred spiritual and eternal blessings before those that are sensible and temporal, we must thankfully acknowledge the power and goodness of divine grace, directing and enabling us to make that choice. *My reins also*—That is, my inward thoughts and affections (which are commonly signified by *the reins*, Psa. vii. 9, and xxvi. 2; Jer. xi. 20, and xii. 2, and xvii. 10) being inspired and moved by the Holy Spirit; *instruct me*—Admonish me concerning my duty and happiness, direct me what course to take, how to please and glorify God, and to put my whole trust in, and live to him; *in the night seasons*—Even when others are asleep my mind is employed about God and things divine, and engaged to improve the silence and solitude of the night in holy meditation, prayer, and devotion. All this may be applied to Christ, who made the Lord his portion, and was pleased with that portion; made his Father's glory his highest end, and made it his meat and drink to seek that, and to do his will, and delighted to prosecute his undertaking, pursuant to his Father's counsel, depending upon him to maintain his lot, and carry him through his undertaking. And we ought so far to apply it to ourselves as to learn from it wherein our duty and happiness consist, and to examine ourselves by it, whether we are properly influenced by such discoveries, and act accordingly.

Verse 8. *I have set the Lord always before me*—I have always presented him to my mind as my witness and judge, as my patron and protector, in the discharge of my office, and in all my actions.

9 Therefore my heart is glad, ^k and A. M. 2944.
B. C. 1060. my glory rejoiceth: my flesh also shall ^l rest in hope.

10 ¹ For thou wilt not leave ^m my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

^k Psa. xxx. 12; lvii. 8. — ^l Heb. *dwelt confidently*. — ^m Psa. xlix. 15; Acts ii. 27, 31; xiii. 35. — ⁿ Lev. xix. 28; Num. vi. 6.

Hitherto David seems to have spoken chiefly in his own person, and with special regard to himself, but now he appears to be transported by the Spirit of prophecy, to be carried above himself, and to have an eye to the man Christ Jesus only, who is, and was, the end of the law, and the great subject and scope of all the prophecies. In other words, having hitherto spoken of himself as a member, he now begins to speak of himself as a *type* of Christ, in whom this, and the following verses, were truly and fully accomplished. Christ, as man, did always set his Father's will and glory before him, as he himself often declares: see John x. 18, and xiv. 31. *He is at my right hand*—To strengthen, protect, assist, and comfort me. And this assistance of God was necessary to Christ as man. *I shall not be moved*—Either from the discharge of my duty, or from the attainment of that glory and happiness which are prepared for me. Though archers shoot grievously at me, and both men and devils seek my destruction, and God sets himself against me as an enemy; yet I am assured, he will deliver me from all my distresses.

Verse 9. *Therefore*—Upon this ground and confidence; *my heart is glad*—I feel, not only a perfect satisfaction, but joy and triumph in my heart. *And my glory*—My tongue, as St. Peter explains it, Acts ii. 26. For the Hebrews give the tongue the name of *glory*, Psa. xxx. 12, and lvii. 8, and cviii. 1, because it was bestowed upon us that we might thereby glorify God and because it is our glory, as being the instrument of expressing our thoughts by words, a privilege not vouchsafed to any of the inferior creatures; *rejoiceth*—Hebrew, גל, *jagel*, *exulteth*; declares my inward joy. For this word signifies, not so much inward joy, as the outward demonstrations of it. *My flesh also shall rest in hope*—My body shall quietly and sweetly rest in the grave, to which I am hastening, in confident assurance of its not suffering corruption there, and of its resurrection to immortal life. The flesh, or body, is in itself but a dead lump of clay; yet hope is here ascribed to it figuratively, as it is to the brute creatures, Rom. viii. 19, because there is a sufficient cause and foundation for such hope, if it were capable of it, the good promised and expected being future and certain.

Verse 10. *Thou wilt not leave my soul in hell*—Hebrew, לשואל, *lesheol*, rendered, εις αδην, by the LXX., and εις αδην, *in hades*, Acts ii. 27, which word generally means the invisible world, or the state of separate spirits; not a place of torment, which the word αδην, *hades*, seldom means, and into which Christ's soul certainly did not go after it left the body, but into paradise, Luke xxiii. 43–46. See

A. M. 2942. 11 Thou wilt show me the ⁿ path
B. C. 1060. of life : ° in thy presence is fulness of

ⁿ Matt. vii. 14.—° Psa. xvii. 15; xxi. 6; Matt. v. 8;

Bishop Pearson on the *Creed*, and Rev. xx. 14, where *death and hell* (in the original *hades*) are said to be *cast into the lake of fire*, which shows that *hades* is a different place, or state, from the lake of fire, or what we call hell. The meaning of which passage is evidently, that then, the dead being raised, the state of separate spirits shall no longer have any existence, but men's souls and bodies, being again united, the wicked shall have their place in the lake of fire, or in hell, properly so called, and the righteous in the third heaven, *the everlasting kingdom of our Lord and Saviour*, evidently distinguished from paradise, the place of holy souls, 2 Cor. xii. 2, 4; *neither will suffer thy Holy One*—Me, thy holy Son, whom thou hast sanctified and sent into the world; (for it is peculiar to Christ to be called *'he Holy One of God*, Mark i. 24; Luke iv. 34;) *to see corruption*—To be corrupted in the grave as the bodies of others are. Perhaps we ought to observe here that, in our printed Hebrew copies, the word rendered *Holy One* is plural, חֲסִידֶיךָ, *chesideika*: but as the best expositor of the text, St. Peter, (with the LXX.,) renders it in the singular, τοῦ ἁγίου σου, Acts ii. 27, and xiii. 35, and as several Hebrew manuscripts read it in the singular, and as the *Masorites* themselves have ordered it to be so read, we may be satisfied it is the true reading.

Verse 11. *Thou wilt show me the path of life*—That is, the way that leadeth to life; not to a temporal and mortal life here, for he is supposed to be dead and buried, (verse 10,) but to an endless, immortal, and blessed life after death, in the presence of God, as it follows; the way to which is by the resurrection of the body. The sense, therefore, is, Thou wilt raise me from the grave, and conduct me to the place and state of everlasting felicity. *In thy presence*—Hebrew, אֶת פְּנֵיךָ, *eth panecha*, or, *before thy face*, that is, in that heavenly world where thou art gloriously and gloriously present; where thou dost clearly and fully discover thy face, and the light of

joy; ^p at thy right hand *there are* A. M. 2944.
pleasures for evermore. B. C. 1060.

1 Cor. xiii. 12; 1 John iii. 2.—^p Psa. xxxvi. 8.

thy countenance: whereas, in this life thou hidest thy face, and showest us only thy *back parts*, and we are in a state of comparative absence from thee, and see thee only *through a glass darkly*, and enjoy thee but in part. *Is fulness of joy*—Full and perfect joy, and satisfaction, which it is in vain to expect in this life, and which is only to be found in the vision and fruition of thee, Exod. xxxiii. 14. See the margin. *At thy right hand*—Which he mentions as a place of the greatest honour, the place where the saints have their station at the last day, Matt. xxv. 33, and where Christ himself is said to sit, Psa. cx. 1; Matt. xxvi. 64; Col. iii. 1; Heb. i. 3. *There are pleasures for evermore*—Everlasting delights in the contemplation and fruition of God. Observe, reader, through the resurrection of Christ, here foretold, every dying believer in him, like his dying Master, may cheerfully put off his body in confident expectation of a blessed immortality. *His flesh also shall rest in hope*. Our bodies have little rest in this world; but in the grave they shall rest as in their beds, Isa. lvii. 2. We have little to hope for from this life, but we may rest in hope of a better life, and put off the body in that hope. *Death destroys the hope of man*, Job xiv. 14, but not the hope of a true Christian, Prov. xiv. 32. He has hope in his death, "living hopes," says Henry, "in dying moments; hopes that the body shall not be left for ever in the grave; but though it see corruption for a time, it shall, at the end of time, be raised to immortality; Christ's resurrection is an earnest of ours, if we be his." Observe further: "In this world *sorrow* is our lot, but in heaven there is *joy*; all our joys here are *empty* and defective; but, in heaven, there is *fulness of joy*; our pleasures here are *transient* and *momentary*, and such is the nature of them that it is not fit they should last long; but those at God's right hand are *pleasures for evermore*; for they are the pleasures of immortal souls in the enjoyment of an eternal God."

PSALM XVII.

David, being in great distress and danger by the malice of his enemies, addresses himself by prayer to God, his tried refuge, and seeks help and protection from him. He appeals to God for his integrity, 1-4. Prays still to be upheld therein, and preserved from the malice of his enemies, 5-9. Describes their wickedness, 10-12. Beseeches God to disappoint them, and deliver him, 13, 14. Comforts himself with hopes of future happiness, 15. Dr. Delaney supposes that David wrote this Psalm immediately on his parting with Jonathan and going into exile, as recorded 1 Sam. xx. 42.

A Prayer of David.

A. M. 2944. HEAR ¹ the right, O LORD, attend
B. C. 1060. unto my cry, give ear unto my

¹ Heb. justice.

NOTES ON PSALM XVII.

Verse 1. *Hear the right, O Lord*—Hebrew, צַדִּיק, *tzedek*, *righteousness*, that is, my righteous cause,

prayer *that goeth* ² not out of feigned A. M. 2944.
lips. B. C. 1060.

2 Let my sentence come forth from thy pro-

² Heb. without lips of deceit.

or me, who, notwithstanding all their accusations, and slanders, am righteous in my conduct toward them and all men. *Attend unto my cry*—My fer-

A. M. 2944. sence; let thine eyes behold the things
B. C. 1060. that are equal.

3 Thou hast proved my heart; ^a thou hast visited *me* in the night; ^b thou hast tried me, and shalt find nothing: I am purposed that

^a Psa. xvi. 7.—^b Job xxiii. 10; Psa. xxvi. 2; lxi. 10; cxxxix.

vent prayer, attended with strong cries. *That goeth not out of feigned lips*—Hebrew, שִׁפְתַי כִּרְמָה, *shiphthee mirmah*, lips of deceit, or of guile, which speak one thing when the heart knows and designs another. This profession of his sincerity in his words fitly makes way for his solemn appeal to God, in the following verses.

Verses 2. *Let my sentence*—Hebrew, מִשְׁפָּטִי, *mishpati*, my judgment, that is, judgment in my cause, or on my behalf: *come forth from thy presence*—From thee, and from thy tribunal, to which I bring my cause. Do not suspend or delay it, but speedily examine my cause, and give sentence in it. *Behold the things that are equal*—Or right: for though I need and desire thy mercy and favour in many other respects, yet I beg only the interposition of thy justice in this cause between me and them.

Verse 3. *Thou hast proved mine heart*—Or searched, or tried it, by many temptations and afflictions; by which the sincerity or hypocrisy of men's hearts is discovered, and especially is manifest to thy all-seeing eye. *Thou hast visited me in the night*—Thou hast been present with me in my greatest privacies; to discover whether, in my retirement from the eyes of men, in the night season, when secrecy and solitude prompt the hypocrite to sin, I was forming any evil designs, or indulging any mischievous imaginations. *Thou hast tried me*—Accurately and severely, as goldsmiths do metals. *And shalt find nothing*—Nothing of unrighteousness in me. In the Hebrew it is only, *Thou shalt not find*; namely, that whereof my enemies accuse me, whether hypocrisy toward thee, or evil designs against Saul, covered with fair pretences. *I am purposed*—I have resolved upon deliberation, as the word here used implies; *that my mouth shall not transgress*—I am so far from taking any measures, or practising any thing against Saul's life, as they charge me, that I will not wrong him so much as in word. Or, more generally, and without any particular reference to Saul, "I am so far from doing any wicked thing, that I will keep a strict watch even over my words; and though mine enemies persecute me ever so much by their evil deeds, I am resolved they shall not tempt me to speak evil." Observe, reader, he does not say, I hope my mouth shall not transgress, or I wish it may not, but I am fully purposed that it shall not. With this bridle he kept it, Psalm xxxix. 2. Constant resolution and watchfulness against the sins of the tongue will be a good evidence of our integrity. *If any man offend not in word, the same is a perfect man*, James iii. 2.

Verse 4. *Concerning the works of men*—That is, the works which men generally practise: observing

my mouth shall not transgress. A. M. 2944.

B. C. 1060.

4 Concerning the works of men, by the word of thy lips I have kept *me* from the paths of the destroyer.

5 ^a Hold up my goings in thy paths,

2; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 7.—^c Psa. cxix. 133.

how unreasonable, wicked, and pernicious they are, not only to others, but also to themselves, I have been resolved to take more care in the ordering of my actions. This he says, to show that he had been as careful to abstain from sinful actions as from sinful words, and in all respects to do his duty to God and man. *By the word of thy lips*—By the help of thy blessed word, and the excellent precepts, promises, and threatenings thereof, which, by deep and frequent meditation, I have hid and fixed in my heart, as the rule of my actions, the guide of my life, and the best antidote against sin and temptation, Psa. cxix. 9, 11. *I have kept me from the paths*—Hebrew, שְׁמַרְתִּי אֲרֵחוֹתַי, *shamarti arechoth*, I have watched, or observed, that is, in order to avoid, the paths, or ways of the destroyer. The ways of sin are the ways of the destroyer, that is, of the devil, whose name is *Abaddon*, and *Apollyon*, or *destroyer*, and who ruins souls by decoying them into these ways. Now, if we would shun them, we must attend to the word of God as our rule and guide, and in order thereto, must understand, believe, and hide it in our heart. "If the word be not in our heart at all, or if it be not there in such a manner as to be ready at all times for use and application, we shall be in danger, at every turn, of going astray."—Horne.

Verse 5. *Hold up my goings, &c.*—As by thy word and grace thou hast hitherto kept me from the paths of evil men, and led me into thy paths, so I pray thee enable me, by the same means, to persevere therein, and in an abhorrence of all wicked courses. Let me not only be restrained from doing that which is evil, but quickened to abound always in that which is good. Let my goings be so held in thy paths that I may not turn back from them, nor turn aside out of them; and let them be held up, that I may not stumble and fall into sin, that I may not become indolent, and neglect my duty. Observe, reader, we stand no longer than he is pleased to uphold us, we go no farther than he is pleased to lead us. Those, therefore, that would proceed on and persevere in the ways of God, must by faith and prayer fetch in daily supplies of grace and strength from him. *That my footsteps slip not*—That I may not fall into the sin of revenging myself on Saul, to which I may be more and more tempted, nor into any other sin, whereby thou mayest be provoked, or men may be offended, and religion disgraced. David was sensible that his way was slippery, that he himself was weak, and not so well fixed and established as he ought to be, and that there were those that watched for his halting, and would improve the least slip he might make against him, and therefore he prays in this manner to

A. M. 2944. that my footsteps ³ slip not.
B. C. 1060.

6 ^d I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 * Show thy marvellous loving-kindness, O thou ⁴ that savest by thy right hand them which put their trust in thee from those that rise up against them.

8 ^f Keep me as the apple of the eye, ^g hide me under the shadow of thy wings,

³ Heb. be not moved.—^d Psalm cxvi. 2.—^e Psalm xxxi. 21.
⁴ Or, that savest them which trust in thee from those that rise up against thy right hand.—^f Deuteronomy xxxii. 10; Zech. ii. 8.
^g Ruth ii. 12; Psa. xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7; xci. 1, 4; Matt. xxiii. 37.—^h Heb. that waste me.

be upheld and preserved. Let us go and do likewise.

Verse 6. *I have called upon thee*—It hath been, still is, and shall be, my constant course, to apply myself to thee for assistance and deliverance. *For thou wilt hear, O God*—Though thou mayest delay for a season, I am well assured that thou wilt hear and answer me.

Verse 7. *Show thy marvellous loving-kindness*—Namely, in preserving and delivering me: which, if thou dost, I must ever acknowledge it to be an act of kindness, or free grace and mercy, yea, and of marvellous kindness, because of my extreme and pressing dangers, out of which nothing but a miracle of divine mercy and power can save me; *O thou that savest by thy right hand*—By thy great power, and needest not the agency of any other; *them which put their trust in thee*—Or, in it, namely, thy right hand, as was now expressed; *from those that rise up against them*—Hebrew, ממתקוממם, *memithkomemim*, from, or, because of, those that exalt themselves, not only against me, but also against thee, who hast engaged and declared thyself for me. But the latter clause of this verse is differently translated in the margin, and, as many eminent interpreters, both ancient and modern, think, more agreeably to the Hebrew text. The reader, therefore, will please to attend to it, and to observe, that *rising up against God's right hand*, a sin which, according to that translation, David charges upon his enemies, signifies opposing God's power, or counsels, whether respecting the exaltation of David, and the Messiah his seed, or any other of his dispensations.

Verses 8, 9. *Keep me as the apple of the eye*—Which thou hast marvellously fenced on every side, and which men use their utmost care and diligence to preserve. *Hide me under the shadow of thy wings*—Protect me from my enemies, visible and invisible, as a hen protects her chickens from birds of prey. There seems also to be an allusion to the wings of the cherubim, overshadowing the mercy-seat. *From the wicked*—Or, *Because of the wicked*. *From my deadly enemies*—Hebrew, *Mine enemies in, for, or, against my soul, or, life, whom nothing but my blood or life will satisfy*. *Who compass me*

9 From the wicked ⁵ that oppress me, A. M. 2944.
from ⁶ my deadly enemies, who com- B. C. 1060.
pass me about.

10 ^h They are enclosed in their own fat: with their mouth they ⁱ speak proudly.

11 They have now ^k compassed us in our steps: ^l they have set their eyes bowing down to the earth;

12 ⁷ Like as a lion that is greedy of his prey, and as it were a young lion ⁸ lurking in secret places.

⁵ Heb. my enemies against the soul.—⁶ Deut. xxxii. 15; Job xv. 27; Psa. lxxiii. 7; cxix. 70.—⁷ 1 Sam. ii. 3; Psa. xxxi. 18.
⁸ 1 Sam. xxiii. 26.—⁹ Psa. x. 8, 9, 10.—^h Heb. The likeness of him, that is, of every one of them, is as a lion that desireth to reven.—ⁱ Heb. sitting.

about—And thereby show both their extreme malice and my danger.

Verse 10. *They are enclosed in their own fat*—They live in great splendour and prosperity, while I am exercised with many sore troubles. A similar phrase occurs Job xv. 27; Psa. lxxiii. 1. Dr. Dodd considers it as “a poetical, or proverbial speech, to signify haughtiness, as caused by wealth or great prosperity; together with that indulgence of the sensual appetites, and disregard to the duties of religion, which are a consequence of such haughtiness.” *Jeshurun waxed fat*, that is, rich and prosperous; and the consequence was, that he kicked, grew refractory, proud, and insolent, and would not submit to the yoke of God's law, but lifted up the heel against him. The psalmist adds here, *They speak proudly*—Boasting of their own power, and of the great things they had done, or would do. “Pride,” says Dr. Horne, “is the child of plenty, begotten by self-indulgence, which hardens the hearts of men against the fear of God and the love of their neighbours; rendering them insensible of the judgments of the former and the miseries of the latter. Let every man take care,” adds he, “that by pampering the flesh, he do not raise up an enemy of this stamp against himself.”

Verses 11, 12. *They have compassed us in our steps*—In all our ways. We go from place to place: we flee for safety to rocks, caves, and woods; but whithersoever we go they are at hand, and ready to surround us. See an instance of this 1 Sam. xxiii. 26. *They have set their eyes*—Namely, upon or against us. They have discovered us, and keep their eyes fixed upon us, that we may not escape, or as intending to shoot at us with their arrows. *Bowing down to the earth*—Couching and casting themselves down upon the earth, that they may not be discovered, and so may watch the fittest opportunity to surprise us. Which sense is favoured by the next verse, and by comparing Psa. x. 10. The Hebrew, however, לנטות בארץ, *lintoth baaretz*, may be rendered, *to cast us down to the earth*, that is, They have fixed their eyes upon us, in order that they may watch their opportunity to lay us prostrate on the ground, and destroy us. *Like a lion, greedy of his prey*—Which is hungry, and therefore cruel.

A. M. 2914. 13 Arise, O LORD, ⁹ disappoint him,
B. C. 1060. cast him down: deliver my soul from
the wicked, ¹⁰ which is thy sword:

14 ¹¹ From men which are thy hand, O LORD,
from men of the world, ¹² which have their por-
tion in this life, and whose belly thou fillest

⁹ Heb. prevent his face.—¹⁰ Isa. x. 5.—¹¹ Or, by thy sword.
¹² Or, From men by thy hand.—¹³ Psa. lxxiii. 12; Luke xvi. 25;

"The similitude of a lion, either roaming abroad in quest of his prey, or couching in secret, ready to spring upon it, the moment it comes within his reach, is often employed by David, to describe the power and malice of his enemies. Christians cannot forget that they likewise have an adversary of the same nature and character; one ever seeking whom, and contriving how, he may devour."—Horne.

Verse 13. Arise, O Lord, disappoint him—Hebrew, קדמה פניו, *kadmah panav*, prevent his face; that is, Go forth against him, and meet and face him in battle, as enemies are wont to do. Or, prevent the execution of his mischievous designs against me: stop him in his attempt, and give him the first blow. The wicked, which is thy sword—Or thy hand, as it follows, verse 14, that is, thy instrument to execute vengeance upon thine enemies, or to chastise and exercise thy people; for which latter reason the Assyrian is termed God's rod, Isa. x. 5, as being raised up and appointed for the correction of God's people, Hab. i. 12. The sense therefore is, Do not punish me by this rod: let me fall into thy hands, and not into the hands of wicked men, 2 Sam. xxiv. 14. The words, however, may be rendered, Let thy sword deliver me from the wicked: thy hand, O Lord, from men: verse 14, from those men, who are of this world: the sword and hand of Jehovah being frequently used to denote his power and vengeance.

Verse 14. From men which are thy hand—Wherewith thou dost correct me. From men of the world—Who prosper in, and set their hearts upon, this vain and transitory world, and neither have, nor choose, nor desire, any other portion or felicity: who are actuated by the spirit of the world, walk according to the course of this world, are in love with the wealth and pleasure of this world, eager in the pursuits of it, making them their business; and at ease in the enjoyments of it, making them their happiness: such as, in our Lord's language, have their reward here, and are to expect none hereafter. The Hebrew מְתֵיבִים מְתֵיבִים, *methim mecheled*, means, properly, *mortals of the world*, a world cessans, instabilis, et transiens, perishing, unstable, and transient, as Buxtorff interprets the word—who, though dying men, in a world continually changing, and at last passing away, are content to have their portion in it; looking upon the reputed good things of it as the best things, and sufficient to make them happy; choosing them accordingly, placing their felicity in enjoying them, aiming at them as their chief good, and, if they attain

with thy hid treasure: ¹² they are full of children, and leave the rest of their substance to their babes.

15 As for me, ¹³ I will behold thy face in righteousness: ¹⁴ I shall be satisfied, when I awake, with thy likeness.

James v. 5.—¹² Or, their children are full.—¹³ 1 John iii. 2.
¹⁴ Psa. iv. 6, 7; xvi. 11; lxxv. 4.

them, resting satisfied therewith, and neither looking farther, nor taking care to provide for another world. Now, Lord, shall men of this character, men so unreasonable, so unwise, so sottish; men so earthly, so sensual, so grovelling, so like the beasts that perish; shall men of this sort be supported and countenanced against those that honour thee, by preferring thy favour, and the enjoyment of thee, before all the wealth, and honour, and pleasures of this world? Whose belly thou fillest—That is, whose mind or appetite thou satisfiest, with thy hid treasure, that is, not only with common mercies, such as food and raiment, but with the choicest of earthly things, such as men are wont to hide or keep in their treasures; with wealth, and glory, and all the delights and comforts of the present life: "whom thou permittest to enjoy thy temporal blessings in abundance, as if it were to convince us in what estimation we ought to hold the world when we see the largest shares of it dealt out to the most worthless of the sons of Adam." They are full of children—While many of thy faithful servants are barren, these are blessed with a numerous posterity. Or, as יִשְׁבְּעוּ בָנִים *jisbegnu banim*, may be rendered, their children are filled up, or satisfied, namely, as well as themselves. There is abundantly enough, both for them and for their children, and even for their children's children, for they leave the residue of their substance to their babes—"After living in plenty, perhaps to a good old age, they leave behind them a numerous and flourishing posterity, who inherit their estates, and go on, as their fathers did before them, without piety to God, or charity to the poor. From these men and their ways we have all reason to say with David, Good Lord, deliver us."—Horne.

Verse 15. As for me—I do not envy their felicity, but my hopes and happiness are of another nature. I will (or, shall) behold thy face—I do not place my portion in earthly and temporal pleasures, as they do, but in beholding God's face: that is, in the enjoyment of God's presence and favour; which is, indeed, enjoyed in part in this life, but not fully, and to entire satisfaction, of which David here speaks, as appears from the last clause of this verse; the sight of God, and of his face, being frequently spoken of, both in the Old and the New Testament, as a privilege denied even to the saints in this life, and peculiar to the next life: in righteousness—In holiness, internal as well as external, without which no man shall see the Lord, Heb. xii.; only the pure in heart being admitted to this high honour and unspeakable happiness, Matt. v. 8. He there-

fore that has *this hope in him*, must *purify himself as he is pure*, 1 John iii. 3. But the meaning probably is rather, *through righteousness*, for, *grace reigns through righteousness unto eternal life*. That is, 1st, Through *righteousness imputed*, or *justification*, Rom. iv. 2-8. This was experienced by David, as he testifies, Psalm xxxii. 5, and ciii. 3; and he sets forth the blessedness of it in the beginning of the former of these Psalms, as well as in many other places. Hereby he was entitled to this happiness, for, *being justified by grace*, and acquitted from condemnation, *he was made an heir of it*, Tit. iii. 7. 2d, Through *righteousness implanted in him*, or through the regeneration and sanctification of his nature, or the Spirit of God, and his various graces dwelling in his soul, and especially shedding abroad in his heart the love of God and all mankind. Hereby he had a *meetness* for the enjoyment of this felicity, Col. i. 12. And 3d, Through *practical righteousness*, flowing from both the former, Tit. iii. 8; Eph. ii. 10; Luke i. 6. To the absolute necessity of which, our Lord, St. John, and all the apostles bear continual testimony. See Matt. vii. 21; 1 John iii. 4-8; 1 Cor. vi. 9, 10. In this way he was led to

that vision of God to which he had a *title*, through his justification, and for which he was prepared by his sanctification. Remember, reader, it is only by faith in him who is *the Lord our righteousness* that thou canst be made a partaker of righteousness in these three absolutely necessary and closely connected branches of it. O seek this without delay, and with thy whole heart! *I shall be satisfied*—However distressed and exercised with trials and troubles I may be now, the time is coming when I shall be abundantly satisfied, namely, with beholding God's face and enjoying his glorious presence, which to me is more desirable, and will be infinitely more satisfactory, and full of consolation, than all the possessions of this world. *When I awake with thy likeness*—When I arise from the dead, receive a body conformed to Christ's glorious body; and as *I have borne the image of the earthly Adam*, shall also bear that of the heavenly; when the image of God shall be completely and indelibly stamped on my glorified soul; and I shall be made fully *like him*, and therefore *shall see him as he is*, Phil. iii. 21; 1 Corinthians xv. 49; Revelation xxii. 4; 1 John iii. 2.

PSALM XVIII.

This Psalm, which, with some few and small variations, occurs in the second book of Samuel, chap. xxii., was composed by David, on the occasion here mentioned, in gratitude to God for the many deliverances he had wrought for him, and the many signal blessings, both temporal and spiritual, which he had conferred upon him: of which David desired always to retain a grateful remembrance, and the knowledge of which he wished to communicate to others, that they also might be encouraged to have recourse to God in their difficulties and distresses, and to trust in him. We have here, (1.) A solemn acknowledgment of God as David's powerful protector, and only refuge in danger, 1-3. (2.) The distresses he had been in, and his recourse to God in prayer, 4-6. (3.) The wonderful manner in which God had delivered him, by taking vengeance on his enemies, which he describes by the most sublime images and lofty expressions, 6-19. (4.) His own integrity, in his adherence to God and strict observance of his law, to which God had borne testimony by thus delivering him, 20-24. (5.) A declaration that God's conduct toward him, in rewarding him according to his righteousness, was agreeable to the settled method of his providence, and that all truly upright and righteous men might expect frequent marks of his protection and favour, 25-27. (6.) An acknowledgment that all his military power, his strength, and prudence, his victories, successes, the enlargement of his dominions, and the destruction and submission of his enemies, were owing to the goodness of God toward him, 28-48. (7.) A solemn thanksgiving for the mercy God had shown him, and the settlement of the crown and kingdom of Israel in his family for ever, 49, 50.

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,

A. M. 2944. I WILL love thee, O LORD, my
B. C. 1060. strength.

¹ Psa. xxxvi. title.—² Sam. xxii; Psa. cxliv. 1.

NOTES ON PSALM XVIII.

Title. *David, the servant of the Lord*—Who esteems it a greater honour to be Jehovah's servant than to be king of Israel. *In the day the Lord delivered him, &c.*—After the death of Saul, and the conquest of his succeeding enemies, and his own firm establishment in his kingdom.

Verses 1-3. *I will love thee*—Hebrew, אהבתיך, *er-*

2 The LORD is my rock, and my
fortress, and my deliverer; my God,
^a my strength, ^b in whom I will trust; my buck-
ler, and the horn of my salvation, and my high
tower.

3 I will call upon the LORD, ^c who is worthy

^a Heb. my rock.—^b Heb. ii. 13.—^c Psa. lxxvi. 4.

chamecha, I will love thee most affectionately, and with my whole soul. I can make thee no better return for all thy favours than my love, which I pray thee to accept. By *loving* the Lord, however, here and elsewhere, we are not only to understand giving him the inward affection of the soul, but also all the proper outward expressions and testimonies of it, in praising, glorifying, and serving him. O

A. M. 2944. to be praised: so shall I be saved
B. C. 1060. from mine enemies.

4 ^d The sorrows of death compassed me, and the floods of ^ungodly men made me afraid.

5 The ^a sorrows of hell compassed me about: the snares of death prevented me.

^d Psa. cxvii. 3.—^a Heb. *Belial*.

Lord, my strength—From whom alone I have received all my strength, and success, and my establishment in the peaceable possession of the kingdom, and in whom alone I trust, as it follows. *The Lord is my rock and my fortress*—To which I flee for refuge, as the Israelites did to their rocks and strong holds; and as David himself did when driven into banishment by Saul, and forced to conceal himself in rocks and caverns, and to retreat for safety to steep hills and precipices rendered by nature almost inaccessible. See Judges vi. 2; 1 Sam. xiii. 6, and xxiii. 19, 25, and xxiv. 2. *My buckler*—Or, *shield*, by whom I have been protected, amidst the dangers of those perilous wars in which I have been engaged, as the soldier is by the shield in his hand. *The horn of my salvation*—By which I have both defended myself and subdued my enemies: a metaphor taken from the horns of animals, which are their ornament and strength; by which they both protect themselves, and assault those who oppose or injure them. The horn is frequently put for strength and power, by the sacred writers, as Psa. xcii. 10; Amos vi. 13, and elsewhere, as also for riches and dignity. The reader will observe that this verse contains a continued chain of metaphors, and is a sublime paraphrase on the first commandment, declaring that Jehovah, the God of Israel, alone, was the foundation of his confidence, and the author of his security and happiness: by whom he had been supported under his troubles, and delivered out of them; whose protection had secured him, and whose power had broken and scattered his enemies; by whose mercy and truth he was now set up on high above them all. *I will call*—Or, *I did call, and was saved*. For the future tense is commonly used for that which is past. And this seems best to agree with the whole context.

Verses 4, 5. *The sorrows of death compassed me*—That is, dangerous and deadly troubles. Or, *the bands, or cords, of death*, as רַבְּלִי, *cheblee*, may be rendered, quæ hominem quasi fune arctissime stringunt, which binds a man most closely, as with a cord, whence the word is used concerning the pains of women in labour. *And the floods of ungodly men*—Literally, of *Belial*, as in the margin. Their great multitudes, strength, and violence, broke in upon me like an irresistible flood, carrying all before it, or like a torrent came down upon me as though they would have swept me away by their fury. "Nothing," says Dr. Delaney, "can be a finer emblem of a host of men, in their several ranks, than the waves of the sea succeeding one another in their natural order. And when we consider them press-

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 ^{*} Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

^{*} Or, *cords*.—^e Acts iv. 31.

ing forward to the destruction of their adversaries, they may be very properly termed *waves of death*. *The sorrows*—Or, *cords, of hell, or of death, compassed me about*—Brought me to the brink of the grave; *the snares of death prevented me*—Deadly snares came upon me, and almost took hold on me, before I was aware of my danger.

Verses 6, 7. *He heard out of his temple*—Either, 1st, Out of his sanctuary, where he was represented as dwelling between the cherubim, in the most holy place, and where he promised to hear and answer the prayers of his people, which were either made in or directed to it. Or, 2d, Out of his heavenly habitation, which is often called his temple. *Then the earth shook and trembled*—Then God appeared on my behalf in a miraculous and glorious manner, and to the great terror and confusion of all mine enemies, as though they had been surprised with an earthquake, in which the earth was shaken from its foundations, and all its rocks and mountains trembled. David proceeds, in this and the eight following verses, to describe, by the sublimest expressions, the awful manner in which Jehovah came to his assistance. The imagery employed, Dr. Horne thinks, is borrowed from mount Sinai, and those tremendous circumstances which attended the delivery of the law from thence. When a monarch is angry and prepares for war, the whole kingdom is instantly in commotion. Thus universal nature is here represented as feeling the effects of its great Sovereign's displeasure, and all the visible elements appear disordered. The description must be allowed, by all skillful and impartial judges, to be truly noble and sublime, and in the genuine spirit of poetry. "The majesty of God, and the manner in which he is represented as coming to the aid of his favourite king, surrounded with all the powers of nature as his attendants and ministers, and arming heaven and earth to fight his battles and execute his vengeance, are described in the loftiest and most striking terms. The shaking of the earth, the trembling of the mountains and pillars of heaven; the smoke that ascended out of his nostrils; the flames of devouring fire that flashed from his mouth; the heavens bending down to convey him to the battle; his riding upon a cherub, and rapidly flying on the wings of a whirlwind; his concealing his majesty in the thick clouds of heaven; the bursting of the lightnings from the horrid darkness; the uttering his voice in peals of thunder; the storm of fiery hail; the melting of the heavens, and their dissolving into floods of tempestuous rains; the cleaving of the earth, and disclosing the bottom of the hills, and the subterraneous channels, or tor-

A. M. 2944. 8 There went up a smoke ⁶ out of
B. C. 1060. his nostrils, and fire out of his mouth
devoured: coals were kindled by it.

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

10 ^gAnd he rode upon a cherub and did fly:

⁶ Heb. *by his*—^f Psa. cxliv. 5.—^g Psa. xcix. 1.

rents of water, by the very breath of the nostrils of the Almighty; are all of them circumstances which create admiration, excite a kind of horror, and exceed every thing of this nature that is to be found in any of the remains of heathen antiquity. The grandest pieces thereof will be found, upon comparison, infinitely short of this description of the psalmist; throughout the whole of which God is represented as a mighty warrior, going forth to fight the battles of David, and highly incensed at the opposition his enemies made to his power and authority. When he descended to the engagement, the very heavens bowed down to render his descent more awful; his military tent was substantial darkness; the voice of his thunder was the warlike alarm which sounded to the battle; the chariot in which he rode were the thick clouds of heaven, conducted by cherubs, and carried on by the irresistible force and rapid wings of an impetuous tempest; and the darts and weapons he employed were thunder-bolts, lightnings, fiery hail, deluging rains, and stormy winds! No wonder that when God thus arose, all his enemies should be *scattered*, and *those who hated him should flee before him!* It does not appear, from any part of David's history, that there ever was literally such a storm as is here described, which proved destructive to his enemies, and salutary to himself. There might, indeed, have been such a one, though there be no particular mention of it." But it is more probable that the whole passage is to be understood figuratively, and that by these metaphorical and lofty expressions, and this sublime description, David only meant to set forth that storm of wrath and vengeance which God had poured upon his enemies and the glorious deliverance he had thereby wrought for him. See Dodd and Chandler.

Verse 8. *There went up a smoke out of his nostrils, &c.*—Here "the further effects of God's indignation are represented by those of fire, which is the most terrible of the created elements, burning and consuming all before it: scorching the ground, and causing the mountains to smoke. Under this appearance God descended on the top of Sinai; thus he visited the cities of the plain; and thus he is to come at the end of time."—Horne. In the poetical figure of the smoke issuing from God's nostrils, the psalmist is thought to allude to the well-known circumstance, that when the passion of anger becomes warm and violent in any man it is wont to discover itself by the heated, vehement breath which proceeds from his nose and mouth. The latter clause of the verse is better rendered, *Fire out of his mouth devoured, coals burned from before, or around him.*

Verse 9. *He bowed the heavens*—By producing

yea, ^hhe did fly upon the wings of the
wind. A. M. 2944.
B. C. 1060.

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

12 ^kAt the brightness *that was* before him

^h Psa. civ. 3.—ⁱ Psa. xcvi. 2.—^k Psa. xcvi. 3.

thick and dark clouds, by which the heavens seemed to come down to the earth; *and came down*—Not by change of place, but by the manifestation of his presence and power on my behalf. In other words, he, as it were, made the heavens bend under him, when he descended to take vengeance on his and my enemies. *And darkness was under his feet*—The psalmist seems here to express the appearance of the Divine Majesty in a glorious cloud, descending from heaven, which, underneath, was substantially dark, but above bright, and shining with an amazing lustre; and which, by its gradual descent, would appear as if the heavens themselves were bending down and approaching toward the earth.

Verse 10. *He rode upon a cherub, and did fly*—Or, *upon the cherubim*, upon the angels who are so called, (Gen. iii. 24,) and who are also termed God's chariots, (Psa. lxxviii. 17,) upon which he is said to sit and ride, which is not to be understood literally and grossly, but only figuratively, to denote God's using the ministry of angels in raising such storms and tempests as are here described, whether they be interpreted literally or figuratively, and especially in effecting many of those great events which take place in the administration of his providence; and particularly such as manifest his immediate interposition in the extraordinary judgments by which he punishes sinful nations, or in the remarkable deliverances which he works out for his people. *Yea, he did fly upon the wings of the wind*—As swiftly as the wind. He came to my rescue with all speed.

Verse 11. *He made darkness his secret place*—Or, *his hiding place: his covert*, says Dr. Waterland; *his tent*, says Chandler. He covered himself with dark clouds. God is frequently represented as surrounded with clouds, in the sacred writings; this representation is peculiarly proper in this place, as thick, heavy clouds, deeply charged, and with lowering aspects, are always the forerunners and attendants of a tempest, and greatly heighten the horrors of the appearance; and the representation of them, as spreading around the Almighty for his pavilion and tent, is truly poetical and grand. And, as storms and tempests in the air are often instruments of the divine displeasure, they are therefore here selected with great propriety as figures of it; and God, who has the whole artillery of the aerial regions at his command, and holds the reins of whirlwinds in his hand, and directs their impetuous course through the world when and how he pleases, is here fitly represented as employing them against his enemies in the day of battle and war.

Verse 12. *At the brightness that was before him, &c.*—Schultens, Waterland, and some others, trans-

A. M. 2944. his thick clouds passed, hail-stones
B. C. 1060. and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave ¹his voice; hail-stones and coals of fire.

14 ^mYea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 ⁿThen the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the

¹ Psa. xxix. 3.—^m Josh. x. 10; Psa. cxliv. 6; Isa. xxx. 30.
ⁿ Exod. xv. 8; Psa. cvi. 9.

late this verse, *At his lightning, his clouds swelled and burst out into hail-stones and balls of fire.* The meaning is, that through the lightning his clouds fermented, that is, swelled, and, as it were, boiled over, being rarefied by the heat. In the former part of this description, the clouds are represented as condensed, heavy, and lowering, ready to burst out with all the fury of a tempest; and here, as beginning to disburden and discharge themselves, by the eruption of the lightning in fire, flames, and hail-stones mixed. The abrupt manner in which the burning coals and hail-stones are mentioned, points out the sudden and impetuous fall of them. The words rendered *coals of fire* here signify living, burning coals. Where the lightning fell it devoured all before it, and turned whatever it touched into burning embers. See Chandler and Dodd.

Verses 13, 14. *The Lord also thundered, &c.*—The preceding verse mentioned the lightning with its effects; this gives us the report of the thunder, and the increasing storm of hail and fire that attended it. *Yea, he sent out his arrows*—Namely, lightnings, as it is expressed in the next clause; *and scattered them*.—Namely, mine enemies, which is sufficiently understood from verses 3 and 17, and from the whole context. Thus magnificently does the psalmist describe the discharge of the celestial artillery upon God's enemies. Terrible was the execution of the divine vengeance upon them, "as when lightnings and thunders, hail-stones and balls of fire, making their way through the dark clouds which contain them, strike terror and dismay into the hearts of men. Such is the *voice*, and such are the *arrows* of the Lord Almighty, wherewith he discomfitheth all who oppose the execution of his counsels, and obstruct the salvation of his chosen. Every display and description of this sort, and indeed every thunder-storm which we behold, should remind us of that exhibition of power and vengeance which is hereafter to accompany the general resurrection."—Horne.

Verse 15. *Then the channels of waters were seen*—This is a description of the effects of the earthquake, by which the earth was rent in sunder, and such clefts made in it that the subterraneous passages of the waters were discovered, as has frequently been the case in violent earthquakes, whole

blast of the breath of thy nostrils. A. M. 2944.

16 ^oHe sent from above, he took
B. C. 1060. me, he drew me out of ⁷many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 ^pHe brought me forth also into a large place: he delivered me, because he delighted in me.

20 ^qThe LORD rewarded me according to

^o Psa. cxliv. 7.—⁷ Or, great waters.—^p Psa. xxxi. 8; cxviii. 5.
^q 1 Sam. xxiv. 20.

rivers of waters sometimes issuing from the clefts, and spouting up a great height into the air. *The foundations of the world were discovered*—That is, Such large and deep chasms, or apertures, were made by the violence of the shock that the lower parts of the earth were laid open to view, and made perfectly visible.

Verses 16-18. *He sent from above*—This may either denote, in general, that God assisted him by his divine power to overcome and deliver himself from his enemies, and thereby extricate himself from his troubles, or that he sent his angels from heaven to protect and rescue him from the many dangers that surrounded him; which he figuratively calls *drawing him out of great waters*—Afflictions and great calamities being frequently represented by deep waters and floods in the sacred writings. Or, as Theodoret thinks, by these waters, he means the strong enemies mentioned in the next verse. *They prevented me in the day of my calamity*—They were too crafty for me, and had almost surprised me, coming upon me suddenly, unawares, when I was unprepared and helpless; and would have destroyed me, had not God upheld and supported me when I was in danger of perishing. *But God was my stay*—They could not prevent him; and, what a staff is to one who is ready to fall, that was God to me in the time of my extremity.

Verse 19. *He brought me forth also*—Out of my straits and difficulties; out of the little caves in which I was shut up and imprisoned; *into a large place*—Into a state of freedom, and plenty, and comfort. David was several times shut up in close confinement in rocks and caverns; but God had now set him at liberty, and placed him in such happy circumstances that he could live and act with the utmost freedom, without any constraint of his enemies, or danger of his person. *Because he delighted in me*—Or, *loved me*, or *had good will toward me*, as *בְּרַצְוֹן*, *chopetz bi*, commonly signifies. Whereby he ascribes all his mercies to God's good pleasure and free grace, as the first spring of them. Which he thought fit to premise, lest the following expressions should seem to savour of boasting of his own merits, which he often disclaims.

Verses 20-24. *The Lord rewarded me according to my righteousness*—"Commentators have been

A. M. 2944. my righteousness; according to the
B. C. 1060. cleanness of my hands hath he recom-
pensed me.

21 For I have kept the ways of the LORD,
and have not wickedly departed from my God.

22 For all his judgments *were* before me, and

* Heb. *with*.—† 1 Sam. xxvi. 23.

much perplexed," says Dr. Horne, "to account for these unlimited claims to righteousness made by David, and that long after the matter of Uriah, and toward the close of life. Certain, indeed, it is," adds he, "that the expressions considered as David's must be confined, either to his steadfast adherence to the true worship, in opposition to idolatry, or to his innocence with regard to some particular crimes falsely alleged against him by his adversaries. But if the Psalm be prophetic, and sung by the victorious monarch in the person of King Messiah, then do the verses now before us no less exactly than beautifully delineate that all-perfect righteousness wrought by the Redeemer, in consequence of which he obtained deliverance for himself and his people." Most commentators, however, are, and have always been, of opinion, that David spoke here in his own person, and not in the person of the Messiah, to whom no part of the Psalm, upon a fair construction, except the last two verses, appears to have any reference. But as, by *rewarding* and *recompensing* him, David chiefly meant the Lord's delivering him from Saul and his other enemies that then were, and exalting him to the throne of Judah and Israel; so he must of necessity be understood as speaking principally of his *righteousness*, and the *cleanness of his hands*, prior to that period. And, certainly, in that former part of his life, "no instance can be alleged against him," as Dr. Dodd observes, "in which he violated the known precepts of religion and virtue, enjoined by that constitution he was under;" and therefore, conscious of his integrity thus far, he might justly glory and rejoice that God, who was a witness to it, had thus bountifully rewarded it. And, as to his great sin in the matter of Uriah, wherein he highly offended and greatly dishonoured God, and for which God chastised him for many years, by various calamities, his repentance for that dreadful crime, or rather, for that complication of crimes, was so sincere, and the fruits and proofs of it were so manifest, that God was pleased to remove the judgments by which he had corrected him, and to deliver him from his rebellious son Absalom and his party, and from all the other enemies that rose up against him. Many learned men, however, are of opinion that David did not compose this Psalm after his sin in the matter of Uriah, much less in his old age, but rather in his younger days upon his deliverance from Saul, and the other enemies who persecuted him in Saul's days, and opposed his advancement to the crown. This, they suppose, appears from the title of the Psalm, compared with 2 Sam. xxii. 1. Dr. Delaney thinks he wrote the greater part of it soon after the deliverance he obtained from Saul's messengers,

I did not put away his statutes from me. A. M. 2944.

23 I was also upright ⁸ before him,
and I kept myself from mine iniquity.

24 [†] Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands ⁹ in his eyesight.

* Heb. *before his eyes*.

when they were sent to his house to take him, and when he was let down by Michal out of the window, and escaped over the garden or city-wall: and he thinks the 29th verse refers to this escape, and is a proof that he penned the Psalm on that occasion. But Dr. Dodd, and many others think it was composed some time after he was put in peaceable possession of the kingdom, and had introduced the ark into Jerusalem. If either of these opinions be correct, he wrote the Psalm before his fall, and while his character was quite unblemished. But be this as it may, if he wrote it even after that unhappy event, it must also have been written after his repentance, and after he was become a new creature in heart and life: and it does not appear, on a candid examination of the particulars included in the account which he here gives of the uprightness of his conduct, that there is any clause or expression contained in it which will not admit of a fair and easy interpretation, in perfect consistency with his real character, according to the delineation which the inspired writers of his history have given of it. The following short explication of the passage, chiefly taken from Bishop Patrick's paraphrase, it is thought, makes this evident.

The Lord rewarded me, &c.—The Lord knew that I was unjustly persecuted, and therefore rewarded me according to the integrity and purity of my actions, as I was never guilty of that whereof they accused me. For (verse 21) *I have kept the ways of the Lord*—I never took any unlawful courses for my deliverance; and *have not wickedly departed from my God*—But when Saul, my great enemy, (who maliciously and unweariedly sought my life,) fell into my hands, and I had it in my power and was urged to kill him, I would not do it, because he was *the Lord's anointed*: nor did I ever injure him or his party. For (verse 22) *all his (God's) judgments were before me, &c.*—I laid his precepts before me as the rule of my actions, and *did not put them away*, or bid them, as it were, stand aside. *I was also* (verse 23) *upright before him*—I chose rather to suffer any thing than lose my integrity; and *I kept myself from mine iniquity*—How unjustly soever my enemies dealt with me, I would not imitate them, but though I could not hinder *their iniquity*, I kept myself from that, which, if I had committed it, would have been *mine*; guarding especially against that sin to which I was most inclined or tempted. *Therefore* (verse 24) *hath the Lord recompensed me, &c.*—He who administers all things with the greatest justice and the greatest goodness heard my prayer, and dealt with me according to my innocent intentions, which would not suffer me

A. M. 2944. 25 * With the merciful thou wilt
B. C. 1060.

show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and † with the froward thou wilt ¹⁰ show thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down ⁹ high looks.

28 * For thou wilt light my ¹¹ candle: the LORD my God will enlighten my darkness.

* 1 Kings viii. 32.—† Lev. xxvi. 23, 24, 27, 28; Prov. iii. 34.

¹⁰ Or, *wrestle*.—⁹ Psa. ci. 5; Prov. vi. 17.—* Job xviii. 6.

¹¹ Or, *lamp*, Job xxix. 3.—¹² Or, *broken*.—† Deut. xxxii. 4;

to act unmercifully or unjustly toward Saul in any respect, much less to defile my hands with his blood.

Verses 25–27. In these verses David lays down the general method of the procedure of God's providence and moral government, which, in the issue, will be according to the moral character and conduct of men themselves. *With the merciful, &c.*—A declaration similar to that of our Lord, *Blessed are the merciful, for they shall obtain mercy. With an upright man thou wilt show thyself upright*—An invariable friend to his integrity; just to reward it, and faithful in all thy promises to encourage it. *With the pure thou wilt show thyself pure*—That is, the lover of purity, righteousness, and truth, and ever acting toward those whose character this is, according to the perfect rectitude and unspotted purity of thy own nature. *With the froward thou wilt show thyself froward*—Hebrew, עקש תהפול, *gnim gnickesh Tithpattal*, cum perverso eluctaris, Buxtorff. With the perverse thou strugglest, or, rather, wilt struggle or wrestle; that is, says Ab. Ezra, donec deviceris, until thou shalt conquer him. The word rendered *froward* signifies one of a *perverse* disposition, who twists and twines himself, just as his humour, passions, and interest lead him; or, a *crafty, wily* person, who accustoms himself to all the wiles of deceit. With one of this character, the psalmist says, God will wrestle. The meaning is, that he will deal with perverse, designing, and crafty men, according to their deserts; will oppose them in their designs, struggle against, and walk contrary to them, Lev. xxvi. 23, 24; that he will disappoint them in all their subtlest devices, and cause them to fall by those very wiles by which they endeavour to deceive and ruin others. See Chandler and Dodd. *For thou wilt save the afflicted people*—Thou art wont to deliver those who are poor and distressed when they humbly wait upon thee; *but wilt bring down high looks*—Wilt lay those low who, proud of their power, insolently oppress them; or, those proud persons who discover the pride of their hearts by their haughty looks and overbearing conduct.

Verses 28–31. *Thou wilt light, or, thou dost light, or, hast lighted, my candle*—That is, given me safety, and comfort, and glory, and posterity also: all which particulars are often signified by a *candle, or a light*.

29 For by thee I have ¹²run through A. M. 2944.
a troop; and by my God have I leap- B. C. 1060.
ed over a wall.

30 *As for God, † his way is perfect*: * the word of the LORD is ¹³tried: he *is* a buckler * to all those that trust in him.

31 ^b For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that ^cgirdeth me with strength, and maketh my way perfect.

Dan. iv. 37; Rev. xv. 3.—* Psa. xii. 6; cxix. 140; Prot. xxx. 5.—¹² Or, *refined*.—† Psa. xvii. 7.—^b Deut. xxxii. 31 39; 1 Sam. ii. 2; Psa. lxxxvi. 8; Isa. xlv. 5.—^c Psa. xci. 2.

Thou wilt or dost advance me to honour, increase my prosperity, and make me continually joyful by thy favour. Nothing was more usual among the oriental writers than representing any person, or family, by a lamp enlightening the whole house, 1 Kings xi. 36, and xv. 4, and Job xviii. 5, 6. *For by thee I have run through a troop*—Broken through the armed troops of mine enemies. *And by my God have I leaped over a wall*—I have scaled the walls of their strongest cities and castles, and so taken them. David, soon after his settlement on the throne, drove the Jebusite garrison out of Jerusalem, and reduced the city to his obedience, making it the future capital of his kingdom. And it is not improbable but he may refer to these actions, or to his two victories over the Philistines, mentioned 2 Sam. v. 17, &c. “David’s habitual piety should be here remarked, as he ascribes all his successes to the assistance of God; and in the next two verses celebrates the unerring rectitude of his providence: *As for God, his way is perfect*—In every thing just and kind: the truth of his promises; *the word of the Lord is tried*—Free from deceit, as gold refined by fire, and certainly to be performed: and that powerful protection he affords to good men; *he is a buckler*—A sure defence, to all those who trust in him. To this he could bear witness from his own experience; and therefore he breaks out in that just acknowledgment, verse 31, *Who is God, save Jehovah? Or, who is a rock*—Who can give absolute security from all dangers, *save our God?*—He then goes on to enumerate the particular favours which God had bestowed upon himself, and the various perils he had been in, under which he had experienced the divine protection.”—Chandler.

Verse 32. *It is God that girdeth me with strength*—That inspires me with courage, fortitude, and resolution, and gives me strength both of mind and body in battle and war. It is a metaphor taken, either from a military girdle, or a common girdle, wherewith their loose garments were girded about them, and whereby they were rendered fitter for any action. *He maketh my way perfect*—Perfectly plain, and clear from impediments, as pioneers use to prepare the way for the march of an army. Or, the meaning is, he guides me in all my counsels and enterprises, so that I neither miss my way, nor stumble

A. M. 2911. 33 ^d he maketh my feet like hinds' ^{feet}, and ^e setteth me upon my high places.

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

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ¹⁴ thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, ^g that ¹⁵ my feet did not slip.

^h 2 Sam. ii. 18; Hab. iii. 19.—ⁱ Deut. xxxii. 13; xxxiii. 29.
^j Psa. cxliv. 1.

in it, nor come short of my end. "A man's way, in the pursuit of any end, is perfect when the means he uses to attain it are proper and direct, and will finally render him successful in it: and thus God made David's way perfect as he gave him the surest directions how to act, and prospered him in all his measures, to support the dignity of his crown and government."—Chandler.

Verse 33. *He maketh my feet like hinds' feet*—That is, most swift and nimble. As he makes me wise in counsel and contrivance, verse 32; so he makes me speedy and expeditious in execution; which are the two great excellences of a captain. He gives me great agility, either to flee and escape from my enemies when prudence requires it, or to pursue them when I see occasion. Swiftmess of foot was reckoned a very honourable qualification among the ancient warriors, who, as they generally fought on foot, were enabled, by their agility and swiftness, speedily to run from place to place, give orders, attack their enemies, defend their friends, and perform divers other offices the service might require of them: of which we have many instances in the battles of Homer and Virgil. One of the highest commendations Homer gives his principal hero is taken from his swiftness, terming him continually *ποδας οκυς Αχιλλευς*, *swift-footed Achilles*. This qualification was peculiarly useful to David, as the country of Judea, and some of those where he was obliged to make war, were very mountainous and steep. *And setteth me upon my high places*—Hebrew, *עִכְיָדִי*, *jagnamideeni*, *he maketh me to stand*—That is, either he places me in safe and strong places, out of the reach of mine enemies; or he confirms and establishes me in that high and honourable estate, into which he hath advanced me, and gives me wisdom to improve my victories.

Verse 34. *He teacheth my hands to war*—To him I owe all the military skill, or strength, or courage which I have. *A bow of steel is broken by mine arm*—Chandler renders it, *Mine arms have bent the bow of steel*. That David was able to bend and draw together even a brazen bow, or one of steel, and to use it in his wars, was a proof of his great strength. Dr. Delaney, however, certainly draws an unwarranted conclusion from these poetical expressions when he

37 I have pursued mine enemies, A. M. 2944. and overtaken them: neither did I ^k turn again till they were consumed. B. C. 1060.

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

39 For thou hast girded me with strength unto the battle: thou hast ¹⁶ 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.

¹⁴ Or, *with thy meekness thou hast multiplied me*.—¹⁵ Prov. iv. 12.
¹⁶ Heb. *mine ankles*.—¹⁶ Heb. *caused to bow*.

infers from them, "that David was the swiftest and strongest of all mankind."

Verse 35. *Thou hast given me the shield of thy salvation*—Thy protection, which hath been to me like a shield to defend me. *Thy right hand hath holden me up*—Kept me from falling into those snares and mischiefs which mine enemies designed, and I feared I should fall into. *And thy gentleness hath made me great*—Or, *meekness*, as the word *רַחֲמֵי*, *gnanvah*, is translated, Num. xii. 3; Psa. xlv. 4; Zech. ii. 3; that is, thy clemency, whereby thou hast pardoned my sins, which otherwise would have undone me, and hast mitigated thy corrections which I have deserved: or, thy grace and benignity, which thou hast manifested to me, and exercised in and for me.

Verse 36. *Thou hast enlarged my steps*—Which before were confined within narrow limits, and entangled with the straitness and difficulty of the way. *Thou hast set my feet in a large room*, Psa. xxxi. 8, and cxviii. 5. It must be observed, that the eastern writers were wont to denote any person's condition in life by his *steps*, or *goings*. Hence *narrow*, or *straitened* steps, according to their phraseology, signified a state of distress and great affliction; and large and unconfined steps, the contrary state of prosperity and plenty. So that David here praises God for advancing him to great honour and prosperity. *That my feet did not slip*—Or *stumble*, as they are apt to do in narrow and uneven ways.

Verses 38, 39. *They are fallen under my feet*—Cast down to the ground, so that I may tread upon their necks, after the manner of conquerors, Deut. xxxiii. 29; Josh. x. 24. *Thou hast girded me, &c.*—Thus again, as in verse 32, he gives God the whole praise of his great achievements and victories. It was he that inspired his forces with resolution and vigour, and thereby *subdued under him those that rose up against him*—Namely, his enemies who joined in battle to oppose and oppress him.

Verses 40–42. *Thou hast given me the necks, &c.*—That I might put my yoke upon their necks, or bring them into subjection. But Houbigant and some others render the clause, more agreeably to the Hebrew, *As for my enemies, thou givest, or hast given, me their back*: that is, hast made them turn

A. M. 2944. 41 They cried, but *there was* none
B. C. 1060. to save *them*: ^h even unto the LORD,
but he answered them not.

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

43 ^k Thou hast delivered me from the striv-
ings of the people; *and* ^l thou hast made me
the head of the heathen: ^m a people *whom* I
have not known shall serve me.

44 ¹⁷ As soon as they hear of me, they shall
obey me: ¹⁸ the strangers ⁿ shall ¹⁹ submit ²⁰
themselves unto me.

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

^h Job xxvii. 9; xxxv. 12; Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.—ⁱ Zech. x. 5.—^k 2 Sam. ii. 9, 10; iii. 1.—^l 2 Sam. viii.—^m Isa. lii. 15; lv. 5.—¹⁷ Heb. *at the hearing of the ear.*—¹⁸ Heb. *the sons of the stranger.*

their backs and flee from me. For the word גַּרְגָּר, *gnoreph*, here rendered *neck*, signifies the *back part of the neck*, and therefore is put for the *back*, as the LXX. translate it, and as it is rendered Exod. xxiii. 27; Josh. vii. 8, 12, and elsewhere. *That I might destroy them that hate me*—That I might have opportunity to destroy them. *They cried unto the Lord*—He speaks of his Israelitish enemies, who in their distresses prayed to God for help against him. *I did beat them small as dust*—These are hyperbolic expressions, signifying that his enemies had been perfectly subdued, and deprived of all power to make any further resistance. *I did cast them out as dirt, &c.*—*As the mire in the streets I trampled them down.*—Chandler.

Verses 43, 44. *Thou hast delivered me from the strivings of the people*—From the contentions, seditions, and tumults of my own people under Saul, and during the civil war raised by Abner in favour of Ishbosheth, when the tribes strove with each other; and from the invasions of the Philistines who attacked him soon after his accession to the throne. *Thou hast made me the head of the heathen*—Of the Ammonites, Moabites, Edomites, Syrians, and others, who were become tributary to him by his victories over them: see 2 Sam. viii. 1; 1 Chron. xviii. *A people whom I have not known*—Whom I had no acquaintance with nor relation to, not even by thy promise or grant; that is, barbarous and remote nations, shall serve me—Shall be subject to me. *As soon as they hear of me*—At the fame of my name and victorious arms, or upon the first tidings of my coming toward them; *they shall obey me*—They shall instantly comply with my will, as soon as they understand it. *The strangers shall submit themselves unto me*—The Hebrew is literally, *the sons of the strangers shall lie unto me*; that is, shall submit themselves to me, not willingly and cheerfully, as they will pretend, but only out of fear and by constraint. By this it appears, that this is spoken with

46 The LORD liveth; and blessed A. M. 2944.
B. C. 1060. be my Rock; and let the God of my
salvation be exalted.

47 *It is* God that ²¹ avengeth me, ^p and ²² sub-
dueth the people under me.

48 He delivereth me from mine enemies:
yea, ^q thou liftest me up above those that rise
up against me: thou hast delivered me from
the ²³ violent man.

49 ^r Therefore will I ²⁴ give thanks unto thee,
O LORD, among the heathen, and sing praises
unto thy name.

50 ^s Great deliverance giveth he to his king;
and showeth mercy to his anointed, to David,
and to his seed ^t for evermore.

²¹ Deut. xxxiii. 29; Psa. lxxvi. 3; lxxxii. 15.—¹⁹ Or, *yield feigned obedience.*—²⁰ Heb. *lie.*—²¹ Mic. vii. 17.—²² Heb. *giveth avengements for me.*—^p Psa. xlvii. 3.—²³ Or, *destroyeth.*—^q Psalm lix. 1.—²⁴ Heb. *man of violence.*—^r Romans xv. 9.—^s Or, *confess.*—^t Psa. cxliv. 10.—² 2 Sam. vii. 13.

reference to David, and not (as some would have it) to Christ; because Christ's people are a willing people, (Psa. cx. 3.) and those whom he conquers freely obey him.

Verse 45. *The strangers shall fade away*—Shall wither and decay in their hopes and strength; *and be afraid*—That is, shall come trembling, one verb being put for two; *out of their close places*—Out of their strong holds, where they shall lurk and keep themselves close, for fear of me, not daring to stir out without trembling, lest I should assault and take them. Dr. Waterland renders it, *They shall faint away, and come creeping out of their coverts.* Grotius's comment is, "They shall suspect their safety in the very places to which they flee for refuge."

Verse 46. *The Lord liveth*—Jehovah, and he only, is the true and living God, and he hath manifested himself to be such for my comfort, and for the confusion of my enemies, when other gods are dead and impotent idols. Or, *Let the Lord live*, as יהוה חי, *chai Jehovah*, may be translated; and so it is a joyful and thankful acclamation, spoken after the manner in which earthly princes are addressed; *and blessed be my rock*—Let him have all blessing and praise, for he is worthy of it.

Verses 47-50. *It is God that avengeth me*—That executeth vengeance, both by me, against his malicious enemies, and for me, against Saul, on whom I would not avenge myself. *Thou liftest me up above those, &c.*—Above their malice and power. *Thou hast delivered me from the violent man*—From Saul, whose name, for honour's sake, he forbears to mention. *Therefore I will give thanks to thee among the heathen*—In the great congregations, consisting of the Israelites of all the tribes, of whom the word גוים, *goin*, *nations*, here rendered *heathen*, is used, Josh. iii. 17, and iv. 1; Ezek. ii. 3, and elsewhere. Or, he means that he would give thanks to Jehovah, in the presence of those Gentiles

who resorted to Jerusalem in great numbers, and before others of them who were either subject to him, or confederate with him, as he should have occasion of speaking or writing to any of them. It is probable, however, that David was here transported beyond himself, and spoke this with a special reference to Christ, who was to be his seed, of whom he was an eminent type, and by whom, what he here mentions, was most eminently done. Accordingly these words are applied to him, and to his calling of the Gentiles, Rom. xv. 9. *Great deliverance giveth he to his king*—The king whom he himself hath chosen and constituted. Literally the words, כִּנְוֵר לְיָשׁוּעַ, mean, *He magnifies the salvations of his*

king, which are said to be magnified, because “they are great and wonderful in themselves, and because they add a dignity and lustre to the king on whom they are bestowed; there being nothing that can tend more to advance the honour, and heighten the reverence, due to a prince than his being highly distinguished by the divine protection and care, and delivered thereby out of numerous dangers which threatened his prosperity and life.”—Chandler. *And showeth mercy to his anointed, to David and his seed*—To all his posterity, and especially to the Messiah, in whom only the words, for evermore, are properly accomplished, it being only true of his kingdom, that it shall have no end.

PSALM XIX.

This Psalm sets before us the two great books which God has written and published for the instruction and salvation of mankind, the book of Nature, and the book of Scripture, to the excellence and utility of both of which it bears testimony. As they both proceeded from one and the same perfectly wise and gracious Author, who is the Sovereign of the universe; so they are both perfect in their kind, stand on the same authority, and declare, though in different ways, the will of the same great Lawgiver to his intelligent offspring. Their grand design is to show forth the divine perfections of their author, the former to the whole world, the latter to God's church and people, that all mankind may adore and serve him, and thereby become holy and happy. The psalmist first opens to our view the book of Nature, and shows us how the glory of God shines forth from the works of creation, particularly from the heavens which surround us, and, above all, from that great luminary, the sun, placed therein, 1-6. Secondly, He leads us to the book of Scripture, on which he passes still higher encomiums, and shows that it produces still better and more important effects, effects more closely connected with our salvation, 7-11. Thirdly, He addresses a prayer to God for pardon and restraining grace, and for the acceptance of these and all other his devotions and meditations. “The piety of this Psalm,” says Bishop Sherlock, “is so natural, and yet so exalted; so easy to be understood, so adapted to move the affections, that it is hardly possible to read it with any attention without feeling something of the same spirit by which it was ended.” May the reader find this to be true by experience!

To the chief Musician, A Psalm of David.

A. M. 2944.
B. C. 1060.

THE heavens declare the glory of God; and the firma-

ment showeth his handy work. A. M. 2944.
B. C. 1060.
2 Day unto day uttereth speech,
and night unto night showeth knowledge.

* Gen. i. 6; Isa. xl. 22;

Rom. i. 19, 20.

NOTES ON PSALM XIX.

Verse 1. *The heavens, &c.*—To magnify the power, wisdom, and goodness of the Creator, the psalmist begins with the works of creation, and, amidst the immensity of them, singles out those which are most conspicuous, grand, and striking, and best adapted to impress the mind of his reader with a sense of the infinite greatness and majesty of God, and to beget in him a solemn awe of, and veneration for, his matchless glories. *The heavens*—That is, the visible heavens, so vast and spacious, and richly adorned with stars and planets, so various and admirable in their courses or stations; so useful and powerful in their influences; *declare the glory of God*—His glorious being or existence, *his eternal power and Godhead*, as it is expressed, Rom. i. 20; his infinite wisdom and goodness; all which they demonstrate, and make so visible and evident to all men of reason and consideration, that it is ridiculous to deny or doubt of them, as it is ridiculous to think of far meaner works of art, as suppose of houses, clocks, or watches, that they were made without an artist, or without a hand. The Hebrew, כִּכְפָּרִים,

mesapperim, is literally, *they tell, or, preach*, the glory of God. And this language of the heavens is so plain, and their characters are so legible, that all, even the most barbarous nations, that have no skill either in languages or letters, are able to understand and read what they declare. *The firmament*—Or, *the expansion*, all the vast space extending from the earth to the starry heavens, and especially the atmosphere, comprehending that fluid mixture of light, air, and vapours, which is everywhere diffused about us; and to the influences of which are owing all the beauty and fruitfulness of the earth, and all vegetable and animal life: all these by their manifold and beneficial operations, as well as by their beauty and magnificence, *show his handiwork*—As Creator, Preserver, and Governor. The excellence of the work discovers who was the author of it, that it did not come by chance, nor spring of itself, but was made by a Being of infinite wisdom, power, and goodness.

Verse 2. *Day unto day*—Or rather, *day after day, uttereth speech*—Hebrew, יְבִיעַ אִמֶּר, *jabiang omer*, *poureth forth the word or discourse*, (namely,

A. M. 2944. 3 *There is no speech nor language*
B. C. 1060. ¹ *where* ² *their voice is not heard.*

4 ^b *Their* ³ *line is gone out through all the earth, and their words to the end of the world.*

In them hath he set a tabernacle for the sun,

5 *Which is as a bridegroom coming out of*

¹ Or, *without these their voice is heard.*—² Heb. *without their voice heard.*

concerning God,) constantly, abundantly, and forcibly, as a fountain doth water, as the word signifies. It hath, as it were, a tongue to speak the praises of its Maker. *Night unto night showeth knowledge*—A clear and certain knowledge, or discovery of God its author, and his infinite perfections. “The labour of these our instructors,” says Dr. Horne, “knows no intermission, but they continue to lecture us incessantly in the science of divine wisdom. There is one glory of the sun, which shines forth by day; and there are other glories of the moon and of the stars, which become visible by night. And because day and night interchangeably divide the world between them, they are therefore represented as transmitting in succession, each to other, the task enjoined them, like the two parts of a choir, chanting forth alternately the praises of God.” Thus the instruction becomes perpetual. Every day and every night renews or repeats these documents and demonstrations of God’s glory: so that he who has neglected them yesterday has an opportunity put into his hands again to-day of profiting by their instruction. And, at the same time, the circumstances of their regular, constant, and beneficial vicissitude, set forth and proclaim aloud the excellence of that wisdom and goodness, which first appointed, and still continues it. How does inanimate nature reproach us with our indolence, inattention, and indevotion!

Verse 3. *There is no speech nor language where their voice is not heard*—There are divers nations in the world which have different languages, so that one nation cannot discourse with or be understood by another; but the heavens speak in a language which is universal and intelligible to them all. “No nation or people,” says that wise and learned heathen Tully, “is so barbarous and stupid as not to perceive, when they look up to the heavens, that there is a god; or to imagine, that these things, which have been made with such wonderful art and wisdom, are the effect of blind chance.” In short, the works of creation speak in the common voice of reason, and want no interpreter to explain their meaning; but are to be understood by people of all languages on the face of the earth. *There is not a word or speech of theirs*, (thus the verse may be translated,) *the utterance of which is not heard.* Dr. Waterland, however, renders it, *They have neither speech nor words*; that is, utter no articulate sounds; *without these is their voice heard.* Thus the margin. Others, again, interpret it thus: *They have no speech nor word, nor is any voice, or sound, heard from, or among them; yet their line, &c.*, as in verse 4. In one of these senses, the elegant

his chamber, ^c *and rejoiceth as a* A. M. 2944.
strong man to run a race. B. C. 1060.

6 *His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

^b Romans x. 18.—³ Or, *Their rule, or, direction.*—^c Eccles. i. 5.

author of the Spectator, in his beautiful ode on these verses, seems to have understood the passage:

What, though in solemn silence all
Move round this dark terrestrial ball?
What, though nor real voice nor sound
Amidst their radiant orbs be found?
In Reason’s ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
“THE HAND THAT MADE US IS DIVINE.”

Verses 4, 5. *Their line*—Their admirable structure, made with great exactness, and, as it were, by rule or line, as the word קַו, *kar*, here used, generally signifies. Or, *their lines*, the singular number being put for the plural, that is, *their writing*, made up of several lines. In this sense, the very same word is taken, Isa. xxviii. 10. And thus understood here, the expression is peculiarly proper, because, as has just been intimated, the heavens and other works of God do not teach men with an audible voice, or by speaking to their ears, but visibly, by exhibiting things to their eyes, which is done in lines, or writing, or by draughts or delineations, as the Hebrew word may also be rendered. Their line, in this sense, *is gone out*—Is spread abroad, *through all the earth*—So as to be seen and read by all the inhabitants of it; *and their words*—Their magnificent appearance, their exquisite order, their regular course, and their significant actions and operations, by which they declare their Author no less intelligibly than men make known their minds by their words; *to the end of the world*—To the remotest parts of the globe. “The instruction which they disperse abroad is as universal as their substance, which extends itself over all the earth. And hereby they proclaim to all nations the power and wisdom, the mercy and loving-kindness, of the Lord. The apostle’s commission was the same with that of the heavens; and St. Paul has applied the natural images of this verse to the manifestation of the light of life by the preaching of those who were sent forth for that purpose.”—Horne. *In them*—In the heavens, *hath he set a tabernacle for the sun*—Which, being the most illustrious and useful of all the heavenly bodies, is here particularly mentioned. By the Creator’s *setting a tabernacle*, or fixing a *tent*, for it, he seems to intend his collecting together, and condensing into one body, the solar light, which, it seems, from Gen. i. 3, 14–18, was at first diffused abroad, in equal portions, over and around the new-made world. *Which is as a bridegroom*—Gloriously adorned with light, as with a beautiful garment, and smiling upon the world with a pleasant

A. M. 2944. 7^d The⁴ law of the LORD is per-
B. C. 1060. fect, ⁵ converting the soul: the testi-
mony of the LORD is sure, making wise the
simple.

8 The statutes of the LORD are right, rejoicing

^d Psa. cxi. 7.—⁴ Or, doctrine.—⁵ Or, restoring.

countenance; *coming out of his chamber*—In which he is poetically supposed to have rested all night, and thence to break forth, as it were, on a sudden. *And rejoiceth as a strong man to run a race*—Who, conscious of, and confiding in, his own strength, and promising himself victory, and the glory that attends it, starts for the prize with great vigour and alacrity. Dr. Dodd thinks the comparison is taken from the vehemence and force wherewith a warrior runs toward his enemy.

Verse 6. *His going forth is from the end of heaven*—His course is constant from east to west, and thence to the east again. Or, “the light diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter as the general cause of life and motion.”—Horne. *And there is nothing hid from the heat thereof*—There is no part of the earth which doth not, at one time or other, feel the comfort and benefit of its light and heat; and there is no creature which does not, more or less, partake of its influence.

Verse 7. *The law of the Lord*—The doctrine delivered to his church, whether by Moses, or by other prophets and holy men of God after him: for the title *law* is not only given to the ten commandments, or the moral law, as Rom. ii. 23–31; but also to the whole word of God, as Psa. i. 2, and cxix. 70; Jer. viii. 8, and elsewhere; and in this general sense it must be here understood, because the effects here mentioned are not produced by, much less are they appropriated to, one part of it merely, but belong to the whole, the doctrines, declarations, narrations, precepts, counsels, exhortations, promises, threatenings, and particularly to that covenant made with man, therein revealed. Having discoursed hitherto of the glory of God, shining forth in, and demonstrated by, the visible heavens, he now proceeds to another demonstration of God's glory, which he compares with, and prefers before, the former. *Is perfect*—Completely discovering both the nature and will of God, and the whole duty of man, what he is to believe and practise, and whatsoever is necessary to his present and eternal happiness. Whereas the creation, although it did declare so much of God as left all men without excuse, yet did not fully manifest the will of God, nor bring men to eternal salvation. *Converting the soul*—From error to truth, from sin to righteousness, from sickness to health, from death to life; Hebrew, מְשִׁיבַת נֶפֶשׁ, *meshibath nephesh*, restoring, or bringing back the soul; namely, to God, from whom it had revolted, 1 Pet. iii. 18, to his favour, his image, and communion

the heart: ⁶ the commandment of the LORD is pure, ^f enlightening the eyes. A. M. 2044.
B. C. 1060.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are ⁶ true and righteous altogether.

⁶ Psa. xii. 6.—^f Psa. xiii. 3.—⁶ Heb. truth.

with him. This law, or word, convinces of sin, holds forth a Saviour, is a mean of grace, and rule of conduct. *The testimony of the Lord*—The same word, so called, because it is a witness between God and man, testifying what God requires of man, and what, upon the performance of that condition, he will do for man; *is sure*—Hebrew, נִמְאָנָה, *neemanah*, faithful, or true, a quality most necessary in a witness: it will not mislead or deceive any man that trusts to it, and follows it, but will infallibly bring him to happiness. *Making wise*—Unto salvation, as is expressed 2 Tim. iii. 15, which is the only true wisdom; *the simple*—The humble and teachable, who are little in their own eyes; or rather, the weak and foolish, even persons of the lowest capacities, and such as are apt to mistake and are most easily seduced. Even these, if they will hearken to the instructions of God's word, shall become wise, when those who profess themselves wise shall, by leaning to their own understanding, and despising or neglecting the directions of the divine oracles, become and prove themselves to be fools, Rom. i. 22.

Verse 8. *The statutes of the Lord*—Another word signifying the same thing with law and testimonies, are right—Both in themselves, and in their effect, as guiding men in the ready way to eternal happiness. *Rejoicing the heart*—By the discoveries of God's love to sinful men, in offers and promises of mercy. *The commandment of the Lord*—All his commands; *is pure*—Without the least mixture of error. *Enlightening the eyes*—Of the mind, with a complete manifestation of God's will and man's duty; both which the works of nature and all the writings of men discover but darkly and imperfectly.

Verse 9. *The fear of the Lord*—True religion and godliness, prescribed in the word, reigning in the heart and practised in the life; or rather, that word or law itself is intended, and called *the fear of the Lord*, because it is both the rule and cause of that fear, or of true religion; *is clean*—Sincere, not adulterated with any mixture of vanity, falsehood, or vice; not countenancing or allowing any sin or impurity of any kind, and preservative of the purity and holiness of the soul; *enduring for ever*—Constant and unchangeable, the same for substance in all ages. Which is most true, both of the moral law and of the doctrine of God's grace and mercy to sinful and miserable man, which two are the principal parts of that law of which he here speaks. For as to the difference between the Old Testament and the New, that lies only in circumstantial and ritual things, which are not here intended. And that alteration also was foretold in the Old Testament, and consequently the accomplishment of it did not destroy, but confirm, the certainty and constancy of God's

A. M. 2944. 10 More to be desired *are they*
B. C. 1060. than gold, ^e yea, than much fine gold:
^h sweeter also than honey and ⁷ the honey-
comb.

11 Moreover, by them is thy servant warned:
and ⁱ in keeping of them *there is great re-
ward.*

^e Psa. cxix. 72, 127; Prov. viii. 10, 11, 19.—^h Psa. cxix. 103.
⁷ Heb. *the dropping of honeycombs.*—ⁱ Prov. xxix. 18.—^k Psa.
xl. 12.

word. This also is opposed to human laws, in which there are, and ought to be, manifold changes, according to the difference of times, and people, and circumstances. *The judgments of the Lord*—His laws, frequently called his *judgments*, because they are the declarations of his righteous will; and, as it were, his judicial sentence, by which he expects that men should govern themselves, and by which he will judge them at the last day; *are true*—Grounded on the most sacred and unquestionable truths; and *righteous altogether*—Without the smallest exception; not like those of men, often wrong and unrighteous, but perfectly and constantly equitable, just, and holy.

Verse 10. *More to be desired are they than gold*—Than the wealth of this world, although so generally preferred before them; *yea, than much fine gold*—Than gold of the best quality, and in the greatest quantity; than all the treasures and precious things which are brought from other countries. *Sweeter also*—Namely, to the soul of the pious believer; *than honey and the honeycomb*—Than the sweetest thing we know of is to the bodily taste: yielding more true, and noble, and lasting satisfaction and happiness than any or all the delights of sense. Observe, reader, the pleasures of sense are the delight of brutes, and therefore debase the soul of man: the pleasures of religion are the delight of angels, and exalt it. The pleasures of sense are deceitful, they soon surfeit, and yet never satisfy; but those of religion are substantial, and satisfying, and there is no danger of exceeding in the pursuit or enjoyment of them.

Verse 11. *By them is thy servant warned*—I say nothing of thy law but what I have proved to be true by experience. The several parts of it have been and still are my great instructors, and the only source of all the knowledge to which thy servant hath attained. I am daily taught and admonished by them. They show me my duty in all conditions, and warn me of the consequences of not complying with it; so that by them I am preserved from falling into sin and danger. *In keeping of them there is great reward*—"I am fully assured that the blessed fruit of them, when they are duly observed, and have their proper effect, is exceeding glorious, even eternal life."—Horne. Those that make conscience of their duty, will not only be no losers, but unspeakable gainers. They will find by experience that there is a reward, not only *after* keeping, but *in* keeping God's commandments; a present great reward of

12 ^k Who can understand *his errors*? A. M. 2944.
¹ cleanse thou me from ^m *secret faults.* B. C. 1060.

13 ^a Keep back thy servant also from presumptuous *sins*; ^o let them not have dominion over me: then shall I be upright, and I shall be innocent from ^b the great transgression.

¹ Lev. iv. 2, &c.—^m Psalm xc. 8.—ⁿ Gen. xx. 6; 1 Sam. xxv. 32, 33, 34, 39.—^o Psa. cxix. 133; Rom. vi. 12, 14.—^b Or, *much.*

obedience in obedience. Religion is health and honour; it is peace and pleasure: it will make our comforts sweet, and our crosses easy; life truly valuable, and death itself truly desirable.

Verse 12. *Who can understand his errors?*—Upon the consideration of the perfect purity of God's law, and the comparing of his spirit and conduct with it, he is led to make a penitent reflection upon his sins. Is the commandment thus holy, just, and good? then who can understand his errors? Lord, I am a sinful creature, and fall infinitely short of the demands of thy law, and am condemned by it. *Cleanse thou me*—Both by justification, or the pardon of my sins, through the blood of thy Son, which is in due time to be shed for me; and by sanctification through thy Holy Spirit, working in and with thy word, to the further renovation of my heart and life. For these are the two ways of cleansing sinners most frequently spoken of, both in the Old and New Testament: though the first may seem to be principally, if not only intended, because he speaks of his past sins, from which he could be cleansed no other way but my remission. *From secret faults*—From the guilt of such sins as were secret, either from others, such as none knows but God and my own conscience; or from myself, such as I never observed, or did not discern the evil of. Pardon my unknown sins, of which I never repented particularly, as I should have done.

Verse 13. *Keep back thy servant also*—Hebrew, שׁוּב , *chasoch, cohibe, subtrahe, restrain, or withdraw*. The word is emphatical, and implies the natural and great proneness of man to commit even wilful sins, and the necessity of divine grace, as a bride, to keep men from the commission of them. *From presumptuous sins*—Having begged pardon for his secret faults, including therein, probably, sins of ignorance and infirmity; he now prays for restraining grace, to keep him from sins committed knowingly and deliberately, against the convictions and the remonstrances of conscience and the motions of God's Holy Spirit. *Let them not have dominion over me*—If at any time I be tempted to any such sins, Lord, let them not prevail over me; and if I do fall into them, let me speedily rise again. *Then shall I be upright*—That will be an evidence of my sincerity, and I shall have this comfort, that though I am still compassed about with many infirmities, yet I am an upright person, and such as thou dost accept. *And I shall be innocent*—Hebrew, נִקְיִי , *nikkeeti, I shall be cleansed, or kept pure, as*

A. M. 2944. 14 ^p Let the words of my mouth, and
B. C. 1060. the meditation of my heart, be accepta-

ble in thy sight, O LORD, ^o my strength, A. M. 2944
and my ^a redeemer. B. C. 1060.

^p Psa. li. 15.—^o Heb. *my rock*; Psa. xviii. 1.

^o Isa. xliii. 14; xliv. 6; xlvii. 4; 1 Thess. i. 10.

this word primarily signifies; *from the great transgression*—From the guilt of such presumptuous sins, which are, indeed, very great transgressions, and such as, if followed by impenitence and obstinacy, thou wilt not pardon.

Verse 14. *Let the words of my mouth, &c.*—Having prayed that God would keep him from sinful actions, he now prays that God would govern and sanctify his words and thoughts. And this was necessary in order to his preservation, even from presumptuous sins, which have their first rise in the thoughts, and thence, probably, proceed to expressions before they break forth into actions. *Be ac-*

ceptable in thy sight—Be really good and holy, and so well pleasing to thee. *O Lord, my strength*—O thou who hast hitherto strengthened me, both against my temporal and spiritual enemies, and whose gracious and powerful assistance is absolutely necessary to keep me from being overcome by my sinful inclinations and other temptations. *And my Redeemer*—This expression seems to be added emphatically, and with a special respect to Christ, to whom alone this word, גּוֹאֵל, *goel*, properly belongs. See notes on Job xix. 25. Through his blood and Spirit alone did and could David expect the pardon and grace for which he here prays.

PSALM XX.

This Psalm is supposed to have been written upon occasion of some particular expedition of David, to be used by the people as a prayer for his good success. The first three verses seem to have been intended to be spoken by the people, or the priests of the temple, upon the king's coming to offer sacrifice and prayer; the next five to be spoken partly by David himself, or by the high-priest, and partly by the people, while the sacrifice was consuming. We have here, (1,) A prayer for the king, 1-4. (2,) The king and people rejoice in God, and pray for his help, 5-9.

To the chief Musician, A Psalm of David.

A. M. 2944. **T**HE LORD hear thee in the day of
B. C. 1060. trouble; ^a the name of the God
of Jacob ¹ defend thee.

2 Send ² thee help from ^b the sanctuary, and
³ strengthen thee out of Zion.

^a Prov. xviii. 10.—¹ Heb. *set thee on a high place.*—² Heb. *thy help.*—^b 1 Kings vi. 16; 2 Chron. xx. 8; Psa. lxxiii. 17.

NOTES ON PSALM XX.

Verse 1. *The Lord hear thee in the day of trouble*—It was often a day of trouble with David. “Neither the crown on his head,” says Henry, “nor the grace in his heart, would exempt him from trouble.” But in his trouble he had recourse to God; and in this all, even the greatest of men, ought to imitate him. “Though he was a man of business, and a man of war, yet he was constant to his devotions. Though he had prophets, and priests, and many good people among his subjects to pray for him, yet he did not think that excused him from praying for himself. None must expect benefit by the prayers of the church, or of their ministers or friends for them, who are capable of praying for themselves, and yet neglect it. The prayers of others for us must be desired, not to supersede, but to second our own for ourselves.” *The name of the God of Jacob*—That is, God himself, for names are often put for persons. He calls him the God of Jacob, or Israel, not only to distinguish him from false gods, but as an argument to enforce the prayer, because God had made a covenant with Jacob and his

3 Remember all thy offerings, and A. M. 2944.
⁴ accept thy burnt-sacrifice. Selah. B. C. 1060.

4 ^c Grant thee according to thine own heart,
and fulfil all thy counsel.

5 We will ^d rejoice in thy salvation, and ^e in
the name of our God we will set up *our* ban-

^e Hebrew, *support thee.*—^d Hebrew, *turn to ashes, or, make fat.*
^c Psa. xxi. 2.—⁴ Psa. xix. 4.—^e Exod. xvii. 15; Psa. lx. 4.

posterity. Let God by his providence keep thee safe, and secure from the reach of evil, even the God who preserved Jacob in the days of his trouble; and let God by his grace keep thee *easy* and happy from the fear of evil.

Verses 2-4. *Send thee help from the sanctuary*—Either from heaven, as it is expressed verse 6; or, rather, from the tabernacle in Zion, where the ark then was; toward which the Israelites directed their prayers, and from which God heard and answered them. Thus it is explained in the next clause. *Remember*—Namely, with acceptance, as it follows; *all thy offerings*—Offered either by thee, or by us thy people in thy behalf. *And accept thy burnt-sacrifice*—Hebrew, יָדַשְׁנָה, *jedasheneh, turn to ashes*, by fire sent from heaven in token of acceptance, as was usual. *Grant thee according to thy own heart*—That is, that good success which thy heart desires; and *fulfil all thy counsels*—Thy present designs for the glory of God and the good of his and thy people.

Verses 5, 6. *We will rejoice in thy salvation*—Hereby they show their confidence in God, and

A. M. 2944. ners: the LORD fulfil all thy petitions.
B. C. 1060.

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

7 ⁱ Some trust in chariots, and some in horses:

^f Ps. ii. 2.—^g Heb. from the heaven of his holiness.—^h Heb. by the strength of the salvation of his right hand.

their assurance of the victory. *In the name of our God*—That is, to the honour of God, *we will set up our banners*—In the way of triumph, which, among other ways, was celebrated by the setting up of banners, or trophies. *Now know I, &c.*—I am already assured of victory by the consideration of God's power and faithfulness, and love to his people. These words seem to have been spoken by David himself; or rather, by the high-priest. *The Lord saveth his anointed*—Will certainly save, *with the saving strength of his right hand*—This shows how God would hear him, even by saving him with a strong hand.

Verses 7-9. *Some trust in chariots*—This again was spoken by the people. The word *trust* is not in the Hebrew, which is more literally translated, *These in their chariots, and those on their horses, but we will remember, make mention of, or, cele-*

^b but we will remember the name of the LORD our God. A. M. 2914. B. C. 1060.

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.

^g Ps. xxxiii. 16, 17; Prov. xxi. 31; Isa. xxxi. 1.—^h 1 Chron. xxxii. 8.

brate, the name of the Lord our God; that is, we will remember, or make mention of it, so as to boast of or trust in it. *They are brought down*—From their horses and chariots, to which they trusted. Hebrew, כָּרְעוּ, *charegnu, they bowed down*, as being unable to stand longer, because of their mortal wounds. See Judg. v. 27. *But we are risen, and stand upright*—Stand firmly, and keep the field. *Let the king hear us*—Either, 1st, David; and so the sense is, O Lord, preserve and assist the king, that, when we are distressed, and cry to him for help, he may be able and ready to help us: or, 2d, Let God, the supreme Monarch, the King of kings, and, in a peculiar manner, the King of Israel, hear and answer us, when we pray for our king and people. But Dr. Waterland renders the verse, very agreeably to the Hebrew, *Lord, save the king. He* (that is, the Lord) *will hear us when we call.*

PSALM XXI.

The subject of this Psalm is the same with the former, both being made for the people's use, concerning the king. Only the prayers there used are here turned into praises for the blessings received in answer to their prayers. And as David was an illustrious type of Christ, so in many of these expressions he looks beyond himself to Christ, in whom they are properly and fully accomplished. We have a thanksgiving for blessings received, 1-6. An expression of confidence in God, 7-13.

To the chief Musician, A Psalm of David.

A. M. 2944. THE king shall joy in thy strength,
B. C. 1060. O LORD; and ^a in thy salvation
how greatly shall he rejoice!

^a Ps. x. 5, 6.

NOTES ON PSALM XXI.

Verse 1. *The king shall joy in thy strength*—Conferred upon him, and put forth, by thee, on his behalf, against his enemies. Though by the king here we may understand King David, who composed this Psalm, yet it may be much better explained of the King Messiah; understood of whom, the words *thy strength* mean the divine power, which was manifested in the resurrection of Christ, and in the establishment of his gospel.

Verse 2. *Thou hast given him his heart's desire*—Thou hast granted all that he desired in his heart, as well as that which he openly requested with his lips. "The desire of Christ's heart was his own resurrection and exaltation, for the benefit of his

2 ^b Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. A. M. 2944. B. C. 1060.

3 For thou preventest him with the blessings

^b Ps. xx. 4, 5.

church; and now he ever liveth to make request with his lips, for the conversion and salvation of sinners. Such desires will be granted, and such requests will never be withholden. Let us be careful to frame ours after that all-perfect model of divine love."—Horne.

Verse 3. *Thou preventest him*—Or, *didst prevent him*, namely, David; crowning him with manifold blessings, both more and sooner than he desired or expected, surprising him with the gift of the kingdom, and with many happy successes. *With the blessings of goodness*—That is, with excellent blessings, or *with abundance of good*. Applying this to Christ, we must say, The Son of God could not be more ready to ask for the blessings of the divine

A. M. 2944. of goodness: thou ° settest a crown of
B. C. 1060.

pure gold on his head.

4 ^d He asked life of thee, *and* thou gavest it him, ° *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast ¹ made him most blessed for ever: 'thou hast ² made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and

^c 2 Sam. xii. 30; 1 Chron. xx. 2.—^d Psa. lxi. 5, 6.—^e 2 Sam. vii. 19; Psa. xci. 16.—^f Heb. *set him to be blessings*, Gen. xii. 2; Psa. lxxii. 17.—^g Psa. xvi. 11; xlv. 7; Acts ii. 28.—^h Heb. *gladdened him with joy*.

goodness than the Father was to give them, and his disposition is the same toward all his adopted sons. By the *crown of pure gold*, may be meant, in general, an illustrious crown, which is here represented as being set upon our Lord's head at his exaltation into heaven, in token of his being then advanced to this chief exercise of his regal authority. Thus he is said, Psa. viii. 5, to be *crowned with glory and honour*; and St. John says, with respect to his deified humanity, in which he was made King of kings, and Lord of lords, that *on his head were many crowns*, Rev. xix. 12, 16.

Verse 4. *He asked life of thee*—Applied to David it means, He asked only the preservation of his short and mortal life, which was often exposed to the utmost perils. *And thou gavest him length of days for ever and ever*—Thou gavest him a long life and reign here, and after that didst translate him to live with thee for ever. But this was far more eminently fulfilled in Christ, who asked of his Father life, or *to be saved from death*, (Heb. v. 7,) though with submission to his will: but his Father, though he saw it necessary to take away his temporal life, yet instantly gave him another, and that far more noble, instead of it, even the perfect possession of an everlasting and most glorious life, both in his soul and body, at his right hand.

Verse 5. *His glory*—His fame or renown, *is great in thy salvation*—By reason of those great and glorious deliverances which thou hast wrought both for him and by him. *Honour and majesty hast thou laid upon him*—Or, *fitted to him, or upon him, or made adequate to him*, as the word *תִּשְׁבַּח*, *teshavveh*, signifies. Thou hast given him honour and power suitable to his glorious person and high endowments. "What tongue," says Dr. Horne, "can express the 'glory, honour, and majesty,' with which the King of righteousness and peace was invested upon his ascension, when he took possession of the throne prepared for him, and received the homage of heaven and earth! The sacred imagery in St. John's Revelation sets them before our eyes in such a manner, that no one can read the description whose heart will not burn within him, through impatient desire to behold them." See Revelation, chapters iv., vii., xix., **xxi.**, **xxii.**

Verse 6. *Thou hast made him blessed for ever*—

through the mercy of the Most High A. M. 2944.
he ° shall not be moved. B. C. 1060.

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

9 ¹ Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall ^k swallow them up in his wrath, ^l and the fire shall devour them.

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

^a Psa. xvi. 8.—^b 1 Sam. xxxi. 3.—^c Mal. iv. 1.—^d Psa. lvi. 1, 2.—^e Psalm xviii. 8; Isaiah xxvi. 11.—^f 1 Kings xiii. 34; Job xviii. 16, 17, 19; Psalm xxxvii. 28; cix. 13; Isaiah xiv. 20.

Hebrew, *תִּשְׁבַּח בְּרַכּוֹת*, *teshitheehu berachoth*, *Thou hast set him to be blessings for ever*; that is, to be the author of all felicity to his subjects and servants: see Gal. iii. 8, where we learn, that Christ, by his death and passion, having removed the curse, became the fountain of all blessedness to his people, in time and in eternity; being himself the blessing promised to Abraham, and the chief subject of the patriarchal benedictions. *Thou hast made him exceeding glad*—Thus Christ says of himself, Psa. xvi. 9-11, *My heart is glad, and my glory rejoices; in thy presence is fulness of joy, &c.*, and the psalmist says of him, Psa. xlv. 7, *Thy God hath anointed thee with the oil of gladness above thy fellows*.

Verse 7. *For the king trusteth in the Lord*—Confides in him, who never fails to perform his promises; *and through the mercy of the Most High, &c.*—Through his kindness who is superior to all other beings, and has all events in his hands and under his control; *he shall not be moved*—The throne of David, and of his seed the Messiah, shall stand fast, though all the powers on earth should combine to overturn it. "The throne of Christ, as man," says Dr. Horne, "was erected and established by his trust and confidence in the Father during his humiliation and passion. Faith in God, therefore, is the way that leadeth to honour and stability."

Verses 8, 9. *Thy hand shall find out all thine enemies*—When they seek to hide themselves, or flee away from thee, thy hand shall discover, overtake, and destroy them. *Thou shalt make them as a fiery oven*—Hebrew, *תִּשְׁבַּח כְּתֹנֶן אֵשׁ*, *teshitheemo chetannur esh*, *thou shalt put them, as it were, into an oven of fire*. *The Lord shall swallow them up*—Destroy them. Thus, Psa. ii. 9, *Thou shalt bruise them with a rod of iron, &c.*, which prediction, and those contained in these verses, particularly relate to the unbelieving Jews. Compare Mal. iv. 1; Psa. ii. 2-4, and cix. 13-15.

Verses 10, 11. *Their fruit shalt thou destroy*—Their children. God will take away both root and branch; the parents and all that wicked race. *For they intended evil against thee*—That is, against God; not directly, but by consequence, because it was against David, whom God had anointed, or against the Messiah, of whom he was a type, and against the Lord's people, injuries done to whom,

A. M. 2944. 11 For they intended evil against
B. C. 1060. thee: they ^a imagined a mischievous
device, *which* they are not able to perform.

12 Therefore ³ shalt thou make them turn
their ⁴ back, *when* thou shalt make ready *thine*

^a Ps. ii. 1.—³ Or, *thou shalt set them as a butt*, Job

God takes to be done to himself, Zech. ii. 8. *They imagined a mischievous device, which they are not able to perform*—This clause seems to be added to teach us this great and necessary lesson, that men are justly punished by God for their wicked intentions, although they be hindered from the execution of them, contrary to what some Jewish doctors, and others, have taught. "Vengeance came upon the Jews to the uttermost, because of their intended malice against Christ. They, like Joseph's brethren, *thought evil against him*, but they were not able to perform it, for *God meant it unto good, to bring it to pass, as it is this day, to save much people alive*, Gen. i. 20. So let all the designs of ungodly men against thy church, O Lord, through thy power of bringing good out of evil, turn to her advantage; and let all men be convinced that no weapon formed against thee can prosper."

arrows upon thy strings against the A. M. 2944.
face of them. B. C. 1060.

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

vii. 20; xvi. 12; Lam. iii. 12.—⁴ Heb. *shoulder*.

Verse 12. *Therefore shalt thou make them turn their back*—That is, flee away at the first sight of thee. Or, thou shalt set them as a butt to shoot at, as the like phrase is used Job vii. 20, and xvi. 12. *When thou shalt make ready thine arrows, &c., against the face of them*—Or, *against them*, the word *face* being often redundant. "The judgments of God are called his arrows, being sharp, swift, sure, and deadly. What a dreadful situation, to be set as a mark and butt, at which these arrows are directed! View Jerusalem compassed by the Roman armies without, and torn to pieces by the animosity of desperate and bloody factions within. No further commentary is requisite upon this verse. *Tremble and repent*, is the inference to be drawn by every Christian community under heaven, in which appear the symptoms of degeneracy and apostacy."—Horne.

PSALM XXII.

It is confessed, that David was a type of Christ, and that many Psalms, or passages in the Psalms, though properly and literally understood of David, yet had a further and mystical reference to Christ, in whom also they were accomplished. But there are some other Psalms, or passages in the Psalms, which, either by the sacred penman of them, or, at least, by the Holy Ghost inspiring him, were directly and immediately intended for, and are properly and literally understood of, the Messiah; though withal there may likewise be in them some respect and allusion to the state of the penman himself, who, as being a type of Christ, must, of course, in many things resemble Christ. And this seems evidently to be the case with this Psalm, which was understood of the Messiah by the Hebrew doctors themselves, as it was also by Christ and by his apostles. And there are many passages in it which were most literally accomplished in him, and cannot, in a tolerable sense, be understood of any other. And therefore it cannot reasonably be doubted that David, though he had some reference to his own condition in some parts of it, yet was carried out by the Spirit of prophecy beyond himself unto Christ, to whom alone it truly and fully agrees, and to whose sufferings and the glory that should follow, it bears a clear and striking testimony. David speaks here of the humiliation of Christ, 1-21. Of his exaltation, 22-31.

To the chief Musician upon ¹ Aijeleth Shahar, A
Psalm of David.

A. M. 2944. MY ^a God, my God, why hast thou
B. C. 1060. forsaken me? *why art thou so*

Or, *the hind of the morning*.—^a Matthew xxvii. 46; Mark xv. 34.

far ² from helping me, *and from* ^b the A. M. 2944.
words of my roaring? B. C. 1060.

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and ³ am not silent.

² Heb. *from my salvation*.—^b Heb. v. 7.—³ Heb. *there is no silence to me*.

NOTES ON PSALM XXII.

Title. *Aijeleth Shahar*—That is, *the hind of the morning*. It may seem strange to the reader, on the first view of the subject, that such a title as this should be given to this solemn and mournful Psalm. And he may think that the forty-second Psalm might much better have borne such a title, because, *as the hart panteth after the water-brook, so panteth the*

soul of the penman of it after God: but there may appear to him no propriety in giving such a name to a Psalm on the sufferings and glory of the Messiah. And yet there are passages in this Psalm which seem to justify the appellation. For instance, *Many bulls have compassed me, &c., have beset me round; they gaped upon me as a ravening, roaring lion*: especially verse 16, *Dogs have compassed me; the as-*

A. M. 2914. 3 But thou art holy, O thou that
B. C. 1060. inhabitest the * praises of Israel.

4 Our fathers trusted in thee: they trusted,
and thou didst deliver them.

5 They cried unto thee, and were delivered:

^c Deut. x. 21.—^d Psa. xxv. 2, 3; xxxi. 1; lxxi. 1; Isa. xlix.

sembly of the wicked have enclosed me; words which evidently allude to the eastern method of hunting, namely, by assembling great numbers of people, and enclosing the creatures they hunt; and as the psalmist, in the forty-second Psalm, rather chose to compare himself to a hart than a hind, the present much better answers this title; in which he speaks of the hunted soul of the Messiah in the feminine gender, verse 20, *Deliver my soul from the sword, my darling from the power of the dog*. Thus any one who reflects on the circumstances of David, at the time to which the fifty-sixth Psalm refers, and considers the oriental taste, will not wonder to see that Psalm entitled, *The silent dove afar off, or, in distant places*. Fenwick, however, thinks that the title of this Psalm should be rendered, *The strength of the morning*; and that it relates to Christ, as being the *bright and morning-star, or day-spring from on high*, as he is called, Luke i. 78; to Him, *the dew of whose birth is of the womb of the morning*. The title, therefore, says he, leads us to observe and contemplate, in this Psalm, the depth of that love and condescension which made the Son of God humble himself in the way here described, and even to the death of the cross, though he be the bright morning-star, and day-spring from on high. See Delaney and Dodd.

Verse 1. *My God, my God, why hast thou forsaken me?*—In these words Christ, when hanging on the cross, complained, that he was deprived, for a time, of the loving presence and comforting influence of his heavenly Father: and St. Matthew and St. Mark give us the very expressions which he used, *Eli, Eli*; or, as St. Mark has it, *Eloi, Eloi, lama sabachthani*. It is perhaps worthy of notice here, that *sabachthani* is not a Hebrew word; the Hebrew word being עֲזַבְתָּנִי; *gnazabtani*; and from hence it appears most likely that our Saviour used that dialect which was most commonly understood by the Jews in his time; and which, it is probable, was a mixed dialect, composed of Hebrew, Chaldee, and Syriac. Agreeably to this supposition, it may be further observed, that *Eloi, Eloi*, as St. Mark expresses our Saviour's words, were more nearly Chaldee. Christ, it must be well observed, "was not ignorant of the reason why he was afflicted. He knew that all the rigours and pains which he endured on the cross were only because the chastisement of our peace was upon him, and God laid on him the iniquity of us all, Isa. liii. 5, 6. The words then imply, that he had done nothing to merit the evils which he suffered. This is the meaning of the question here, *Why hast thou forsaken me?* as also of that in Psa. ii. 1, *Why do the heathen rage?*" &c. The repetition of the words, *my God, my God*, denotes the depth of his distress, which made him cry

^d they trusted in thee, and were not A. M. 2944.
confounded. B. C. 1060.

6 But I am * a worm, and no man; † a reproach of men, and despised of the people.

23; Rom. ix. 33.—^e Job xxv. 6; Isa. xli. 14.—^f Isa. liii. 3.

so earnestly. *From the words of my roaring*—From regarding, pitying, or answering my fervent prayers and strong cries, forced from me by my miseries. This latter clause seems to refer to Christ's prayer in the garden.

Verse 2. *I cry in the day-time, &c.*—I continue praying night and day without intermission; *but thou hearest not*—St. Paul says, Heb. v. 7, that *Christ was heard in that he feared*. Christ therefore here says that his Father heard him not, only to intimate that he did not exempt him from suffering the death of the cross, for which the Father, who *heard him always*, had wise reasons, taken from the end for which his Son became incarnate, John xii. 27. *And am not silent*—Hebrew, *I have no silence, no rest, or quietness*, as the word דומיה, *dumijah*, here used, is sometimes rendered.

Verse 3. *But thou art holy*—"But notwithstanding thou dost not answer me at present, I am persuaded that thou wilt do so, for thou art holy, good, and gracious;" *O thou that inhabitest the praises of Israel*—That dwellest in the place where the praises of Israel have always been offered for mercies granted unto them: or, who receivest and rightly possesseth the praises of Israel; whom thy people are perpetually praising for one mercy or another; and therefore, I trust I also shall have occasion to praise thee.

Verses 4, 5. *Our fathers, &c.*—That is, my fathers, according to the flesh, the Israelites; *trusted in thee, and were delivered*—Were not disappointed of that for which they prayed and hoped: but whenever they cried unto thee in their distress, thou didst send them deliverance, as by Gideon, Samson, Samuel, &c. To trust in God is the way to obtain deliverance, and "the former instances of the divine favour are so many arguments why we should hope for the same; but it may not always be vouchsafed when we expect it. The patriarchs, and Israelites of old, were often saved from their enemies: but the holy Jesus was left to languish and expire under the malice of his. God knows what is proper for him to do and for us to suffer; we know neither. This consideration is an anchor for the afflicted soul, sure and steadfast."—Horne.

Verse 6. *But I am a worm, and no man*—Neglected and despised, as a mean reptile; *a reproach of men, and despised of the people*—Not only of the great men, but also of the common people. This does not so truly agree to David (who, though he was hated and persecuted by Saul and his courtiers, was honoured and beloved by the body of the people) as to Christ: see Isa. liii. 2, 3. "Christ may be said to have been a *worm*, with respect to the mean and poor condition in which he lived; but

A. M. 2944. 7 ^a All they that see me laugh me
B. C. 1060. to scorn: they ^ashoot out the lip, ^bthey
shake the head, *saying*,

8 ¹ He ⁵ trusted on the LORD *that* he would
deliver him: ^k let him deliver him, ⁶ seeing he
delighted in him.

9 ¹ But thou *art* he that took me out of the
womb: thou ⁷ didst make me hope *when I was*
upon my mother's breasts.

10 I was cast upon thee from the womb:
^m thou *art* my God from my mother's belly.

11 Be not far from me: for trouble *is* near;
for *there is* ⁶ none to help.

^a Matt. xxvii. 30; Mark xv. 29; Luke xxiii. 35.—⁴ Heb. *open*.
^b Job xvi. 4; Psa. cix. 25.—¹ Matt. xxvii. 43.—⁵ Heb. *He*
rolled himself on the LORD.—^k Psa. xci. 14.—⁶ Or, *if he*
delight in him.—¹ Psa. lxxi. 6.—⁷ Or, *keptest me in safety*.
^m Isa. xli. 3; xlix. 1.—⁸ Heb. *not a helper*.—⁹ Deut. xxxii.

especially to that kind of death which he suffered; for he was stripped of his clothes, and fixed upon the cross, naked as a worm of the earth."—Dodd. See Phil. ii. 7; Matt. xxvii. 39–43.

Verse 7. *All they that see me laugh me to scorn*—Instead of pitying, or helping, they deride and insult over me: such is their inhumanity; *they shoot out the lip*—They gape with their mouths, and put forth their tongues in mockery; *they shake the head*—Another custom of scoffers. This and the next verse are applied to Christ, (Matt. xxvii. 39, 43,) in whom they were literally fulfilled when he hung upon the cross; and the priests and elders used the very words that had been put into their mouths by the spirit of prophecy so long before. "O the wisdom and knowledge of God," exclaims Dr. Horne, "and the infatuation and blindness of man! The same are too often the sentiments of those who live in times when the church and her righteous cause, with their advocates, are under the clouds of persecution, and seem to sink beneath the displeasure of the powers of the world. But such do not believe, or do not consider, that in the Christian economy death is followed by a resurrection, when it will appear that God forsaketh not them that are his, but they are preserved for ever."

Verses 9, 10. *Thou art he, &c.*—This seems to refer to the miraculous conception of Christ, who was the Son of God, in a sense in which no other man ever was, being formed, as to his human nature, by the power of God, in the womb of a pure virgin. Therefore he said, at his entrance into the world, *Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Thou didst make me hope*—Or, *trust*, that is, Thou didst give me sufficient ground for hope and trust, if I had been capable of it, because of thy wonderful and watchful care over me in that weak and helpless state; *when I was upon my mother's breasts*—When I was a sucking child. This was eminently true of Christ, whom God so miraculously preserved and provided for in his infancy, giving, in a supernatural way, an order

12 ^a Many bulls have compassed
A. M. 2944. me: strong *bulls* of Bashan have be-
B. C. 1060. set me round.

13 ^o They ⁹ gaped upon me *with* their mouths,
as a ravening and a roaring lion.

14 I am poured out like water, ^p and all
my bones are ¹⁰ out of joint; ^q my heart is
like wax: it is melted in the midst of my
bowels.

15 ^r My strength is dried up like a potsherd;
and ^s my tongue cleaveth to my jaws; and thou
hast brought me into the dust of death.

16 For ^t dogs have compassed me: the as-

14; Psa. lxxviii. 30; Ezek. xxxix. 18; Amos iv. 1.—^o Job xvi. 10; Psalm xxxv. 21; Lam. ii. 16; iii. 46.—^p Hebrew, *opened their mouths against me*.—^q Daniel v. 6.—¹⁰ Or, *sundered*.
^r Josh. vii. 5; Job xxiii. 16.—^s Prov. xvii. 22.—^t Job xxix. 10; Lam. iv. 4; John xix. 28.—¹ Rev. xxiii. 15.

to Joseph and Mary to carry him into Egypt, as we read Matt. ii. 20, 21. *I was cast upon thee from the womb*—Thou didst take me at my birth, and in a particular manner didst charge thyself with the care of me.

Verses 11–13. *Be not far from me*—As to affection and succour; *for trouble is near*—At hand, and ready to swallow me up; *for there is none to help*—Thy help therefore will be the more seasonable, because it is most necessary, and thou wilt have the more glory by it, because it will appear that it is thy work alone. *Many bulls have compassed me*—Wicked, violent, and potent enemies, for such are so called, Ezek. xxxix. 18; Amos iv. 1. *Strong bulls of Bashan*—Fat and lusty, as the cattle there bred were, and therefore fierce and furious. "By these," says Dr. Dodd, "are represented the haughty senators, the chief priests, the scribes, the Pharisees, and the other great men of Judea; who, after having resolved upon his death, Psalm ii. 2, were so insolent as to make their appearance about his cross, and to insult him with their mockeries." *They gaped upon me with their mouths*—To tear and devour me, as the following metaphor explains it.

Verses 14, 15. *I am poured out like water*—My spirits are spent and gone like water, which, once spilt, can never be recovered; my very flesh is melted within me, and I am become as weak as water. *My bones are out of joint*—I am as unable to help myself, and as full of pain, as if all my bones were disjointed. *My heart is like wax*—Melted through fear and overwhelming grief. *My strength is dried*—I have, in a manner, no more moisture left in me, than is in a dry potsherd. *My tongue cleaveth, &c.*—Through excessive thirst and drought. *Thou hast brought me to death*—By thy providence delivering me into the power of mine enemies, and by thy terrors in my soul.

Verse 16. *Dogs have compassed me*—So he calls his enemies, or rather the enemies of Christ, for their insatiable greediness, and implacable fierceness against him. The idea seems to be taken from a

A. M. 2944. ssembly of the wicked have enclosed
B. C. 1060. me : "they pierced my hands and my
feet.

17 I may tell all my bones : "they look *and*
stare upon me.

18 "They part my garments among them,
and cast lots upon my vesture.

19 But be "not thou far from me, O LORD:
O my strength, haste thee to help me.

20 Deliver my soul from the sword, "my¹¹
darling¹² from the power of the "dog.

21 " Save me from the lion's mouth : "d for thou
hast heard me from the horns of the unicorns.

¹¹ Matt. xxvii. 35 ; Mark xv. 24 ; Luke xxiii. 33 ; John xix. 23, 37 ; xx. 25.—¹² Luke xxiii. 27, 35.—¹³ Luke xxiii. 34 ; John xix. 23, 24.—¹⁴ Verse 11 ; Psalm' x. 1.—¹⁵ Psalm xxxv. 17.
¹⁶ Heb. *my only one*.—¹⁷ Heb. *from the hand*.—¹⁸ Verse 16.

number of dogs encompassing a distressed deer, which they have hunted down, as is intimated in the remarks on the title. Hereby, Dr. Dodd thinks, are represented the Roman soldiers and the other Gentiles who were with the Jews around the cross. But without such a particular application, it may be interpreted generally of Christ's enemies, either consulting and conspiring against him, or assaulting him with violence. *They pierced my hands and my feet*—These words cannot, with any probability, be applied to David, nor to the attempts of his enemies upon him ; for their design was, not to torment his hands or feet, but to take away his life. And if it be pretended that it is to be understood of him in a metaphorical sense, it must be considered that it is so uncouth and unusual a metaphor that those who are of this opinion cannot produce any example of such a one, either in the Scriptures or in other authors ; nor are they able to make any tolerable sense of the words thus understood. But what need is there of such forced interpretations, when this clause was most properly and literally verified in Christ, whose hands and feet were really pierced, and nailed to the cross, according to the manner of the Roman crucifixions? to whom therefore it is applied in the New Testament.

Verses 17–21. *I may tell all my bones*—Theodoret observes, that when Christ was extended, and his limbs distorted, on the cross, it might be easy for a spectator literally to tell all his bones. *They*—Namely, my enemies ; *look and stare at me*—With delight and complacency, at my calamities, and I am a spectacle to earth and heaven. *They part my garments among them*—This also cannot be applied to David, without a strained and unprecedented metaphor, but was literally fulfilled in Christ, Matt. xxvii. 35 ; John xix. 24. *Deliver my soul from the sword*—That is, from the rage and violence of mine enemies, as the next clause explains it, and, as the *sword* is often to be taken in Scripture. *My darling*—Hebrew, *my one*, or *only one*, namely, his *soul*, as he now said, which he so terms, because it was very dear to him, or because it was left alone, and

22 " I will declare thy name unto A. M. 2944.
"my brethren : in the midst of the B. C. 1060.
congregation will I praise thee.

23 " Ye that fear the LORD, praise him : all
ye the seed of Jacob, glorify him ; and fear
him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the
affliction of the afflicted ; neither hath he hid his
face from him ; but " when he cried unto him,
he heard.

25 " My praise *shall be* of thee in the great
congregation : " I will pay my vows before them
that fear him.

¹⁹ 2 Tim. iv. 17.—²⁰ Isa. xxxiv. 7 ; Acts iv. 27.—²¹ Heb. ii. 12 ; Psa. xl. 9.—²² John xx. 17 ; Rom. viii. 29.—²³ Psa. cxxxv. 19, 20.—²⁴ Heb. v. 7.—²⁵ Psalm xxxv. 18 ; xl. 9, 10 ; cxi. 1.
²⁶ Psa. lxvi. 13 ; cxvi. 14 ; Eccles. v. 4.

destitute of friends and helpers. *From the power of the dog*—"The ravening fury of the dog," says Dr. Horne, "the *lion*, and the *unicorn*, or *oryx*, (a fierce and untameable creature of the stag kind,) is made use of to describe the rage of the devil, and his instruments, whether spiritual or corporeal. From all these Christ supplicates the Father for deliverance. How great need have we to supplicate for the same through him!"

Verse 22. *I will declare thy name*—"Nothing is more common in the Psalms than these sudden transitions, and nothing more beautiful. Our Saviour here passes from the mournful view of death to the comfortable prospect of his resurrection. He intimates that, after God shall have delivered him from the power of death, by a glorious resurrection, he would more fully publish his gospel, by which the adorable perfections of God, and especially his wisdom and mercy, would be more eminently displayed among his apostles, and among the rest of his disciples and followers, whom he is not ashamed to call his *brethren*, Heb. ii. 11. The following verses can certainly be applied to David only in a very restrained sense, but are literally true of Christ and his triumphant reign ; when in the latter days, all the people upon earth, even in the most remote corners of the world, shall worship and adore him."—Dodd.

Verses 23–25. *Ye that fear the Lord, praise him*—Not only for my sake, (they are the words of the risen and exalted Saviour,) but chiefly for your own benefit, received through my deliverance from death, and exaltation to God's right hand, by which I am made head over all things, for the good of my church and people. *All ye seed of Jacob, &c.*—He first addresses himself to his ancient people, to whom the gospel was first to be preached. How long, O Lord, holy and true, shall thy once highly favoured nation continue deaf to this gracious call of thine? *For he hath not despised thee, &c.*—He hath not rejected, but graciously accepted, my humiliation and sufferings, as a propitiation and sacrifice for the sins of the world, which acceptance is testified by my resurrection from the dead: inasmuch as the discharge

A. M. 2944. 26 ¹The meek shalt eat and be
B. C. 1060.

satisfied: they shall praise the LORD
that seek him: your heart ^m shall live for ever.

27 ⁿAll the ends of the world shall remember
and turn unto the LORD: ^o and all the kindreds
of the nations shall worship before thee.

¹ Lev. vii. 11, 12, 15, 16; Psa. lxxix. 32; Isa. lxxv. 13.—^m John
vi. 51.—ⁿ Psa. ii. 8; lxxii. 11; lxxxvi. 9; xcvi. 3; Isa. xlix. 6.

of the surety proves the payment of the debt. This is the great subject of praise and thanksgiving in the church of Christ. *My praise shall be of thee in the great congregation*—In the universal church, made up of Jews and Gentiles, as the following verses explain it. *I will pay my vows before them that fear him*—Those praises and services which, in my distress, I vowed to return unto thee when thou didst deliver me. “The vow of Christ was to build and consecrate to Jehovah a spiritual temple, in which the spiritual sacrifices of prayer and praise should be continually offered. This vow he performed, after his resurrection, by the hands of his apostles, and still continues to perform, by those of his ministers, carrying on the work of edification in the *great congregation* of the Gentile Christian Church. The vows of Christ cannot fail of being performed. Happy are they whom he vouchsafeth to use as his instruments in the performance of them.”—Horne.

Verse 26. *The meek*—That is, the poor or humble, gentle and teachable, namely, believing and godly persons whose hearts the grace of God hath softened and sweetened, subduing their pride and passion, and their rebellion against God, and fierceness toward men; *shall eat and be satisfied*—Shall partake of those spiritual blessings which God hath provided for them in his gospel, that grace, and peace, and comfort, which all believing souls enjoy, in a sense of God’s love, in the pardon of their sins, and in the influences of God’s Spirit. Of these and not of any temporal blessings, this clause is doubtless to be understood. *They shall praise the Lord that seek him*—That seek his favour, and the true spiritual knowledge of, and communion with, him. *Your heart shall live*—He speaks of the same persons still, though there be a change from the third to the second person, as is usual in these poetical books. *For ever*—Your comfort shall not be short and transitory, as worldly comforts are, but everlasting.

Verse 27. *All the ends of the world*—All nations, from one end of the world to the other. So this is an evident prophecy of the calling of the Gentiles to the knowledge of God and Christ by the gospel, and a clear proof that this Psalm immediately speaks of Christ; to whom alone this and divers other passages of it belong. *Shall remember*—They shall remember their former wickedness with grief, and shame, and fear; particularly in worshipping dead and impotent idols. They shall remember their great and manifold obligations to God, which they had quite forgotten, his patience in sparing them so long, in the midst of all their impieties, and in re-

28 ^pFor the kingdom is the LORD’s: A. M. 2944.
and he is the governor among the nations. B. C. 1060.

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

^o Psa. xcvi. 7.—^p Psa. xlvii. 8; Obadiah 21; Zech. xiv. 9;
Matt. vi. 13.—^q Psa. xlv. 12.—^r Isa. xxvi. 19; Phil. ii. 10.

vealing his gospel to them, and in giving his Son for them: they shall remember the gracious words and glorious works of Christ, what he did and suffered for them; which possibly divers of them had been eye and ear witnesses of. *And turn unto the Lord*—Unto the only true God, and unto Jesus Christ, to whom this name of Jehovah is often ascribed in Scripture. *All the kindreds of the nations*—Hebrew, כל משפחות, *cal mishpechoth, all the families*. Which is not to be understood strictly of every particular person and family, but of all sorts, and of great numbers of them; as such universal phrases are often to be understood in Scripture.

Verse 28. *For the kingdom is the Lord’s*—This is added as a reason why the Gentiles should be converted, because God is not only the God and Lord of the Jews, but also of the Gentiles, and of all nations. And, therefore, though for a time he thought fit to confine his kingdom or visible church to Israel, yet he had resolved, in due time, to enlarge it, and to set up his throne and government in the Gentile world, which were no less created and redeemed by him than the Jews, Rom. iii. 29, 30; Zech. xiv. 9.

Verse 29. *All they that be fat upon the earth*—It was said, verse 26, that the meek, the lowly, and poor should eat and be satisfied: it is here foretold, that the fat ones of the earth; the rich and great, the nobles, princes, and kings, should be called in to partake of the feast. *And worship*—This word is added to show what kind of eating he spoke of, that it is a spiritual eating, a feeding upon the bread of life, a partaking of Christ and his benefits. High and low, rich and poor; all mankind are invited to partake of the gospel-feast. *All they that go down to the dust*—That is, the whole human race; for none can escape death; *shall bow before him*—“As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” *And none can keep alive his own soul*—Can secure or preserve his natural life longer than God is pleased to continue it to him, or can be the author to himself of spiritual and eternal life. It is, therefore, the great interest as well as duty of all to bow before the Lord Jesus; to give themselves up to him to be his subjects and worshippers; for this is the only way, and it is a sure way, to secure happiness when they go down to the dust. Seeing we cannot keep alive our own souls, it is our wisdom, by an obedient faith, to commit our souls to Jesus Christ, who is able to save them, and keep them alive for ever. Observe, reader, all who would partake of the benefits of Christ’s passion, here or hereafter, must worship, confide in, love and obey him as a Saviour and a king, before they

A. M. 2944. 30 A seed shall serve him; ^a it
B. C. 1060. shall be accounted to the LORD for a
generation.

^a Psa. lxxxvii. 6.

are called to bow before and adore him as a judge. But the latter part of this verse is understood differently by some. *All that descend into the dust*, they suppose to mean all the poor, who, as well as the rich, are called upon, and shall have the privilege to worship him. *For none can keep alive his own soul*—That is, the greatest, as well as the meanest, must acknowledge that their salvation proceeds from him alone.

Verse 30. *A seed shall serve him*—Christ shall not want a seed or posterity, for though the Jewish nation will generally reject him, the Gentiles shall come in their stead. *It shall be accounted for a generation*—That believing seed shall be reputed, both by God and men, *the generation*, or *people of the Lord*, as the Jews formerly were.

Verse 31. *They shall come*—The seed last mentioned, or, *some shall come*, (for this may be indefinitely spoken,) and do the work here mentioned, namely, the apostles and ministers of the gospel shall come from Judea and Jerusalem, from whence the gospel was to go forth, to the Gentile world, to the several parts whereof the apostles went upon this errand. *And shall declare his righteousness*: either, 1st, His wonderful grace and mercy to mankind, in giving them Christ and the gospel: for

31 ^a They shall come, and shall de- A. M. 2944.
clare his righteousness unto a people B. C. 1060.
that shall be born, that he hath done *this*.

^a Psa. lxxxviii. 6; lxxxvi. 9; cii. 18; Isa. lx. 3; Rom. iii. 21, 22.

righteousness is often put for *mercy* or *kindness*. Or, 2d, That righteousness which God hath appointed for the justification of sinners, called the *righteousness of faith*, Rom. iii. 21, 22; Phil. iii. 9, which the Jews were ignorant of, and would not submit to, Rom. x. 3, but which the Gentiles joyfully embraced. Or, 3d, His truth or faithfulness, (which is very frequently and properly called *righteousness*,) in the performance of those exceeding great and precious promises made and recorded in the Old Testament, and especially those two concerning the sending of Messias, and concerning the calling of the Gentiles; *Unto a people that shall be born*—Either, 1st, Spiritually, that is, born again: for conversion to God is sometimes called a *birth*, and creation, even in the Old Testament. Or rather, 2d, Naturally, that is, unto succeeding generations. Whereby David gives us a key to understand this Psalm, and teacheth us that he speaks not here of himself, or of the occurrences of his times, but of things which were to be done in after ages, even in the spreading of the gospel among the *Gentiles*, in the time of the New Testament. *That he hath done this*—They shall declare that this is the work of God, and not of man, and is carried on by his power alone in the world, against all the policy and power of men.

PSALM XXIII.

We may infer from the matter of this Psalm, that it was composed after, and probably soon after, David was delivered out of his distresses, and quietly settled in his kingdom. In it David expresses his confidence in God, who had thus delivered and exalted him; whom, therefore, he here compares, first to a good Shepherd, who carefully feeds and diligently watches over his flock; and secondly, to a hospitable friend, by whom he was sure of being kindly and liberally entertained. And from the experience he had had of the kind things God had done for him as his Shepherd, 2, 3, 5, he infers, that he should want no good, 1. And that he needed to fear no evil, 4. That as God did not forsake, but was with him, in a way of mercy, so he would never leave nor forsake God in a way of duty, 6. In all this David certainly had a respect, not only to the blessings of God's providence, which made his outward condition prosperous, but to the communications of his grace, which filled his soul with joy and consolation. And as, in the foregoing Psalm, he represented Christ dying for his sheep, so here he represents Christians receiving the benefit of all the care and tenderness of that great and good Shepherd.

A Psalm of David.

A. M. 2944. THE LORD is ^a my shepherd; ^b I
B. C. 1060. shall not want.

^a Isa. xl. 11; Jer. xxiii. 4; Ezek. xxxiv. 11, 12, 23; John x. 11;
1 Pet. ii. 25; Rev. vii. 17.—^b Phil. iv. 19.

NOTES ON PSALM XXIII.

Verse 1. *The Lord is my shepherd*—He hath showed himself to be so by his gracious providences toward me; and he hath kindly taken upon himself that office, and condescended to stand in that relation to me, having entered into covenant with me, and thereby engaged to rule, feed, and preserve, and

2 ^c He maketh me to lie down in A. M. 2944.
^d green pastures; ^d he leadeth me be- B. C. 1060.
side the ² still waters.

^c Ezek. xxxiv. 14.—¹ Heb. pastures of tender grass.—^d Rev.
vii. 17.—² Heb. waters of quietness.

heal me, and do all for me that shepherds do, or are under an obligation of doing for their flocks. David himself had been a shepherd, and, doubtless, well understood, and had carefully performed his duty, as such, to his flock. He knew by experience the cares and tender affections of a good shepherd toward his sheep, and was not unmindful what need

A. M. 2914. 3 He restoreth my soul: • he leadeth
B. C. 1060. me in the paths of righteousness for
his name's sake.

• Psa. v. 8; xxxi. 3; Prov. viii. 20.—† Job iii. 5; x. 21, 22;
xxiv. 17; Psa. xlv. 19.

they had of a shepherd, and what advantage it was to them to have one that was skilful and faithful. By this, therefore, he illustrates God's care of his people, and by this he strengthens his own faith and confidence in him, and assists the faith and confidence of every pious reader. For he that is the *Shepherd of Israel*, of the whole church in general, Psa. lxxx. 1, is the shepherd of every particular believer; the meanest is not below his cognizance. *He gathers even the lambs with his arm*, Isa. xl. 11; nay, and carries them in his bosom. He takes them into the fold of his church, and then takes care of them: he protects and provides for them with more care and constancy than any shepherd can his sheep. If God be to us a shepherd, we must be to him as sheep, inoffensive, meek, and quiet, silent before the shearers; "nay," says Henry, "before the butcher too;" useful and sociable, we must know the shepherd's voice, and follow him. *I shall not want*—Namely, any thing that is really necessary for me, either for this life, or for the next. But foolish men may think many things to be necessary for them, which the all-wise God knows to be, not only unnecessary, but hurtful, and therefore mercifully denies what men ignorantly desire to their hurt.

Verse 2. *He maketh me to lie down*—Not only to feed, but to rest, and enjoy tranquillity, peace, and safety; in green pastures—Where there are both delight and plenty. "The loveliest image afforded by the natural world is here represented to the imagination; that of a flock feeding in verdant meadows, and reposing in quietness by the rivers of water running gently through them. It is selected to convey an idea of the provision made for the souls as well as bodies of men by His goodness who openeth his hand and filleth all things living with plenteousness."—Horne. *He leadeth me*—Lest I should wander and perish, Hebrew, נהלתי, *jenahaleeni*, *He leadeth me, commode et leniter*, says Buxtorf, *fitly and gently*; accommodating himself to my infirmities, as shepherds do to their sheep; *beside*—Or, to the still waters, Hebrew, כי כנוחה, *mee menuchoth, waters of rests, or refreshments*: quiet and gentle waters, running in small and shallow channels, which are opposed to great rivers, which both affright the sheep with their great noise, and expose them to be carried away by their swift and violent streams, while they are drinking at them. Such is the difference between the gentle waters of the sanctuary, the waters of Shiloah that go softly, and the rapid, muddy, and noisy torrents and overflowing floods of worldly and carnal enjoyments. God provides for his people, not only food and rest, but refreshment also, and pleasure. The waters by and to which he leads them afford them both a pleasant prospect and many a cooling and refreshing draught, when they are thirsty and weary. The consolations of God, the

4 Yea, though I walk through the A. M. 2944.
valley of 'the shadow of death, † I B. C. 1060.
will fear no evil: † for thou art with me;

† Psa. iii. 6; xxvii. 1; cxviii. 6.—‡ Isa. xliiii. 2.

joys of the Holy Ghost, are those *still waters* by which the saints are led, streams which flow from the fountain of living waters, and make glad the city of our God.

Verse 3. *He restoreth my soul*—Hebrew, נשׁוּבָה שׁוֹבֵב, *naphshi jeshobeb, my soul he bringeth*, or, *will bring back*, namely, from its errors or wanderings. No creature is more ready to go astray than a sheep, or more at a loss to find its way back. And all we like sheep have gone astray, and are still too prone so to do; to leave the right way of truth and duty, and to turn aside into by-paths. But when God shows us our errors, gives us repentance, and brings us back to our duty again, he restores our souls; and if he did not do so, we would wander endlessly and be undone. *He leadeth me in the paths of righteousness*—In the plain, straight, and safe paths, in which the sheep of the Lord's pasture are neither hurt, nor wearied, nor in danger of wandering. By his word and his providence he directs me to the right ways of truth and holiness, and by his Spirit he inclines and enables me to choose those ways, and to continue to walk therein; *for his name's sake*—Not for any merit in me, but merely for the demonstration and glory of his mercy, faithfulness, and goodness.

Verse 4. *Though I walk through the shadow of death*—Through a dark and dismal valley, full of terrors and dangers, as this phrase signifies, Job xxiv. 17; Psa. xlv. 19; Jer. ii. 6; that is, though I am in peril of death, though in the midst of dangers, deep as a valley, dark as a shadow, and dreadful as death itself: or rather, though I am under the arrests of death, and have received the sentence of death within myself, and have every reason to look upon myself as a dying man: *I will fear no evil*—I will not give way to my fears, but will confidently rely upon the word and promise of God, persuaded that his grace shall be sufficient for me, and that he will make even death itself work for my good. Observe, reader, a child of God may meet the messengers of death, and receive its summons, with a holy security and serenity of mind. He may bid it defiance, and say with Paul, *O death where is thy sting? For thou art with me*—Here is the ground of a true Christian's confidence when in the valley of the shadow of death, *God is with him*, and his presence inspires him with confidence and comfort, hope and joy. It affords him light amidst the darkness of the valley, and life in the death of it. *Thy rod and thy staff*—Thy word and thy Spirit; *comfort me*—His gospel is the rod of his strength, and there is enough in that to comfort the saints, both while they live, even in their greatest troubles, and also when they are dying. And his Spirit is the Comforter himself, and where he is, support and comfort cannot be wanting. His rod of chastisement and correction also ministers to the

A. M. 2944. thy rod and thy staff they comfort
B. C. 1060. me.

5 ⁱ Thou preparest a table before me in the presence of mine enemies : thou ³ anointest ^k my

ⁱ Psa. civ. 15.—³ Heb. *makest fat*.

comfort of his people, and much more his staff of support, his upholding grace, which, under all their trials, and even in their last and greatest trial, is sufficient for them. Or the rod may signify his pastoral care, and inspection of the flock, (alluding to the shepherd's crook, or rod, under which the sheep passed when they were counted, Lev. xxvii. 32,) and the staff, the defence, and protection afforded them, the shepherd with his staff being wont to defend his sheep from the dogs and wolves that would worry them. Or, as others interpret the words, *the rod* here, in allusion to the rod of Moses, may be considered as an emblem of power, especially as the word שֵׁבֶט, *shebet*, here translated *rod*, often signifies a *sceptre*, or some other ensign of authority. And the word translated *staff*, מִשְׁנֵנֶה, *mishgeneh*, properly signifies what a person leans upon for support. Thus interpreted, the clause means, The sceptre of thy kingdom, or thy power protects me, and thy support upholds me, and so both minister to my comfort.

Verse 5. *Thou preparest a table before me*—Thou furnishest me with plenty and variety of provisions and comforts. *In the presence of mine enemies*—Who seeing, envying, and fretting at it, are not able to hinder it. *Thou anointest my head with oil*—Or ointment, as the Syriac and Arabic interpreters render it, namely, with aromatic ointments, which were then used in great feasts. The sense is, Thy comforts delight my soul. See Psalm xlv. 7. *My cup runneth over*—Thou hast given me a very plentiful portion, signified by the cup given to the guests by the master of the feast. Thus “another set of images, borrowed from a feast, is introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting soul ; while, surrounded by enemies, it is accomplishing its pilgrimage through life ; during which time its sorrows and afflictions are alleviated and sweetened by the joys and consolations of the Holy One ; by the feast of a good conscience ; by the bread of life ; the oil of gladness, and the cup of salvation still full and running over.”—Horne.

Verse 6. *Surely goodness and mercy*—That is,

head with oil ; my cup runneth over. A. M. 2944.
6 Surely goodness and mercy shall B. C. 1060.
follow me all the days of my life : and I will dwell in the house of the LORD ⁴ for ever.

^k Psa. xcii. 10.—⁴ Heb. *to length of days*.

God's favour, and the blessed and comfortable effects of it ; *shall follow me*—Hebrew, יִרְדְּפֵנִי, *jirdepuni*, *shall pursue me*, by which emphatical expression he signifies God's wonderful freeness and readiness to do good to his people, and that his blessings not only prevent us, but even pursue them who flee from them, or that they follow us in our journey through life, as the water out of the rock followed the camp of Israel through the wilderness. *All the days of my life*—From the former instances of God's favour to him, he justly concludes that he would continue to show him favour in a similar way ; for nothing can separate us from the love of God, if we do not separate ourselves from it : and the experience we have had of his goodness and mercy, already so often vouchsafed, naturally tends to beget an assurance of their being continued to the end. *And I will dwell in the house of the Lord for ever*—Whereas I have formerly been driven from God's house, I rest assured that I shall now constantly enjoy that blessed privilege of worshipping and enjoying God in his sanctuary, which I prize more than all my dominions. David's words here, however, look still further, even to a perfection of bliss in a future state : as if he had said, The divine goodness and mercy having followed me all the days of my life, when that is ended, I shall remove to a better world, to dwell *in the house of the Lord for ever*, the house of my heavenly Father, in which there are many mansions, where the church of God will constitute *one fold*, under *one shepherd*, “the fold into which no enemy enters, and from which no friend departs ; where the servants of God rest from all their labours, and see a period to all their sorrows ; where the voice of praise and thanksgiving is heard continually ; where all the faithful, from Adam to his last-born son, shall meet together, to behold the face of Jesus, and to be blessed with the vision of the Almighty ; where they shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat. But the Lamb who is in the midst of the throne shall feed them, and lead them to living fountains of waters, Rev. vii. 16, 17.”—Horne.

PSALM XXIV.

This Psalm is generally thought to have been composed by David, upon that solemn occasion of bringing the ark of God from the house of Obed-edom, into the tabernacle which David had built for it, 2 Sam. vi. Wherein he hath a further prospect to the temple, which he earnestly desired and intended to build. Moreover because the tabernacle, and temple, and ark, were manifest types of Christ, and of his church, and of the place and state of heavenly glory, David extended his thoughts to them also ; or, at least, the Holy Ghost designed to comprehend them under these typical expressions. Bishop Lowth, in his twenty-seventh lecture, has beautifully delineated the plan of this Psalm. The ark of God is supposed to be moving in a grand and solemn procession of the whole Israelitish nation toward the place of its future residence on

mount Zion. See 1 Chron. xv. On ascending the mountain the Psalm is sung, declaring, 1, 2, The sovereignty of Jehovah over all the earth; describing, 3-6, What the character ought to be of that people whom he had more peculiarly selected to serve him in the house where his glory was to dwell; and of which, 7-10, it was now about to take possession. All this is by us to be applied to the Christian Church, and the ascension of our Lord into heaven; for which reason this Psalm is one of those appointed to be used on Ascension Day.

A Psalm of David.

A. M. 2987. **T**HE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

* Exod. ix. 29; xix. 5; Deut. x. 14; Job xli. 11; Psa. l. 12; 1 Cor. x. 26, 28.

NOTES ON PSALM XXIV.

Verse 1. *The earth is the Lord's*—The psalmist begins with a representation of God's dominion over this world in general, and his providential presence in every part of it. After which follows a declaration of his special presence in his tabernacle. *And the fulness thereof*—All the creatures are the Lord's, and especially the inhabitants wherewith the earth is replenished. God's general dominion over, and interest in, all persons and places, seem to be here premised and asserted, 1st, To show his right to choose any nation that he pleased to be his peculiar people: 2d, To set forth his singular kindness and mercy to Israel, whom he chose out of all the nations of the world to be near to him, and to have a special acquaintance with him, although, otherwise, he had no other relation to them than what he had to all mankind, namely, that of Creator and Governor: and, 3d, To demonstrate the excellence of the Jewish religion above all others, because the God whom they served was the God and Maker of the world, whereas the gods of the Gentiles were but dumb and deaf idols, and esteemed even by themselves to be but local and confined deities.

Verse 2. *For he hath founded it*—Justly have I said, that the earth is the Lord's, for he made it, and laid the foundation of it, and that in a wonderful manner; *upon the seas*—By the seas and floods he means the whole collection of waters, as well the sea and rivers running into it as that great abyss of waters which is contained in the bowels of the earth. This is here mentioned as an evidence of God's wise and gracious providence, that he hath erected so vast a building upon so weak a foundation as the waters are: for "the waters which, at the creation, and again at the deluge, overspread all things, being, by the power of God, driven down into the great deep, and there confined, the earth was, in a wonderful manner, constructed and established as a kind of circular arch upon, or over them."—Horne.

Verse 3. *Who shall ascend, &c.*—Dr. Hammond infers from the composition of this Psalm, that it was intended to be sung by two companies or choirs, the one answering the other. To strengthen his conjecture that it was actually performed so, he observes, that upon very solemn occasions (and such this was) it was usual with the Jews to separate themselves, to divide into two companies, one standing on one side, and the other on the other. Thus, so long ago as Moses's time, six tribes stood on

2 ^b For he hath founded it upon the seas, and established it upon the floods. A. M. 2987. B. C. 1017.

3 ^c Who shall ascend into the hill of the LORD? and who shall stand in his holy place?

^b Gen. i. 9; Job xxxviii. 6; Psalm civ. 5; cxxxvi. 6; 2 Pet. iii. 5. ^c Psa. xv. 1.

mount Gerizim, and the other six on the opposite mount, Ebel. And Nehemiah mentions *two companies of them that gave thanks*, Neh. xii. 31, whereof *one went to the right hand*, verse 38, *and the other over against them*, verse 40. In like manner he thinks, at the solemn placing of the ark in Zion, the two choirs of singers might stand, one on one side of the tabernacle, and the other on the other, and repeat this Psalm. Dr. Delaney, improving on this idea, imagines that the king began the concert "with a solemn and sonorous recitative" of the first verse. The chorus, he thinks, was then divided, and each sung in their turns, both joining in the close, *For he hath founded it upon the seas, &c.* This part of the music, he supposes, lasted till the procession reached the foot of the hill of Zion, and that then the king stepped forth, and began in a solemn tone, *Who shall ascend, &c.* Then the first chorus of singers answered, *Eren he that hath clean hands, &c.* The second chorus, *That hath not lift up, &c.*, to the end of the 6th verse. "Let this part of the music," says he, "be supposed to have lasted till they reached the gates of the city. Then the king began again in that most sublime and heavenly strain, *Lift up your heads, O ye gates, &c.*, which all repeated in chorus. The persons appointed to keep the gates (or, perhaps, the matrons of Jerusalem, meeting David there, as they did Saul, upon his return from the conquest of the Philistines, 1 Sam. xviii.) are supposed next to have sung, *Who is the king of glory?* and the first and second chorus to have answered, *It is the Lord, strong and mighty, &c.* And now let us suppose the instruments to take up the same airs, (the king, the princes, and the matrons moving to the measure,) and to continue them to the gates of the court of the tabernacle: then let the king again begin: *Lift up your heads, O ye gates, &c.*, and be followed and answered as before: all closing—instruments sounding, chorus singing, people shouting—*He is the King of glory.* How others may think upon the point," adds he, "I cannot say, (nor pretend to describe,) but for my own part I have no notion of hearing, or of any man's having seen or heard, any thing so great, so solemn, so celestial, on this side the gates of heaven." Leaving the reader to judge of this hypothesis as it shall appear to him, we return to the consideration of some of the expressions occurring in the verses thus referred to. *The hill of the Lord*, mentioned in this verse, (verse 3,) was *Sion*, or *Mo-*

A. M. 2987. 4 ^d He ¹ that hath ^e clean hands,
B. C. 1017. and ^f a pure heart; who hath not lifted
up his soul unto vanity, nor ^g sworn deceitfully.

5 He shall receive the blessing from the
LORD, and righteousness from the God of his
salvation.

^d Isa. xxxiii. 15, 16.—¹ Heb. *The clean of hands.*—^e Job xvii. 9; 1 Tim. ii. 8.—^f Matt. v. 8.—^g Psa. xv. 4.

riah, the place of God's sanctuary and special presence. The psalmist, having asserted and proved God's dominion over all mankind, and consequently their obligation to worship and serve him, now proposes a most necessary and important question, especially in those times, when all nations, except Israel, were in a state of deep ignorance and error respecting it, namely, *where*, and *how*, and *by whom*, God would be served, and his favour and blessing might be enjoyed. The place is here mentioned, and the qualification of the persons described in the following verses. *Who shall stand*—To minister before him. *Standing* is the posture of ministers or servants. *Who shall serve God with acceptance? In his holy place?*—The place he hath sanctified for his service.

Verse 4. *He that hath clean hands*—Whose actions and conversation are holy and unblameable. It is here very observable that the character of a right and acceptable worshipper of God is not taken from his nation and relation to Abraham; nor from any or all of those costly and laborious rites and ceremonies of the law in which the generality of the Israelites placed their confidence, but from moral and spiritual duties, which most of them grossly neglected. *And a pure heart*—Purged from hypocrisy, and corrupt desires and designs, and careful to approve itself to God, as well as men, ordering a man's very thoughts, intentions, and affections, according to God's word. This is fitly added, because a man may keep his hands clean, in a good measure, from mere worldly motives, and without any respect to God, and even with an evil design. *Who hath not lifted up his soul unto vanity*—Who doth not worship idols, often called *vanities* in Scripture, and who doth not value or desire the vain things of this life, such as honour, riches, pleasures; but who makes God his portion. And this, also, is very fitly mentioned as essential to the character of a truly good man, because, hereby he is distinguished from all carnal and ungodly men whatsoever, whose inseparable property it is, according to both the Old and New Testament, *to love vanity*, and to set their hearts chiefly upon the things of this world. Whereas good men are everywhere described to be such as seek their happiness in God, and prize and desire his favour and service infinitely more than all the enjoyments of this life; yea, even than life itself. *Nor sworn deceitfully*—Hebrew, לִכְרֹמָה, *lemirmah*, unto, or with deceit, that is, falsely, or with a purpose of deceiving others thereby. Under this negative the contrary affirmative is included, namely, that he is one who, when he is called to swear, doth *swear in truth, in judgment, and in righteousness*, Jer. iv. 2.

6 This is the generation of them A. M. 2987.
that seek him, that ^h seek thy face, B. C. 1017.

² O Jacob. Selah.

7 ⁱ Lift up your heads, O ye gates; and be ye
lift up, ye everlasting doors; ^k and the King of
glory shall come in.

^h Psa. xxvii. 8; cv. 4.—² Or, O God of Jacob.—ⁱ Isa. xxvi. 2.
^k Psa. xxvii. 6; Hag. ii. 7; Mal. iii. 1; 1 Cor. ii. 8.

Verse 5. *He shall receive the blessing from the Lord*—That is, the blessings which God hath promised to his people, namely, *grace and glory, and all other good things*, Psa. lxxxiv. 11. He, and only he, shall be truly blessed. *And righteousness*—The fruit or reward of his righteousness, the *work* being often put for the *reward* of it: or *kindness, or mercy*, and those benefits which flow therefrom.

Verse 6. *This is the generation of them that seek him*—The true progeny, which God regards, that make it their care and study to know him, and his mind and will, and to please and serve him. Whereby he reflects upon them who boasted of, and trusted in, their carnal descent from Abraham and the other patriarchs. *That seek thy face, O Jacob*—That is, *O God of Jacob*, that seek thy grace and favour, often called God's face. Such ought the people to be who seek the presence of God, and approach to worship him in the sanctuary. And such ought they to be who celebrate the ascension of the Redeemer, and hope, one day, to follow him into those happy mansions which he is gone before to prepare for them.

Verse 7. *Lift up your heads, O ye gates*—The questions, *Who shall ascend God's hill*, namely, to worship? and, *Who shall stand in his holy place*, to minister before and serve him? being answered, the psalmist proceeds to speak next of the introduction of the presence of him into that place whom they were to worship, namely, the great and glorious Jehovah. For what would it signify that they were prepared to worship, if HE whom they were to worship were not present to accept and bless his worshippers? David speaks here of the gates and doors, either, 1st, Of his royal city Zion, through which the ark was now to pass to the tabernacle which he had built for it. And he calls these doors *everlasting*, either on account of the durability of the matter of which they were made; or from his desires and hopes that God would make them everlasting, or of long continuance, because *he loved the gates of Zion*, Psa. lxxxvii. 2. Or, he speaks, 2d, Of the gates of the court of the tabernacle, or of the tabernacle itself, into which the ark, the emblem of the divine presence, was now to be brought. Or, 3d, When composing this Psalm, he might look forward in a spirit of prophecy to the temple, beholding it as already built, and accordingly might address his speech to the gates and doors of it, terming them *everlasting*, not so much because they were made of strong and durable materials, as in opposition to those of the tabernacle, which were removed from place to place; whereas the temple and its doors were constantly fixed in one place; and, if the sins

A. M. 2987. 8 Who is this King of glory? the
B. C. 1017. LORD strong and mighty, the LORD
mighty in battle.

9 Lift up your heads, O ye gates; even lift

of Israel had not hindered, would have abode there for ever, that is, as long as the Mosaic dispensation lasted, or until the coming of the Messiah, as the phrase, for ever, is very commonly taken in the Old Testament. These gates he bids lift up their heads, or tops, by allusion to those gates which have a portcullis, the head of which, when it is lifted up, rises conspicuous above the gates, and accordingly makes the entrance higher, and more magnificent. But though this be the literal sense of the place, yet it has also a mystical sense, and that too designed by the Holy Ghost. And as the temple was a type of Christ, and of his church, and of heaven itself; so this place may also contain a representation, either of Christ's entrance into his church, or into the hearts of his faithful people, who are here commanded to set open their hearts and souls for his reception: or, of his ascension into heaven, where the saints, or angels, are poetically introduced as preparing the way, and opening the heavenly gates to receive their Lord and King, returning to his royal habitation with triumph and glory. *The King of glory*—The glorious King Jehovah, who resided in the Shechinah, or glory, over the ark, the symbol of his presence, and between the cherubim. Or, the Messiah, the King of Israel, and of his church, called *the King, or Lord of glory*, 1 Cor. ii. 8; James ii. 1, both for that glory which is inherent in him, and that which is purchased by him for his members.

Verse 8. *Who is the King of glory?*—What is the cause of this imperious call? And why? Or, for whom must those gates be opened in so solemn and extraordinary a manner? The answer is, *The Lord strong and mighty, &c.*—As if he had said, He is no ordinary person, no other than Jehovah, who hath given so many proofs of his almightiness, who hath subdued all his enemies, and is now returned in triumph.

Verses 9, 10. *Lift up your heads, &c.*—The same verse is repeated again, to awaken the dulness of

them up, ye everlasting doors; and A. M. 2987.
the King of glory shall come in. B. C. 1017.

10 Who is this King of glory? the LORD of hosts, he is the King of glory. Selah.

mankind, who are so hardly brought to a serious preparation for such solemnities; and to signify the great importance of the matter contained under these expressions. *The Lord of hosts*—Under whose command are all the hosts of heaven and earth, angels and men, and all other creatures. The reader will be pleased to see Dr. Horne's application of these verses to the ascension of our Lord. "We must now," says he, "form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence, he took possession of that figurative and temporary structure which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah, in the day of his power, demand that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open, for his admission into the realms of bliss. *Lift up your heads, &c.*—On hearing this voice of jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a man claiming a right of entrance into their happy regions, ask, from within, like the Levites in the temple, *Who is this King of glory?* To which question the attendant angels answer, in a strain of joy and triumph—and let the church of the redeemed answer with them—*The Lord strong and mighty, &c.*—The LORD JESUS, victorious over sin, death, and hell. Therefore we say, and with holy transport we repeat it, *Lift up your heads, &c.* And if any ask, *Who is the King of glory?* to heaven and earth we proclaim aloud, THE LORD OF HOSTS, the all-conquering MESSIAH, head over every creature, the leader of the armies of JEHOVAH, he is the King of glory. Even so, glory be to thee, O Lord most high! Amen. Hal-lelujah."

PSALM XXV.

This is the first of those seven Psalms which are composed in the alphabetical, or acrostic form, according to which every verse begins with a different letter of the Hebrew alphabet, in their order of succession. But even in this form, which seems particularly guarded against mistakes, several mistakes appear to have been made by transcribers, three of the letters being now wanting, and not the last verse, but the last but one, beginning with ט, tau, the last letter of the Hebrew alphabet. This Psalm seems to have been composed by David when he was in great distress, probably on account of his sin in the matter of Uriah; because, in all his distresses before that event, he speaks with great confidence in his innocence, but after it, with great humility, contrition, and sometimes dejection, as he does here. In his distress, however, he takes refuge in God, 1-7. Shows the goodness of God to them that fear him, 8-15. Prays for help against his enemies, and for the church.

A Psalm of David.

A. M. 2987.
B. C. 1017.

UNTO ^a thee, O LORD, do I lift up my soul.

2 O my God, I ^b trust in thee: let me not be ashamed, ^c let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 ^d Show me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for

^a Psalm lxxxvi. 4; cxliii. 8; Lam. iii. 41.—^b Psa. xxii. 5; xxxi. 1; xxxiv. 8; Isaiah xxviii. 16; xlix. 23; Romans x. 11. ^c Psalm xiii. 4.—^d Exod. xxxiii. 13; Psalm v. 1; xxvii. 11;

NOTES ON PSALM XXV.

Verses 1-3. *Unto thee do I lift up my soul*—That is, I direct my prayers to thee with hope of a gracious answer. *Let me not be ashamed*—That is, disappointed of my hope, which will be reproachful to me, and not without reflection upon thee, of whose power and faithfulness I have made my boast. *Let none that wait on thee be ashamed*—With me and for me: for if I be frustrated, those that trust in thee will be discouraged, and upbraided with my example. *Let them be ashamed*—Blast their wicked designs and hopes, *who transgress*—Hebrew, רִכְוִנִים, *habogedim*, who *prevaricate*, or *deal perfidiously*, namely, with me, violating their faith given to me; *without a cause*—Without any provocation of mine, or without any sufficient reason. Or, by *transgressing without a cause*; or *vainly*, or *rashly*, as רִיקָם, *reikam*, signifies; he may mean, I st, *Transgressing upon no provocation*; and may intend to describe those that revolt from God and their duty, without any occasion given them, not being able to pretend that they have found any iniquity in God, or that in any thing he hath *weari*ed them. The weaker the temptation is, by which men are induced to sin, the stronger the corruption is by which they are drawn thereto. Those are the worst sinners that sin for sinning's sake: or, 2d, *To no purpose*: they know their attempts against God, and his cause and people, are fruitless, and therefore they will soon be ashamed of them.

Verse 4. *Show me thy ways, O Lord*—That is, the way of thy precepts, what I ought to do in my circumstances and difficulties; by what methods I may obtain thy favour and help. Whatsoever thou doest with me, as to other things, grant me this favour, teach me my duty, and cause me to keep close to it, notwithstanding all temptations to the contrary. Reader, art thou a traveller to heaven? Remember, then, thou art in danger of being drawn aside and losing thy way. The way is marked out in the word of God, and to walk according to that is to walk in the way. God only can put thee in the way, and preserve and forward thee therein, for which purpose continue instant in prayer, after the example of David, to the God of thy salvation, that he would teach thee to know and do his will.

thou *art* the God of my salvation; on thee do I wait all the day. A. M. 2987.
B. C. 1017.

6 Remember, O LORD, ^a thy ¹ tender mercies and thy loving kindnesses; for they *have been* ever of old.

7 Remember not ^f the sins of my youth, nor my transgressions: ^g according to thy mercy remember thou me for thy goodness' sake, 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.

lxxxvi. 11; cxix.; cxliii. 8, 10.—^a Psa. ciii. 17; cvi. 1; cvii. 1; Isa. lxiii. 15; Jer. xxxiii. 11.—¹ Heb. *thy bowels*.—^f Job xiii. 26; xx. 11; Jer. iii. 25.—^g Psa. li. 1.

Verse 5. *Lead me in thy truth*—In the true and right way prescribed in thy word, which is often called *truth*; or, *through*, or, *because of, thy truth*; because thou art faithful, lead and guide me as thou hast promised to do. *For thou art the God of my salvation*—Who hast saved me formerly, and hast engaged to save me, and from whom alone I expect salvation. *On thee do I wait all the day*—In the midst of all my concerns, however important, I am always desiring and expecting thy teaching and direction, being continually disposed and determined to comply with thy will, as far as it is made known.

Verses 6, 7. *Remember, O Lord, thy tender mercies*—O consider thy own merciful nature, and thy former manifold favours vouchsafed to me, and to other miserable sinners, and act like thyself. *For they have been ever of old*—Thou hast been gracious to such as I am from the beginning of the world to this day, and to me in particular from my very infancy; yea, from all eternity thou hast had a good will to me, and therefore do not now desert me. *Remember not*—So as to lay them to my charge; *the sins of my youth*—The sins committed in my young and tender years; my youthful faults and follies. These God frequently punishes in riper years, (Job xiii. 26,) and therefore he now prays that God would not so deal with him. *Nor my transgressions*—Nor any of my succeeding or other sins; *for thy goodness' sake*—Being a sinner, I have nothing to plead for myself but thy free mercy and goodness, which I now implore.

Verses 8, 9. *Good and upright is the Lord*—Bountiful and gracious, ready to do good, and delighting in it: and *right*, or *righteous*, (as שָׁרָ, *jashar*, here rendered *upright*, means,) that is, holy and true, sincere in making promises, and in all his declarations and offers of mercy to sinners, and faithful in fulfilling them. *Therefore will he teach sinners the way*—Being such a one, he will not be wanting to such poor sinners as I am, but will guide them by his Word and Spirit, and gracious providence, into the way of life and peace. By *sinners* he doth not intend all that are so; for such as are obstinate, proud, and scornful, God hath declared he will not teach or direct, but will leave them to the errors and lusts of their own hearts; but only such as, being

A. M. 2987. 10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 ^b For thy name's sake, O LORD, pardon mine iniquity; ⁱ for it is great.

12 What man *is* he that feareth the LORD? ^k him shall he teach in the way *that* he shall choose.

13 ^l His soul ² shall dwell at ease; and ^m his seed shall inherit the earth.

^b Psa. xxxi. 3; lxxix. 9; cix. 21; cxliii. 11.—ⁱ Rom. v. 20.
^k Psalm xxxvii. 23.—^l Prov. xix. 23.—² Heb. *shall lodge in goodness*.—^m Psa. xxxvii. 11, 22, 29.

truly sensible of their sins, do humbly and earnestly seek of God grace and mercy; or such as are meek, as the next verse explains it, that is, humble and gentle, and who meekly submit themselves to God's hand, and are willing and desirous to be directed and governed by him. These *he will guide in judgment*—That is, in the paths of judgment, in the right way in which they ought to walk; and by the rule of his word, which is often called his *judgment*: or, *with judgment*, that is, with a wise and provident care and a due regard to all their circumstances.

Verse 10. *All the paths of the Lord*—All the dealings of God with them, yea, even those that are afflictive and grievous to the flesh; *are mercy and truth*—Are in kindness and faithfulness, as being very necessary for them, and tending to their great advantage; *unto such as keep his covenant*—The conditions required of them by his covenant; or, as it follows, his *testimonies*, or precepts, which are the testimonies or witnesses of God's will, and of man's duty.

Verse 11. *For thy name's sake*—That is, for the honour of thy goodness and truth, which is concerned herein, *pardon mine iniquity, for it is great*—And therefore only such a merciful and gracious God as thou art can pardon it, and nothing but thy own name can move thee to do it; and the pardoning of it will well become so great and good a God, and will tend much to the illustration of thy glory, as the greatness and desperateness of the disease advanceth the honour and praise of the physician that cures it; or this may be urged, not as an argument to move God, but as the reason that moved him to pray so earnestly for pardon: as if he had said, It is great, and therefore I am undone, for ever undone, if infinite mercy do not interpose to forgive it. Or, I see it to be great, I acknowledge it to be so, and am penitent for it, and therefore, according to thy promises to the penitent, forgive it. Or, *though* it be great, as the particle *כי*, *chi*, is often rendered. Possibly he speaks of his sin against Uriah and Bathsheba.

Verses 12, 13. *What man is he that feareth the Lord*—Whosoever he be, whether Jew or Gentile, whether comparatively innocent or a great sinner, which is my case: *him shall he teach in the way he shall choose*—The way which God chooseth, or appointeth and approveth, or which the good man

14 ^a The secret of the LORD *is* with them that fear him; ³ and he will show them his covenant.

15 ^o Mine eyes *are* ever toward the LORD; for he shall ⁴ pluck my feet out of the net.

16 ^p 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.

^a Prov. v. 32; John vii. 17; xv. 15.—³ Or, *and his covenant to make them know it*.—^o Psalm cxli. 8.—⁴ Heb. *bring forth*.
^p Psa. lxix. 16; lxxxvi. 16.

should, or ought to choose. His soul shall dwell at ease—Hebrew, *בטוב חלי*, *betob talin, shall lodge*, that is, continue *in good*, in the possession and enjoyment of the true good. *His seed shall inherit the earth*—Or, *the land*, namely, Canaan; which was promised and given as an earnest of the whole covenant of grace and all its promises.

Verse 14. *The secret of the Lord*—Hebrew, *סוד*, *sod*, his *fixed counsel*, or *design*, *is with them that fear him*—To direct and guide them in the right way; to show them their duty in all conditions, and the way to eternal salvation. "The greatest happiness of man in this world," says Dr. Horne, "is to know the fixed and determinate counsels of God concerning the human race, and to understand the covenant of redemption." This, though it was revealed, yet might be called a *secret*, because of the many and deep mysteries in it, and because it is said to be hid from many of them to whom it was revealed, Matt. xi. 25; 2 Cor. iii. 13–15, and iv. 3; and it cannot be understood to any purpose without the illumination of God's Holy Spirit. Or, *the secret of the Lord* means his *love and favour*, which is called his *secret*, Job xxix. 4; Prov. iii. 32; and because it is known to none but him that enjoyeth it. *And he will show*—Hebrew, *he will make them to know his covenant*—That is, he will make them clearly to understand both its duties and its blessings, neither of which ungodly men rightly understand; he will make them to know it by experience, or he will fulfil and make it good to them and in them; as, on the contrary, God threatens to make ungodly men to *know his breach of promise*, Num. xiv. 34.

Verses 15, 16. *Mine eyes are ever toward the Lord*—My trust is in him, and my expectation of relief is from him only. *He shall pluck my feet out of the net*—He will deliver me out of all my temptations and tribulations. *Turn thee unto me*—Turn thy face and favour to me; *for I am desolate and afflicted*—Destitute of all other hopes and succours, persecuted by mine enemies, and forsaken by most of my friends. Such was his condition during Absalom's rebellion. "They who are ever looking unto the Lord will be heard when they beseech him to turn his face, and to look upon them."—Horne.

Verses 17–20. *The troubles of my heart are enlarged*—My outward troubles are accompanied with grievous distresses of my mind and heart for my sins,

A. M. 2987. 18 ^a Look upon mine affliction and
B. C. 1017. my pain; and forgive all my sins.

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

20 O keep my soul, and deliver me: ^r let me

^a 2 Sam. xvi. 12.—^b Heb. hatred of violence.

which have procured them, and for thy great displeasure manifested in them. *Look upon mine affliction*—With compassion, as Exod. iii. 7, 8; Psa. xxxi. 7, and cvi. 44. *And forgive all my sins*—The procuring and continuing causes of my trouble. “David joins this petition to the foregoing one, because he considered, whatever afflictions and crosses were brought upon him, how just soever they might be, with respect to his enemies, who were the apparent causes of them; yet that, according to God’s appointment, or permission, they might be the effects and punishment of his sins.”—Dodd. *O keep my soul*—Myself, or my life, as that word is commonly taken: for his soul was out of his enemies’ reach, who could only kill his body, Luke xii. 4.

Verse 21. *Let integrity and uprightness preserve me*—Though I have greatly offended thee, yet remember that I have dealt honestly and sincerely with mine enemies, while they have dealt falsely and injuriously with me; and therefore judge between them and me, and deal with me according to the righteousness of my cause and conduct toward them. David’s praying that integrity might preserve him, “intimates,” says Henry, “that he did not expect to be safe any longer than he continued in his integrity and uprightness; and that while he did continue in it, he did not doubt of being safe. Sincerity,” adds

not be ashamed; for I put my trust ^{A. M. 2987.}
in thee. ^{B. C. 1017.}

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

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

^r Verse 2.—^s Psa. cxxx. 8.

he, “will be our best security in the worst of times. Integrity and uprightness will be a man’s preservation more than the wealth and honour of the world can be; this will preserve us to the heavenly kingdom. We should therefore pray to God to preserve us in our integrity, and then be assured that that will preserve us.”

Verse 22. *Redeem Israel, O God, &c.*—“Have mercy, not upon me only, but upon the whole nation, who are miserably distracted by their divisions, and restore them to peace and quietness.”—Bishop Patrick, who supposes that the Psalm was written during the troubles occasioned by Absalom. David was now in trouble himself, in great trouble, (verse 17,) and very earnest he was in praying to God for deliverance; yet he forgets not the distresses of God’s church. Good men have little comfort in their own safety while the church is in distress and danger. This prayer is a three-fold prophecy; 1st, That God would at length give David rest, and therewith give Israel rest from all their enemies round about. 2d, That he would send the Messiah, in due time, to *redeem Israel from all his iniquities*, Psa. cxxx. ult., and so to redeem them from their troubles; and, 3d, Of the happiness of the future state. In heaven, and in heaven only, will God’s Israel be perfectly redeemed from all troubles.

PSALM XXVI.

Theodore supposes that David composed this Psalm while he was among the Philistines, or in some other strange country, into which he was, for some time, forced to flee by the persecution of Saul. Certainly it was written when he was in distress, as, perhaps, from other causes, so especially through the false accusations of his adversaries. He asserts his innocence in this Psalm so strongly that it was probably made before his grievous fall, and, therefore, before the preceding. Laying under calumnious accusations, he appeals to God for his innocence, 1-3. Disclaims all connection with wicked men, 4, 5. Declares his affection to the ordinances, and his resolution still to attend them, 6-8. Deprecates the doom of the wicked, and prays to be delivered from them, 9, 10. Casts himself on the mercy of God, with a resolution to hold fast his integrity, and to praise the Lord.

A Psalm of David.

A. M. 2987. JUDGE ^a me, O LORD; for I have
B. C. 1017. ^b walked in mine integrity: ^c I have

^a Psa. vii. 8.—^b Verse 11; 2 Kings xx. 3; Prov. xx. 7.
^c Psa. xxviii. 7; xxxi. 14; Prov. xxix. 25.

NOTES ON PSALM XXVI.

Verse 1. *Judge me, O Lord*—Plead my cause, or, give sentence for me. I can obtain no right from men. The supreme and subordinate magistrates are my implacable and resolved enemies: do thou,

trusted also in the LORD; therefore I ^{A. M. 2987.}
shall not slide. ^{B. C. 1017.}

2 ^d Examine me, O LORD, and prove

^d Psalm vii. 9; xvii. 3; lxvii. 10; cxxxix. 23; Zechariah xiii. 9.

therefore, do me justice against them. *For I have walked in my integrity*—Though they accuse me of many crimes, they can prove none of them, and thou and mine own conscience, and theirs also, are witnesses for me, that my conduct toward them hath

A. M. 2987. me; try my reins and my heart.
B. C. 1017.

3 For thy loving-kindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash my hands in innocency: so

* 2 Kings xx. 3.—† Psa. i. 1; Jer. xv. 17.—‡ Psa. xxxi. 6; cxxxix. 21, 22.—^b Psalm i. 1.—^c Exod. xxx. 19, 20; Psalm lxxiii. 13; 1 Tim. ii. 8.

been innocent and unblameable. *I have trusted also in the Lord*—I have committed my cause and affairs to thee, as to a just and merciful Father, and my hope and trust are fixed upon thee alone. *Therefore I shall not slide*—Thou wilt not deceive my trust, but wilt uphold me against all my enemies, for thou hast promised to save those that trust in thee.

Verses 2, 3. *Examine me, and prove me*—Because it is possible I may deceive myself, and be partial in my cause, or, at least, mine enemies will so judge of me: I appeal to thee, O thou Judge of hearts, and beg that thou wouldst search and try me by such ways and means as thou seest fit, and make me known to myself and to the world, and convince mine enemies of mine integrity. *For thy loving-kindness is before mine eyes*—I have a true and deep sense of thy loving-kindness upon my heart, by which I have been obliged, and in a manner constrained to love and obey thee, and, in all things, to approve my heart and ways to thee, and consequently to abstain from all such evil practices as mine enemies charge me with. And hence it is, that I dare appeal to thee with this confidence. My experience of and trust in thy goodness fully satisfy me that I do not need to use, and so supports me that I do not use, any indirect or irregular courses for my relief. *I have walked in thy truth*—That is, according to thy word, believing its promises, and observing its precepts and directions; and not according to the course of this world.

Verses 4, 5. *I have not sat with vain persons*—That is, chosen or used to converse with them. I have been so far from an approbation or imitation of their wicked courses, that I have avoided even their company; and, if I accidentally came into it, yet I would not continue in it; *neither will I go in with dissemblers*—That is, into their company, or with design to join in their counsels or courses. The word גללים, *naglamim*, here rendered *dissemblers*, signifies *those that hide themselves*; that is, cover their crafty and wicked designs with fair pretences. *I have hated the congregation of evil-doers*—I have a dislike to all such persons, and avoid meeting and joining with them in their assemblies and consultations.

Verses 6, 7. *I will wash my hands in innocency*—“It was a common custom among all the Jews to wash before prayers; but the priests, in particular, were not to perform any sacred office in the sanctuary till they had poured water out of the laver, and washed

will I compass thine altar, O LORD: A. M. 2987.
B. C. 1017.

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

* Psa. xxvii. 4.—¹ Heb. of the tabernacle of thy honour.—² Or, Take not away.—³ 1 Sam. xxv. 29; Psa. xxviii. 3.—⁴ Heb. men of blood.

their hands in it. David here alludes to this custom. But, because those outward ablutions might still leave impurities within, which all the water in the world could not wash away, he here declares that he would *wash his hands in innocency itself*, which he elsewhere calls *the cleanness of his hands*.”—Dodd. See note on Psalm xviii. 24. The word נקיון, *nikajon*, here rendered *innocency*, more properly signifies *cleanness*, or *purity*. He seems to mean by the expression *integrity*, or a *pure conscience*, as if he had said, I will not do, as my hypocritical enemies do, who content themselves with those outward washings of their hands or bodies prescribed in the law, while their hearts and lives are filthy and abominable: but I have washed my hands, and withal purged my heart and conscience from dead works: *so will I compass thine altar*—That is, approach to thy altar with my sacrifices; which I could not do with any comfort or confidence, if I were conscious to myself of those crimes whereof mine enemies accuse me. Respecting the phrase of *compassing the altar*, see note on Psalm vii. 7. *That I may publish*—May *proclaim*, namely, *thy wondrous works*, as it here follows; *with the voice of thanksgiving*—Accompanying my sacrifices with my own solemn thanksgivings and songs of praise.

Verses 8, 9. *I have loved the habitation of thy house*—That is, thy sanctuary and worship, which is an evidence of my piety to thee, as I have given many proofs of my justice and integrity toward men. Nothing is more grievous to me than to be hindered from seeing and serving thee in thy house. *Where thy honour dwelleth*—Hebrew, כבודך, *chebodeka*, *thy glory*, meaning either, 1st, The ark, so called 1 Sam. iv. 22; Psa. lxxviii. 61; or, 2d, God’s glorious and gracious presence, or the manifestation of his glory, namely, of his glorious power, faithfulness, and goodness. Observe, reader, all that truly love God, truly love his ordinances; and they therefore love them, because in them God manifests his honour and glory, and they have an opportunity of honouring and glorifying him. And while their delighting to approach him, and having communion with him, is a constant source of pleasure to them, it is also a comfortable evidence of their integrity, and a comfortable earnest of their endless felicity.

Verses 9, 10. *Gather not my soul*—That is, my life, as it is explained in the next clause; *with sinners*—Profligate and obstinate sinners, as the following words describe them, such being often called

A. M. 2987. 10 In whose hands ^{is} mischief,
B. C. 1017. and their right hand is ⁴ full of
^a bribes.

11 But as for me, I will walk ^a in mine in-

^a Heb. filled with.—^a Exod. xxiii. 8; Deut. xvi. 19; 1 Sam. viii. 3; Isa. xxxiii. 15.

sinnners by way of eminence. Do not bind me up in the same bundle, nor put me in the same accursed and miserable condition with them. Seeing I have loved thy house and worship, and endeavoured to serve thee acceptably, not only with ceremonial cleanness, but with moral purity of heart and life, do not deal with me as thou wilt with those that are filled with ungodliness and unrighteousness; do not destroy me with them, *the righteous with the wicked*; but save me in the common calamity, as thou hast been wont to do in such cases. *In whose hands is mischief*—Who not only imagine mischief in their hearts, but persist in it, and execute it with their hands. *And their right hand*—Which should be stretched out to execute justice and punish offenders; *is full of bribes*—By which they are induced

tegrity: redeem me, and be merciful unto me. A. M. 2987. B. C. 1017.

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

^a Verse 1.—^o Psa. xl. 2.—^p Psa. xxvii. 11.—^q Psa. xxii. 22; cvii. 32; cxl. 1.

to pervert justice, acquit the guilty, and punish the innocent.

Verse 12. *My foot standeth in an even place*—Hebrew, בכיטור, *bemishor*, in rectitude. I stand upon a sure and solid foundation, being under the protection of God's promise and his almighty and watchful providence. Or the sense may be, I do and will persist in my plain, righteous, and straight course of life, not using those frauds and wicked arts, and perverse and crooked paths, which mine enemies choose and walk in. And, thus understood, it is the same thing with his walking in his integrity, expressed in the foregoing verse and verse 1. *In the congregations will I bless the Lord*—I will not only privately acknowledge, but publicly, and in the assemblies of thy people, celebrate thy praise

PSALM XXVII.

This Psalm, says Bishop Patrick, was composed by David when he was, or had lately been, in great distress. It is not easy to determine, whether it was when he was persecuted by Saul, before he was crowned, as the LXX. say, or when he was forced to flee from Absalom; or, as some of the Jews think, (and as seems most probable, because it agrees well with several passages in the Psalm,) when in fight with the Philistines he was in danger of being killed by a giant, if Abishai had not seasonably stepped in and relieved him. On which occasion his men swore unto him, saying, Thou shalt no more go out with us to battle, that thou quench not the light of Israel. David declares his trust and confidence in God, amidst the tumults and dangers of war, 1-3. His desire to be restored to the city and house of God, 4, 5. His assurance of victory and exaltation, 6. He prays for support and protection, 7-12. Shows the power and comfort of faith in affliction, and exhorts others to patience, 13, 14.

A Psalm of David.

A. M. 2987. THE LORD ^a is ^b my light and ^b my
B. C. 1017. salvation; whom shall I fear?

^a Psa. lxxxiv. 11; Isa. lx. 19, 20; Mic. vii. 8; Exod. xv. 2.

NOTES ON PSALM XXVII.

Verse 1. *The Lord is my light*—My counsellor in all my difficulties, and my comforter and deliverer in all my distresses. David's subjects called him *the light of Israel*; but he owns he shone, as the moon doth, with a borrowed light: the light which God communicated to him reflected upon them. God is our light, as he shows us the state we are in by nature and practice, and that into which we may and must be brought by grace, in order to our salvation. As our *light*, he shows us the way in which we must walk, and gives us comfort in walking therein: shows us the hinderances that are in our way, the difficulties, and enemies, and oppositions, we have to encounter, and how we may be enabled to overcome them. It is only in his light that we now proceed in our Christian course, and it is *in his light* that we hope to see light for ever. *And my salva-*

^o the LORD is the strength of my life; A. M. 2987. of whom shall I be afraid? B. C. 1017.

2 When the wicked, *even* mine enemies and

^b Psa. lxii. 2, 6; cxviii. 14, 21.—^c Isa. xii. 2.

tion—In whom I am safe, and by whom I am and shall be saved. *The Lord is the strength of my life*—The protector of my exposed life, who keeps me from being slain, and the supporter of my weak and frail life, by whom I am upheld and preserved in being. God, who is a believer's life, is the *strength of his life*: not only the person by whom, but in whom he lives.

Verses 2, 3. *When my foes came upon me to eat up my flesh*—Greedy to devour me: aiming at no less than my utter destruction, and confident they should effect it; *they stumbled and fell*—Not, I smote them and they fell, but *they stumbled*, namely, of their own accord, without my lifting a hand against them; *and fell*—They were so confounded and weakened that they could not go on with their enterprise. Thus they that came to take Christ were, by a word of his, made to stagger and fall to the

A. M. 2987. my foes, ¹ came upon me to ^d eat up
B. C. 1017. my flesh, they stumbled and fell.

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

4 ^f One *thing* have I desired of the LORD, that will I seek after; that I may ^e dwell in the house of the LORD all the days of my life, to behold ² the ^h beauty of the LORD, and to inquire in his temple.

5 For ⁱ in the time of trouble he shall hide me in his pavilion: in the secret of his taber-

¹ Heb. *approached against me*.—^d Psa. xiv. 4.—^e Psa. iii. 6. ^f Psa. xxvi. 8.—^h Psa. lxxv. 4; Luke ii. 37.—² Or, *the delight*. ^h Psa. xc. 17.—ⁱ Psa. xxxi. 20; lxxxiii. 3; xci. 1; lsa. iv. 6.

ground, John xviii. 6. The ruin of some of the enemies of God's people is an earnest of the complete conquest of them all. And, therefore, these being fallen, he is fearless of the rest. *Though a host should encamp, &c.*—Though my enemies be numerous as a host; though they be daring, and their attempts threatening; though they encamp against me, an army against one man; though they wage war upon me, *yet my heart shall not fear*—Hosts cannot hurt us, if the Lord of hosts protect us.

Verse 4. *One thing have I desired of the Lord*—It greatly encouraged David's confidence in God, that he was conscious to himself of an entire affection to him and his ordinances, and that he was in his element when he was in the way of his duty, and in the way of increasing his acquaintance with God. If our hearts can witness for us, that we delight in God above any creature, we may from thence take encouragement to depend upon him; for it is a proof that we are of those whom he protects as his own. *That I may dwell in the house of the Lord*—That I may have opportunity of duty and constantly attending on God in the public service of his house, with other faithful Israelites, as the duty of every day may require; *all the days of my life*—That I may not hereafter be disturbed in, or driven away from God's sanctuary and worship, as I have been; *to behold the beauty of the Lord*—That there I may delight myself in the contemplation of his amiable and glorious majesty, and of his infinite wisdom, holiness, justice, truth, grace, and mercy, and other perfections, which, though concealed, in a great measure, from the world, are clearly manifested in his church and ordinances. *To inquire in his temple*—That is, in his tabernacle, which he here and elsewhere calls his temple; because his ordinances were there administered, as they were afterward to be in the temple. The word לבקר, *lebakker*, here rendered *to inquire*, properly signifies *to search*, or *seek diligently*, namely, to know the mind and will of God and his own duty; or, to behold the Lord's beauty, last mentioned, and the light of his countenance, which is discovered more or less, as men are more or less diligent or negligent, in seeking or in-

nacle shall he hide me; he shall ^k set A. M. 2987
me up upon a rock. B. C. 1017.

6 And now shall ^l my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices ³ 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 ⁴ *When thou saidst*, ^m Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

^k Psa. xl. 2.—^l Psa. iii. 3.—³ Heb. *of shouting*.—⁴ Or, *My heart said unto thee, Let my face seek thy face, &c.*—^m Psa. xxiv. 6; cv. 4.

quiring into it. When, with an eye of faith and holy love, we behold this beauty; when, with fixedness of thought, and a holy flame of devout affections, we contemplate the divine excellences, and entertain ourselves with the tokens of his peculiar favour to us, we observe in a still higher degree how infinitely amiable and admirable they are, till our hearts are ravished therewith, and we are lost in wonder, love, and praise.

Verses 5, 6. *In the time of trouble he shall hide, or, hath hid me*—Justly do I prize the house and service of God so highly, both because I am under such vast obligations to him for his former protection and favours, and because all my confidence and hope of security depend upon him; *in the secret of his tabernacle*—Into which mine enemies cannot come; or, *as it were in the secret of his tabernacle he shall hide me*—That is, in a place as safe as the holy of holies, termed God's secret place, (Ezek. vii. 22,) into which none might enter but the high-priest, and he only one day in a year. He alludes to the ancient custom of offenders fleeing to the tabernacles or altars for safety. *He shall set me upon a rock*—Upon a place high and inaccessible, strong and impregnable, where I shall be out of the reach of mine enemies. The temple was thought a safe place for Nehemiah to lie hid in, Neh. vi. 10; but the safety of believers is not in the walls of the temple, but in the God of the temple, and their comfort in communion with him. *My head shall be lifted up above mine enemies*—He will advance me above them, and give me a complete victory over them. *Therefore will I offer sacrifices of joy*—Hebrew, תרועה, *terughah*, of shouting, or resounding, that is, of thanksgiving and praise, which used to be accompanied with the sound of trumpets and other instruments.

Verse 8. *When thou saidst*—Either by thy word commanding or inviting me so to do; or, by thy Spirit directing and inclining me; *Seek ye my face*—Seek my presence, and favour, and help, by fervent, faithful prayer; *my heart said unto thee*—My heart readily and thankfully complied with the motion; and upon the encouragement of this command.

A. M. 2987. 9 ^a Hide not thy face *far* from me;
B. C. 1017. put not thy servant away in anger :
thou hast been my help ; leave me not, neither
forsake me, O God of my salvation.

10 ^o When my father and my mother forsake
me, then the LORD ^b will take me up.

11 ^p Teach me thy way, O LORD, and lead

^a Psa. lxxix. 17 ; cxliii. 7. — ^b Isa. xlix. 15. — ^c Heb. *will gather me*, Isa. xl. 11. — ^d Psa. xxv. 4 ; lxxxvi. 11 ; cxix. 5. — ^e Heb. *a way of plainness*, Psa. xxvii. 12. — ^f Heb. *those which observe*

or invitation, I resolved I would do so, and I do so at this time. As the words, *when thou saidst*, are not in the original, and as the verse is rather obscure, some think that the word *Elohim, God*, should be inserted, and then it may be rendered, *To thee, O my heart, God said, Seek ye my face ; thy face, Lord, will I seek*. Dr. Waterland and Houbigant render it, *To thee, said my heart, Seek ye my face ; thy face, Lord, will I seek*.

Verse 9. *Hide not thy face far from me*—Which, in obedience to thy command, I am now seeking. Let me never want the reviving sense of thy favour ; love me, and give me to know that thou lovest me. *Put not thy servant away in anger*—Namely, from thy face or presence, or from the place of thy worship. Two ways God and he might be parted, either by God's withdrawing himself from him, which he might do even in the place of his worship ; or by God's putting him away from the place of his worship. Against the first he seems to pray in the first clause, and against the latter in this.

Verse 10. *When my father and mother forsake me*—That is, the nearest and dearest friends I have in the world, from whom I may expect most relief, and with most reason ; when they either die, or are at a distance from me, or are unable to help me in the time of need, or are unkind to me, or unmindful of me, and will not help me ; when I am as helpless as ever poor orphan was that was left fatherless and motherless, then I know the *Lord will take me up*, as a poor wandering sheep is taken up, and saved from perishing. His time to help those that trust in him is when all other helpers fail, when it is most for his honour and their comfort : with him *the fatherless find mercy*. This promise has often been fulfilled in the letter of it. Forsaken orphans have been taken under the special care of Divine Providence, which has raised up relief and friends for them that way that one would not have expected. God is a surer and better friend than our earthly parents are, or can be.

Verses 11, 12. *Teach me thy way*—What course I shall take to please thee, and to discharge my duty, and to save myself from ruin ; and *lead me in a plain path*—Of which see the note on Psalm xxvi. 12 ; where the Hebrew words are the same ; *because of mine enemies*—That I may neither give them cause to open their mouths against me or religion, by my misconduct, nor fall into their hands by my folly, nor afford them any occasion of triumphing over me. *Deliver me not over unto the*

me in ^a a plain path, because of A. M. 2987.
mine enemies. B. C. 1017.

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

13 *I had fainted*, unless I had believed to see the goodness of the LORD ^t in the land of the living.

me, Psa. v. 8 ; liv. 5. — ^q Psa. xxxv. 25. — ^r 1 Sam. xxii. 9 ; 2 Sam. xvi. 7, 8 ; Psa. xxxv. 11. — ^s Acts ix. 1. — ^t Psa. lvi. 13 ; cxvi. 9 ; cxlii. 5 ; Jer. xi. 19 ; Ezek. xxvi. 20.

will—Hebrew, *נפש*, *benepesh*, to the soul, that is, the lust, or desire, as the word here means ; *of mine enemies*—Who watch for my halting, and seek my ruin ; *such as breathe out cruelty*—Against me. He presses his request from the consideration of the quality of his enemies, who were both false and cruel, and in both respects hateful to God and men.

Verse 13. *I had fainted*—These words are not in the original, but are added to complete the sense. For the speech is abrupt and imperfect, as is very usual, not only with the inspired penmen, but many other authors, in all vehement passions or commotions of mind, such as David was in at this time. Having declared what perfidious and cruel enemies assaulted and encompassed him, he now subjoins what impression the thoughts thereof made upon him, and speaks like one that wanted words to express how sad and desperate his condition would have been, if he had not been supported by faith in God's promises. Even the best saints are subject to faint when their troubles become grievous and tedious ; their spirits are overwhelmed, and their flesh and heart fail ; but then faith is a sovereign cordial : it keeps them from desponding under their burdens ; it keeps them hoping, and praying, and waiting ; it maintains in them honourable thoughts of God, and an expectation of relief in due time. But what was it, the belief of which kept David from fainting ? That he should see the goodness of the Lord in the land of the living—By which he means, not only a continuance of the mercy and grace of God to his soul which he already possessed, and which supported him under his trials, but that he should outlive his troubles, and see or enjoy in this life that deliverance from them, and from all his enemies, implied in the promise of the kingdom which God had given him. For, by *the land of the living*, he means this world, which is often so called in Scripture, and is opposed to the grave, which is the place of the dead. And David was thus earnestly desirous of this mercy in this life, not because he placed his portion in these things, but because the truth and glory of God were highly concerned in making good the promise of the kingdom to him. Heaven, however, is still more properly termed *the land of the living* ; where there is no more death ; this earth being rather the land of the *dying*. And nothing is so effectual to keep the soul from fainting under the calamities of this present time as the believing hope of seeing the goodness of the Lord in that world,

A. M. 2987. 14 ^a Wait on the LORD: be of good
B. C. 1017. courage, and he shall strengthen

thy heart: wait, I say, on the LORD. A. M. 2987.
B. C. 1017.

^a Psa. xxxi. 24; lxii. 1, 5; cxxx. 5;

Isa. xxv. 9; Hab. ii. 3.

with foresights of those glories, and foretastes of those pleasures, which are for evermore.

Verse 14. *Wait on the Lord*—O my soul, to which some think he now turns his speech: or rather, O reader, whosoever thou art, wait on God by faith and prayer, and in an humble resignation to his will. Hebrew, קוה אל יהוה, *karveh eel Jehovah, look to, or hope for, or expect, the Lord.* *Be of good courage*—Keep up thy spirits in the midst of thy greatest dangers and difficulties: let thy heart be fixed, trusting in God, and thy mind stayed on him, and then none of these things will move thee; *wait, I say, on the Lord*—Whatever thou doest, grow not remiss or careless in thy attendance upon God, but keep close to him and thy duty. “The psalmist here,” says Dr. Dodd, after Bishop Patrick, “admonishes any person who shall fall into such straits as his, to learn by his example not to be impatient, or to despond presently, much less to despair of relief, if God do not send it just when it is expected. There is no misery so strong and grievous, no devo-

tion so fervent and powerful, as can bring God to article for the time of deliverance; if we will not wait, he will not come. It may be one of the greatest ends for which the affliction we labour under is applied to us, to reform and reduce us, and root out the passion and impatience of our nature; and God is too good a physician to remove the medicine before it hath wrought its effect, or to put us out of his hand before he hath cured us. Indeed, he hath greater reason to teach us this lesson thoroughly, since when he hath given us the deliverance we pray for, and all that we can desire in this life, there is still somewhat more, and of more value than that which he hath given us, which we must wait for:” we must wait “till the few and evil days of our pilgrimage pass away, and we arrive at the mansions prepared for us in the house of our heavenly Father; till our warfare be accomplished, and terminate in the peace of God; till the storms and tempests of wintry time shall give place to the unclouded calm and the ever-blooming pleasures of eternal spring.”—Horne.

PSALM XXVIII.

This Psalm seems to have been composed on an occasion, if not the same with, yet similar to, that on which the preceding was made. It is mixed, as many of David's other Psalms are, of hopes and fears, prayers and praises. We have, (1.) A prayer for help, 1-3. (2.) The doom of the wicked, 4, 5. (3.) A thanksgiving closed with prayer, 6-9.

A Psalm of David.

A. M. 2987. U NTO thee will I cry, O LORD my
B. C. 1017. rock; ^a be not silent ¹ to me:
^b lest, if thou be silent to me, I become like them
that go down into the pit.

2 Hear the voice of my supplications, when

^a Psa. lxxxiii. 1.—¹ Heb. from me.—^b Psa. lxxxiv. 4; cxliiii. 7.
^c 1 Kings vi. 22, 23; viii. 28, 29; Psa. v. 7.

NOTES ON PSALM XXVIII.

Verse 1. *Be not silent to me*—Hebrew, אל תחיש כספי, *al techeresh mimmeni, be not deaf to me*, that is, to my prayers; do not act as if thou didst not hear, or didst disregard my prayers; *lest, if thou be silent to me*—And return no answer to my petitions; *I become like them that go down to the pit*—That is, lest I be in the same condition with them, a dead, lost, undone creature, as I certainly shall be if thou do not succour me. If God be not my friend, and appear not for me, my help and hope are perished. Nothing can be so distressing to a gracious soul as the want of God's favour and the sense of his displeasure. Or, as some understand it, *lest I be like those that go down to hell*; for what is the misery of the damned but this, that God is for ever silent to them, and deaf to their cry?

Verse 2. *When I lift up my hands toward thy*

I cry unto thee, ^c when I lift up my
hands ² toward ^d thy holy oracle. A. M. 2987.
B. C. 1017.

3 ^e Draw me not away with the wicked, and with the workers of iniquity, ^f which speak peace to their neighbours, but mischief *is* in their hearts.

² Or, toward the oracle of thy sanctuary.—^d Psa. cxxxviii. 2.
^e Psa. xxvi. 9.—^f Psa. xii. 2; lv. 21; lxii. 4; Jer. ix. 8.

holy oracle—Earnestly desiring and confidently expecting an answer of peace from thence. The most holy place within the veil is here, as elsewhere, called the *oracle*. There the ark and the mercy-seat were; there God was said to dwell between the cherubim, and thence he spake to his people, Num. vii. 89. This was a type of Christ, and it is to him that we must lift up our eyes and hands, for through him all good comes from God to us. It was also a figure of heaven, Heb. ix. 24. And from God, as our Father in heaven, we are taught to expect an answer to our prayers.

Verse 3. *Draw me not away with the wicked*—The sense is, either, 1st, Do not suffer me to be drawn away, by their counsel or example, to imitate them in their evil courses. For God is often said to do that which he doth not effect, but only permits. Or, 2d, Do not drag me, as thou dost or wilt these evil-

A. M. 2987. 4 * Give them according to their
B. C. 1017. deeds, and according to the wicked-
ness of their endeavours: give them after the
work of their hands; render to them their de-
sert.

5 Because ^b 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.

^a 2 Tim. iv. 14; Rev. xviii. 6.—^b Job xxxiv. 27; Isa. v. 12.—^c Psa. xviii. 2.—^d Psa. xiii. 5; xxii. 4.—^e Or, his strength.

doers, to execution and destruction. Let me not die the death of the wicked. This seems best to suit with the following context, wherein he foretels that destruction to be coming upon his enemies which he deprecates for himself. *Mischief is in their heart*—They are hypocritical and perfidious persons: while I, through thy grace, am sincere and upright before thee. Seeing, then, I am unlike them in disposition and practice, let me not be made like them in their ruin.

Verse 4. *Give them according to their deeds, &c.*—It is fit that they should suffer as they have acted, and reap the fruit of their manifold wickedness. *Give them after the work of their hands, &c.*—Dispense a reward to them according to their works, and deal with them as they have dealt with others. This verse would be better translated in the future; *Thou wilt give, &c.* For this prayer is evidently a prophecy, that God will, sooner or later, render to all impenitent sinners according to their deserts: see the next verse, and note on Psa. v. 10.

Verse 5. *Because they regard not the works of the Lord*—The providential works of God, both for and toward his church and people, by which works he manifests himself, declares his mind and will, and speaks to the children of men; and a serious observation of which would have made them afraid of opposing God's people, or of attempting to obstruct God's designs in their favour. It is justly observed by Henry here, that "a stupid regardlessness of the works of God is the cause of the sin of sinners, and so becomes the cause of their ruin." Why do men question the being and attributes of God, but because they do not duly regard the operations of his hands, which declare his glory, and in which the invisible things of him are clearly seen? Why do men forget him, and live without him; nay, affront him, and live in rebellion against him, but because they consider not the instances of that wrath of his which is revealed from heaven against all ungodliness and unrighteousness of men? Why do the enemies of God's people hate and persecute them, and devise mischief against them, but because they regard not

7 The LORD is ¹ my strength, and A. M. 2987.
my shield; my heart ^k trusted in B. C. 1017.
him, and I am helped: therefore my heart
greatly rejoiceth; and with my song will I
praise him.

8 The LORD is ³ their strength, and he is the
⁴ saving ¹ strength of his anointed.

9 Save thy people, and bless ^m thine inheri-
tance: ^e feed them also, ⁿ and lift them up for
ever.

⁴ Heb. strength of salvations.—¹ Psa. xx. 6.—^m Deut. ix. 29; 1 Kings viii. 51, 53.—^e Or, rule, Psa. lxxviii. 71.—ⁿ Ex- ra i. 4.

the works God has wrought for his church, by which he has made it appear how dear it is to him? See Isa. v. 12.

Verses 6, 7. *Blessed be the Lord, &c.*—How soon are the sorrows of the saints turned into joy, and their prayers into praises! It was in faith David prayed, verse 2, *Hear the voice of my supplication*, and by the same faith he now gives thanks that God had *heard his voice*—They that pray in faith may rejoice in hope. *My heart trusteth in him, and I am helped*—God had in part heard and answered him already; and, it seems, had assured him by his Spirit that he would more fully answer and grant his requests.

Verse 8. *The Lord is their strength*—That is, the strength of his people, mentioned in the next verse. *He is the saving strength*—Heb. ישועות כחתי, *the strength of the preservations, deliverances, or salvations; of his anointed*—Of me, whom he hath anointed to be king, and whom therefore he will defend. He signifies that it was by God's strength alone that his victories, deliverances, and preservations were wrought.

Verse 9. *Bless thine inheritance*—Israel, for whom he prays, not as his people, but as God's. *Save thy people, thine inheritance.* God's interest in them lay nearer his heart than his own. *Feed them also*—As a shepherd does his flock, as רעו, *regnem*, signifies. Bless them with all things needful for life and for godliness. Or, *rule them*, as the margin renders it. Direct their counsels and actions aright, and overrule their affairs for good. Set pastors over them that shall feed and rule them with wisdom and understanding, Jer. iii. 15. *And lift them up for ever*—Raise them out of their low and afflicted condition, and advance them to a state of safety and honour, and that not for a season only, but with constancy and perpetuity. Lift them up to thy glorious and heavenly kingdom. There, and there only, will the saints be *lifted up for ever*, never more to sink or be depressed. Observe well, reader, only those whom God feeds and rules, who are willing to be taught, guided, and governed by him, shall be saved, and blessed, and lifted up for ever

PSALM XXIX.

It is probable this Psalm was composed after some terrible storm of thunder, lightning, and rain; whereby God had discomfited David's enemies, and put them into such disorder that he easily got the victory over them, 2 Sam. viii. Hence he takes occasion to admonish them, and the potentates of the earth, especially those that ruled in the neighbouring countries, to submit themselves, and give glory to that glorious Majesty from whom the thunder came; and who can, with the greatest ease, strike a sudden terror into the hearts of his stoutest and most resolute opposers. David calls on the great to give glory to God, 1, 2. Shows how he manifests his power in thunder and lightning, 3-9. Speaks of his dominion over the world, and care over the church, 10, 11.

A Psalm of David.

A. M. 2987.
B. C. 1017.

GIVE ^a unto the LORD, O ¹ ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD ² the glory due unto his name; worship the LORD ³ in ^b the beauty of holiness.

3 The voice of the LORD is upon the waters:

^a 1 Chron. xvi. 28, 29; Psa. xcvi. 7, 8, 9.—¹ Heb. *ye sons of the mighty*.—² Heb. *the honour of his name*.—³ Or, in his glorious sanctuary.

NOTES ON PSALM XXIX.

Verse 1, 2. *Give unto the Lord, ye mighty*—Hebrew, בְּנֵי אֱלֹהִים, *benee celim, ye sons of the mighty*, or *of gods*: ye potentates and rulers of the earth. To these he addresses his speech, 1st, Because they are very apt to forget and contemn God, and insolently to assume a kind of deity to themselves: and, 2d, Because their conviction and conversion were likely to have a great and powerful influence upon their people, and therefore it was much for the honour of God that they should acknowledge his divine majesty, and do homage to him. *Give unto the Lord*—By an humble and thankful acknowledgment; for in any other way we can give nothing to God; *glory and strength*—That is, the glory of his strength or power, which is the attribute set forth in this Psalm; or, *his glorious strength*. *Give unto the Lord*—It is repeated a third time, perhaps to intimate that great men are very backward to this duty, and are hardly persuaded to practise it; and, on account of its great consequence to the interest of the kingdom of God among men, that they should comply with it; *the glory due to his name*—That is, the honour which he deserves and claims, namely, to prefer him before all other gods, and to forsake all others, and to own him as the Almighty, and only true God. *Worship the Lord in the beauty of holiness*—In worshipping the Lord we ought to have an eye to his *beauty*; to adore him, not only as infinitely awful, and therefore to be feared above all beings, but as infinitely amiable, and therefore to be loved and delighted in above all; especially we must have an eye to the beauty of his holiness, which the angels particularly celebrate in their praises, Rev. iv. 8. Some, however, prefer rendering the words, *the beauty of the sanctuary*, for קֹדֶשׁ, *kodesh*, is often put for the *sanctuary*, or *holy place*, as קֹדֶשׁ קֹדֶשִׁים, *kodesh kodeshim*, is for the *holy of holies*, or *most holy*. Thus the temple is termed, Isa. lxiv. 11, *God's holy and beautiful house*. The chief beauty of the sanctuary was the

^c the God of glory thundereth: the A. M. 2987.
LORD is upon ⁴ many waters. B. C. 1017.

4 The voice of the LORD is ⁵ powerful; the voice of the LORD is ⁶ full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh ^d the cedars of Lebanon.

6 • He maketh them also to skip like a calf; Lebanon and ^f Sirion like a young unicorn.

^b 2 Chron. xx. 21.—^c Job xxxvii. 4, 5.—^d Or, *great waters*.
^e Heb, in *power*.—^f Heb. in *majesty*.—^d Isa. ii. 13.—^e Psa. cxiv. 4.—^f Deut. iii. 9.

exact agreement of the worship there performed with the divine appointment, the pattern shown in the mount. Now, in this holy place, says the psalmist, worship Jehovah; here, and only here, will he accept your prayers, praises, and oblations. So he exhorts them to turn proselytes to the Jewish religion; which was their duty and interest. Or he speaks of the *manner* of worship. We must be holy in all our religious performances, that is, devoted to God, and to his will and glory. There is a beauty in holiness, and it is that which puts an acceptable beauty upon all the acts of worship.

Verse 3. *The voice of the Lord*—That is, thunder, frequently so called; *is upon the waters*—Upon the seas, where its noise spreads far and wide, and is very terrible; or rather above the clouds, which are sometimes called *waters*, as Gen. i. 7; Psa. xviii. 11, because they are of a watery substance, and frequently much water is contained in them. And this circumstance is noticed here as being of considerable importance to magnify the divine power, which displays itself in these superior regions, which are far above the reach of all earthly potentates, and from whence he can easily and unavoidably smite all that dwell upon the earth, and will not submit to him. *The Lord is upon many waters*—Upon the clouds, in which there are sometimes vast treasures of water, and upon which God is said to sit and ride, Psalm xviii. 10, 11, and civ. 3.

Verses 4-6. *The voice of the Lord is full of majesty*—Is a very awful and evident proof of God's glorious majesty. *Breaketh the cedars*—By lightning, vulgarly called thunderbolts; which have torn asunder and destroyed trees and towers. *The cedars of Lebanon*—A place famous for strong and lofty cedars. *He maketh them also*—The cedars last mentioned; *to skip like a calf*—For, being broken by the lightning, the fragments of them are suddenly and violently hurled about hither and thither; *Lebanon also, and Sirion*—A high mountain beyond Jordan, joining to Lebanon: and these

A. M. 2987. 7 The voice of the LORD ⁷ divideth
B. C. 1017. the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of ⁸ Kadesh.

9 The voice of the LORD maketh ^h the hinds ^o to calve, and discovereth the forest: and in his

⁷ Heb. *cutteth out.*—⁸ Num. xiii. 26.—^h Job xxxix. 1, 2, 3.
^o Or, to be in pain.

mountains may here be understood, either, 1st, Properly, and so they are said to skip and leap, both here and Psa. cxiv. 4, by a poetical hyperbole, very usual both in Scripture and other authors; or, 2d, Metonymically, being put for the trees or people of them, as the *wilderness* is to be understood, verse 8; and as the earth, by the same figure, is frequently put for the inhabitants of it; like a young unicorn—Hebrew *reem*: see Num. xxiii. 22; Psa. xxii. 21.

Verses 7, 8. *Divideth the flames of fire*—That is, casteth out many flashes of lightning. The Hebrew, *חצב*, *chatzeb*, signifies *heaves*, or *cuts up, divides*, or *distributes*. “So the thunder, or voice of the Lord, is said to send forth the lightning; which is, indeed, the precursor of the thunder; the cause, and not the effect of it. The thunder, however, or *voice of the Lord*, is here, with great beauty and propriety, considered as that which commands and distributes the lightning.” *Shaketh the wilderness*—That is, either the trees, or rather, the beasts of the wilderness, by a metonymy, as before. Compare this with the next verse; the *wilderness of Kadesh*—Which he mentions as an eminent wilderness, vast and terrible, and well known to the Israelites, Num. xx. 1, 16, wherein, possibly, they had seen some such effects of thunder as are here mentioned.

Verse 9. *Maketh the hinds to calve*—Through the terror which it causeth, which hastens parturition in these and some other creatures. But he names *hinds*, because they usually bring forth their young with difficulty. See note on Job xxxix. 1. *And discovereth the forests*—Hebrew *השך*, *jecheshoph*. *maketh bare, &c.*, either of their trees, which it breaks and strips of their leaves; or of the beasts, which it forces to run into their dens. *And, or but, in his temple doth every one speak, &c.*—Having shown the terrible effects of God’s power in other places, he now shows the blessed privilege of God’s people, that are praising and glorifying God, and receiving the comfortable influences of his grace in his temple, when the world are trembling under the tokens of his displeasure. By this he secretly invites and persuades the Gentiles, for their own safety and comfort, to own the true God, and to worship him in his sanctuary, as he exhorted, verse 2. Or, *therefore in his temple*, that is, because of these, and such like discoveries of God’s excellent

temple ^o doth every one speak of his ^o glory. A. M. 2987
B. C. 1017.

10 The LORD ⁱ sitteth upon the flood; yea, ^k the LORD sitteth King for ever.

11 ^l The LORD will give strength unto his people; the LORD will bless his people with peace.

^o Or, every whit of it uttereth.—ⁱ Gen. vi. 17; Job xxxviii. 8, 25.
^k Psalm x. 16.—^l Psalm xxviii. 8.

majesty and power, his people fear, praise, and adore him in his temple.

Verse 10. *The Lord sitteth upon the flood*—He moderates and rules the most abundant and violent effusions of waters which are sometimes poured from the clouds, and fall upon the earth, where they cause inundations which would do much mischief if God did not prevent it. And this may be mentioned as another reason why God’s people praised and worshipped him in his temple; because, as he sendeth terrible tempests, thunders, lightnings, and floods, so he restrains and overrules them. But most interpreters refer this to Noah’s flood, to which the word *מבול*, *mabbul*, here used, is elsewhere appropriated. And so the words may be rendered, *The Lord sat upon the deluge*; namely, in Noah’s time, when, it is probable, those vehement and unceasing rains were accompanied with terrible thunders. Bishop Hare thus paraphrases the verse, “This is the same God who, in Noah’s flood, sat as judge, and sent that destruction upon the earth.” And so the psalmist, having spoken of the manifestation of God’s power in storms and tempests in general, takes an occasion to go back to that ancient and most dreadful example of that kind, in which the divine power was most eminently seen. And, having mentioned that instance, he adds, that as God had showed himself to be the King and the Judge of the world at that time, so he doth still *sit*, and will *sit as King for ever*, sending such tempests as it pleases him to send. And therefore his people have great reason to worship and serve him.

Verse 11. *The Lord will give strength unto his people*—To support and preserve them in the most dreadful storms and commotions, whether of the earth or its inhabitants; and, consequently, in all other dangers, and against all their enemies. He will strengthen and fortify them against every evil work, and furnish them for every good work: out of weakness they shall be made strong; nay, he will perfect strength in their weakness. *He will bless his people with peace*—Though now he sees fit to exercise them with some troubles. He will encourage them in his service, and give them to find by experience that the *work of righteousness is peace*, and that *great peace have they that love his law*, and walk according to it.

PSALM XXX.

This is a Psalm of thanksgiving for the great deliverances which God had wrought for David, composed and sung, no doubt, upon the occasion of his dedicating his house of cedar, mentioned 2 Sam. v. 11. It is penned with great strength and elegance of diction, and the sentiments of piety in it are truly noble and instructive. The manner in which he describes the interpositions of God in his favour, and the gratitude of his own heart, is warm, sententious, and affecting; the periods being short, and answering to the events which crowded fast upon one another, and the various affections that inspired him. He praises God for delivering him, and exhorts others to praise him, 1-5. Recollects his former security and his prayer when in trouble, 6-10. And stirs himself up to thankfulness, 11, 12. The Psalm is well suited to the occasion on which it was penned, for nothing could be more proper than the recollection of the past conduct of Providence amidst the various changes of condition which had attended him, the numerous and dangerous distresses that had befallen him, and the deliverances which God had seasonably wrought out for him; till at length he was brought to the height of prosperity, when he saw Jerusalem well fortified, and her numerous buildings rising up under his hand, and his own palace magnificently finished for the residence of himself and family.

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

A. M. 2962. B. C. 1042. I WILL extol thee, O LORD; for thou hast ^a lifted me up, and hast not made my foes to ^b rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast ^c healed me.

3 O LORD, ^d thou hast brought up my soul from the grave: thou hast kept me alive, that I should not ^e go down to the pit.

4 ^f Sing unto the LORD, O ye saints of his, and give thanks ² at the remembrance of his holiness.

5 For ^g his ³ anger endureth but a moment;

¹ Deut. xx. 5; 2 Samuel v. 11; vi. 20.—^a Psalm xxviii. 9. ^b Psa. xxv. 2; xxxv. 19, 24.—^c Psalm vi. 2; ciii. 3.—^d Psalm lxxxvi. 13.

^e Psa. xxviii. 1.—^f 1 Chron. xvi. 4; Psa. xcvi. 12.—^g Or, to the memorial.—^h Psa. ciii. 9; Isa. xxvi. 20; liv. 7, 8; 2 Cor. iv. 17.—² Heb. there is but a moment in his anger.

NOTES ON PSALM XXX.

Title. *At the dedication, &c.*—Hebrew, שִׁיר־חֲנוּכָה, *shir-chanucath*, a song of initiation of the house of David. The word signifies, the first use that is made of any thing. It was common among the Jews, when any person had finished a house and entered into it, to celebrate the event with great rejoicings, and keep a festival, to which his friends were invited. And these dedications were performed in a very solemn manner, with divers rites, prayers, and praises to God, as the nature of the business required. And it seems probable from the matter of this Psalm, compared with the title, that David had about this time been delivered from some eminent distresses, and particularly from some dangerous sickness, for which he here gives thanks to God, taking advantage of this public and solemn occasion.

Verse 1. *Thou hast lifted me up*—Hebrew, דִּלִּיתָנִי, *dillitani*, *erexisti me*, Buxtorff. Dr. Waterland renders it, *Thou hast drawn me up*, namely, out of the deep pit, or waters, to which great dangers and afflictions are frequently compared. "The verb is used, in its original meaning, to denote the reciprocating motion of the buckets of a well; one descending as the other rises, and *vice versa*; and it is here applied with admirable propriety to point out the various reciprocations and changes of David's fortunes, as described in this Psalm, as to prosperity and adversity; and particularly that gracious reverse of his afflicted condition, which he now celebrates, God having raised him up to great honour and prosperity: for, having built his palace, he perceived that the Lord had established him king over Israel, and that he had exalted his kingdom, for his people Israel's sake, 2 Sam. v. 21."—Chandler.

Verses 2, 3. *Thou hast healed me*—That is, delivered me from the fears and troubles of my mind, (which are often compared to diseases,) and from very dangerous distempers of my body. For the original word is used, either of the healing of bodily disorders, Psa. ciii. 3, or to denote the happy alteration of a person's affairs, either in public or private life, by the removal of any kind of distress, personal or national, Psa. cvii. 20; Isa. xix. 22. *Thou hast brought up my soul from the grave*—My deliverance is a kind of resurrection from the grave, on the very brink of which I was. Under Saul he was frequently in the most imminent danger of his life, out of which God wonderfully brought him. *Thou hast kept me alive*—This he adds, to explain the former phrase, which was ambiguous. *That I should not go down to the pit*—That is, into the grave, which is often called the pit.

Verse 4. *Give thanks at the remembrance*—Or, at the mention, of his holiness—When you call to mind, or when others celebrate, as I do this day, the holiness of God's nature; which he manifests by his works, by his mercy and truth, his care and kindness toward his holy ones. Of the holiness of God, or of the rectitude and sanctity of his nature, demonstrated by his faithfulness to his promises, David had the highest and most comfortable assurance. "God having, at last, brought him to the throne and settled him in the possession of it, notwithstanding he was often reduced to the greatest hazard of his life, and his advancement to the kingdom seemed, according to all human probability, almost impossible."—Chandler.

Verse 5. *His anger endureth for a moment, &c.*—Hebrew, רִגְזוֹ כִּי־בְרִזּוֹ, *regung beap-po, chaim birzono*, a moment in his anger; lives

A. M. 2963. ^h in his favour is life: weeping may
B. C. 1042. endure ⁴ for a night, ¹ but ⁵ joy cometh
in the morning.

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

7 LORD, by thy favour thou hast ⁶ made my
mountain to stand strong: ¹ thou didst hide thy
face, and I was troubled.

^h Psa. lxxiii. 3.—⁴ Heb. in the evening.—¹ Psa. cxxvi. 5.
⁵ Heb. singing.—^k Job xxix. 18.—⁶ Heb. settled strength for

in his favour. The duration of his anger is but short; comparatively, but for a moment, but the effects of his favour substantial and durable. Commonly the afflictions which he sends on his people are of short continuance; and last but a small part of their lives: but he heaps his favours upon them for the greatest part of their present lives, and in the next life which endures for ever; of which the Chaldee paraphrast expounds this passage. And, indeed, without the consideration of eternal life, the difference between the duration of the afflictions and of the prosperous and comfortable condition of God's people, is neither so evident nor so considerable as David here represents it. *Weeping may endure for a night*—Hebrew, *In the evening weeping will lodge with us*. Its stay will be short, like that of a guest who only lodges with us for a night: *but joy cometh in the morning*—לִבְקֹר רִנָּה, *laboker rinnah*, for the morning there is singing: joy comes speedily, and in due season. Thus the Lord says to his church by his prophet, *For a small moment have I forsaken thee, but with great mercies will I gather thee: In a little wrath I hid myself from thee, for a moment; but with everlasting kindness will I have mercy on thee*, Isa: liv. 7, 8. If weeping continue for a night, and it be a wearisome night; yet, as sure as the light of the morning returns, after the darkness of the night, so sure will joy and comfort return in a short time, and in due time, to the people of God; for the covenant of grace is as firm as the covenant of the day. This word has often been exactly fulfilled to us: the grievance has soon vanished, and the grief has passed away. The tokens of his displeasure have been removed; he has lifted up the light of his countenance upon us, and the return of his favour has been as *life from the dead*. In this sense also, *in his favour is life*; it is the life, or lives of the soul, spiritual life here and eternal life hereafter. These poetical descriptions of the shortness of God's anger, and the permanent effects of his favour, are further illustrated in the following verses by the psalmist's own example.

Verses 6, 7. *In my prosperity I said, I shall never be moved*—I thought myself past all danger of further changes. The word שְׁלוֹוִי, *shalvi*, rendered *prosperity*, denotes peace and tranquillity, arising from an affluent, prosperous condition. When God had settled him quietly on the throne, he thought his troubles were over, and that he should enjoy uninterrupted happiness; that God had placed him secure from all dangers, as though

8 I cried to thee, O LORD; and A. M. 2962.
unto the LORD I made supplica- B. C. 1042,
tion.

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

10 Hear, O LORD, and have mercy upon me:
LORD, be thou my helper.

my mountain.—¹ Psa. civ. 29.—^m Psa. vi. 5; lxxviii. 11;
cxv. 17; cxviii. 17; Isa. xxxviii. 18.

he had taken refuge in an inaccessible mountain, that he had made his prosperity firm, and no more subject to alteration than a mountain is liable to be removed out of its place. *By thy favour thou hast made my mountain to stand strong*—Thou hast firmly settled me in my kingdom, which he calls his mountain, 1st, Because kingdoms are usually called mountains in the prophetic writings, a mountain, by its height, being a very natural representation of a superior condition. 2d, With allusion to mount Zion, the fortress of which he had lately taken, which was properly *his mountain*, as he had fixed upon it for his dwelling, and had there built his royal palace. All this he regarded as the effect of God's favour to him, and promised himself that his peace and happiness, for the future, would be as undisturbed and unshaken as mount Zion itself. *Thou didst hide thy face*—Displeased with my presumption, and the security I had fondly promised myself, thou didst withdraw thy favour, protection, and help; and *I was troubled*—My dream of uninterrupted tranquillity vanished; I was quickly brought into fresh troubles, difficulties, and dangers, and saw the vanity of all my carnal confidences. Dr. Chandler thinks he refers to the two invasions of the Philistines, which happened soon after they found he had been anointed king over Israel, 2 Sam. v. 17. But, perhaps, he speaks chiefly, if not only, of distress of mind arising from a sense of God's withdrawing the light of his countenance, and showing that he was displeased with him. In this unexpected distress he *cried unto the Lord*, and in his supplication expressed himself as in the following verses.

Verse 9. *What profit is there in my blood*—In my violent, or immature death? What advantage will it be to thee, or thy cause and people, or to any of mankind? *When I go down to the pit*—When I die, and my body is laid in the grave; *shall the dust praise thee?*—The words, thus pointed, have a propriety and force which do not immediately appear in the common version. "The psalmist expostulates with God, that the suffering him to fall by the sword of the enemy," or to be cut off in any other way in the beginning of his reign, "would be of no benefit to his people, nor to the cause of religion; as he would hereby be prevented from publicly celebrating the praises of God, and making those regulations in the solemnities of his worship, which he purposed to make, if God should spare his life and give him the victory."—Chandler and Dodd.

A. M. 1962. 11^a Thou hast turned for me my
B. C. 1042. mourning into dancing: thou hast
put off my sackcloth, and girded me with glad-
ness;

^a 2 Sam. vi. 14; Isa. lxi. 3; Jer. xxxi. 4.—⁷ That is, my

Verse 11. *Thou hast turned for me, &c.*—Having related his prayer, he now declares the gracious answer which God gave him. *Thou hast put off my sackcloth*—Hast given me occasion to put it off, alluding to the sackcloth which they used to wear in times of mourning, and with which possibly, in an humble compliance with the divine providence, David had clothed himself, in his distress; or, perhaps, he speaks figuratively, and only means that God had taken away his sorrow with the causes of it. *And girded me with gladness*—Either with garments of

12 To the end that ⁷ my glory A. M. 2962
may sing praise to thee, and not be B. C. 1042.
silent. O LORD my God, I will give thanks
unto thee for ever.

tongue, or, my soul; Gen. xl. 6; Psa. xvi. 9; lvii. 8.

gladness, or rejoicing: or with joy, as with a garment, surrounding me on every side; as Psa. xviii. 32, for a similar reason he is said to be girded with strength.

Verse 12. *To the end that my glory*—My soul, or rather, my tongue; for to the tongue both singing and silence most properly belong; *may sing praise to thee*—May bear testimony to thy truth and faithfulness, manifested in fulfilling thy promises, and may ascribe to thee the glory and praise due to thy infinite perfections.

PSALM XXXI.

This Psalm was composed either when David was in great distress, or afterward in remembrance thereof. Bishop Patrick thinks it was written soon after the straits he was reduced to in the wilderness of Maon, when he fled from Keilah, and was so closely pursued by Saul that, without the extraordinary protection of God, he would infallibly have fallen into his hands. It is mixed of prayer and praises, hopes and fears. David professes confidence in God, intermixing prayer to him, 1-8. Complains to God, and prays for deliverance, 9-19. Concludes with giving glory to God, and encouraging others to trust in him, 19-24.

To the chief Musician, A Psalm of David.

A. M. 2962. IN^a thee, O LORD, do I put my
B. C. 1042. trust; let me never be ashamed:
^b deliver me in thy righteousness.

2^c Bow down thine ear to me; deliver me speedily: be thou¹ my strong rock, for a house of defence to save me.

3^d For thou art my rock and my fortress;

^a Psa. xxii. 5; xxv. 2; lxxi. 1; Isa. xlix. 23.—^b Psa. cxliii. 1.
^c Psa. lxxi. 2.—¹ Heb. to me for a rock of strength.

NOTES ON PSALM XXXI.

Verses 1-3. *Never let me be ashamed*—Namely, of my confidence in thy promises. *Deliver me in thy righteousness*—By, or for, or according to thy faithfulness and goodness, both which often come under the name of *righteousness*. *Deliver me speedily*—Because of the greatness and urgency of my danger, which is even ready to swallow me up. *For thy name's sake lead me*—For the glory of thy name, that is, of thy power, and truth, and mercy to thy miserable servant. *And guide me*—Lead and guide are two words expressing the same thing with more emphasis. Direct me clearly and continually in a right and safe path: for, without thy conduct, I can neither discern the right way nor continue in it.

Verse 5. *Into thy hand*—That is, to thy care and custody; *I commit my spirit*—My soul or life, either to preserve it from the malice of mine enemies, or, if they are permitted to kill my body, to

therefore^e for thy name's sake lead A. M. 2962
me, and guide me. B. C. 1042.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5^f Into thy hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them^g that regard lying vanities: but I trust in the LORD.

^d Psa. xviii. 1.—^e Psa. xxiii. 3; xxv. 11.—^f Luke xxiii. 46;
Acts vii. 59.—^g Jonah ii. 8.

receive it. For my case is almost desperate, and I am ready to give up the ghost. But our Lord used those words, when expiring on the cross, in a more proper and literal sense than they can be applied to David. He used them, probably, to convince the Jews that, though suffering, he was the Messiah, and that son of David who should sit on his throne for ever. *For thou hast redeemed me*—Thou hast delivered me formerly in great dangers, and therefore I willingly and cheerfully commit myself to thee for the future: *O Lord God of truth*—Who hast showed thyself to be such to me in making good thy promises.

Verse 6. *I have hated them*—Not the persons, but the ways of them, that regard—Hebrew, השכרתי, *hashomerim*, that observe; that is, are attached to, depend upon, or expect help from, *lying vanities*, הרכלי שוא, *hablee shave*, vanities of emptiness, or, most vain vanities, such as are foolish, deceitful, and

A. M. 2962. 7 I will be glad and rejoice in thy
B. C. 1042. mercy: for thou hast considered my
trouble; thou hast ^b known my soul in adver-
sities;

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

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

10 For my life is spent with grief, and my
years with sighing: my strength faileth be-
cause of mine iniquity, and ^m my bones are
consumed.

^a John x. 27.—^d Deut. xxxii. 30; 1 Sam. xvii. 46; xxiv. 18.
^b Psal. iv. 1; xviii. 19.—^e Psal. vi. 7.—^f Psal. xxxii. 3; cii. 3.
^g Psal. xli. 8; Isaiah liii. 4.—^h Job xix. 13; Psal. xxxviii. 11;

fruitless. By which he means either, 1st, All human
and carnal helps and dependances; or any and
every arm of flesh, in which those that trust are pro-
nounced *accursed*, Jer. xvii. 5: or, 2d, idols, which
are often called *vanities*, as Deut. xxxii. 21: or, 3d,
curious arts, and all sorts of divinations, whether by
the stars, or by the entrails of living creatures, or
by the dead, &c., which practices were common and
prevalent among the eastern people, and through
their example were also practised by many of the
Israelites.

Verses 7, 8. *Thou hast known my soul in adversi-
ties*—Hast not stood aloof from me, and acted toward
me as a stranger, but hast loved me, and cared for
me. For knowledge often implies affection. *And
hast not shut me up*—Or, suffered me to be shut up;
into the hand—Or power; *of the enemy*—Of which I
was in great and imminent danger, if thou hadst not
delivered me. *Thou hast set my foot in a large
room*—Made way for me to escape when I was en-
compassed by them, and set me at liberty.

Verses 9, 10. *Mine eye is consumed with grief*—
With continual weeping; *yea, my soul*—My sor-
rows are not counterfeited, or slight, but inward and
penetrating: my mind is oppressed, my heart is
ready to sink under my burden; *and my belly*—So
the word *בכני*, *bitni*, signifies: but it evidently means
here the whole body, especially the stomach and
bowels, which were particularly affected by his
trouble and grief. *My life is spent*—The time of my
life, as the next clause explains it; *with grief and my
years with sighing*—I cannot subsist long, except
thou relievest me. *My strength faileth*—I am wasted
away with sorrow; *because of mine iniquity*—Either,
1st, Through my deep and just sense of my sins,
which have provoked God to afflict me in this man-
ner; or, 2d, For the punishment of mine iniquity.
And my bones are consumed—The juice and mar-
row of them being almost dried up with excessive
grief.

Verse 11. *I was a reproach among all mine ene-
mies*—That is, the subject of their reproaches and

11 ⁿ I was a reproach among all ^o mine enemies, but
especially among ^p my neighbours, and a fear to mine acquaint-
ance: ^q they that did see me without fled from
me.

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

13 ^t For I have heard the slander of many:
^u fear was on every side: while they ^v took
counsel together against me, they devised to
take away my life.

14 But I trusted in thee, O LORD: I said,
Thou *art* my God.

15 My times *are* in thy hand: deliver me

lxxxviii. 8, 18.—^p Psal. lxiv. 8.—^q Ps. lxxxviii. 4, 5.—^r Heb.
a vessel that perisheth.—^s Jer. xx. 10.—^t Jer. vi. 25; xx. 3;
Lam. ii. 22.—^u Matt. xxvii. 1.

scoffs. "This," said they, "is David, anointed to be
king of Israel, a goodly monarch indeed! forsaken
by God and men, and in a desperate and perishing
condition. He pretends great piety to God, and
loyalty to Saul; but, in truth, he is a great impostor,
and a traitor and rebel to his king." *But especially
among my neighbours*—Though they have been wit-
nesses of my integrity in all my actions. *And a fear
to mine acquaintance*—Hebrew, *פחד*, *pacbad*, a ter-
ror. They were afraid to give me any countenance
or assistance, or to be seen in my company. *They
that did see me without*—That met me in the high-
way; *fled from me*—To prevent their own danger
and ruin, which might have been occasioned by their
appearing to have any acquaintance with, or friend-
ship for me.

Verses 12, 13. *I am forgotten*, &c.—Whatsoever
good service I have done to the king or kingdom, or
to any particular persons, which they have some-
times acknowledged and highly commended, is now
quite forgotten by them all: or at least they behave
toward me as if it were so. *As a dead man out of
mind*—Whose name and memory are quite lost with-
in a few days. *I am like a broken vessel*—Made of
earth, which is irreparable and useless, and therefore
despised by all. *For I have heard*—With my own
ears, or learned by information from others, *the
slander of many*—Who reproach and defame me,
as a turbulent and seditious person, an enemy to the
public peace, and a conspirator against the king's
life, or dignity. *Fear was on every side*—Just cause
for fear, even of the loss of my life; *while they took
counsel together against me*—*בהוסיבם יחד*, *behiv-
asedam jachad*, in their assembling together, and
holding consultations; they devised, or plotted to
take away my life—Namely, unjustly and violently.
This and the preceding verses are plainly applica-
ble to the Lord Jesus, and to the life of sorrow and re-
proach which he led among men.

Verses 14–17. *I said, Thou art my God*—Mine by
paternal relation, and care, and affection, and by thy
promise, or covenant, made with me. *My times are*

A. M. 2962. from the hand of mine enemies, and
B. C. 1012. from them that persecute me.

16 ^a Make thy face to shine upon thy servant :
save me for thy mercies' sake.

17 ^a Let me not be ashamed, O LORD ; for
I have called upon thee : let the wicked be
ashamed, and ^b let ^c them be silent in the grave.

18 ^a Let the lying lips be put to silence ;
which ^b speak ^c grievous things proudly and
contemptuously against the righteous.

19 ^b O how great is thy goodness, which thou
hast laid up for them that fear thee ; *which*

^a Numbers vi. 25, 26 ; Psa. iv. 6 ; lxxvii. 1.—^a Psa. xxv. 2.
^b 1 Sam. ii. 9 ; Psa. cxv. 17.—^b Or, *Let them be cut off for the
grave.*—^c Psa. xii. 3.—^c 1 Sam. ii. 3 ; Psa. xciv. 4 ; Jude 15.
^d Heb. a hard thing.

in thy hand—The time of my life, how long I shall live ; or, all the affairs and events of my life are wholly in thy power, to dispose and order as thou seest fit ; and not at all in the power of mine enemies, who can do nothing against me, unless it be given them from above. They can no more dispose of my life at their pleasure than I can appoint the time of my deliverance. This I leave to thy wisdom, O Lord, to whom it belongs. *Make thy face to shine upon thy servant*—Manifest thy love and favour to me, by answering my prayers and delivering me from mine enemies. *For I have called upon thee*—And therefore thy honour will be eclipsed in my disappointment, and it will seem as though thou didst not hear prayer, nor keep thy promises, nor make any difference between the righteous and the wicked. *Let the wicked be ashamed*—Frustrated in their wicked designs and carnal confidences. *Let them be silent in the grave*—Seeing they are implacable in their malice against innocent and good men, do thou cut them off by thy just judgment ; and since either the righteous or the wicked must be cut off, let destruction fall upon them who most deserve it.

Verse 18. *Let the lying lips*—The slanderous tongues ; *be put to silence*—Either by thy discovery and vindication of my integrity ; or by some imminent judgment, which may either convince them, or take them off. *Which speak grievous things*—Heb. *gnatak*, what is hard, or hard things, the singular number being put for the plural ; he means such things as were grievous and hard to be borne, such as bitter calumnies, cruel mockings, terrible threatenings, and the like. *Proudly and contemptuously*—With great arrogance, and confidence of success, and contempt of me and my friends, whom they look upon as few in number, and impotent fugitives, and such as they can blow away with their breath ; *against the righteous*—Against us, whom thou knowest to be righteous, notwithstanding all their false accusations, and therefore for thy love of righteousness save us, and silence our unjust enemies.

Verse 19. *O, how great is thy goodness*—No

thou hast wrought for them that trust
in thee before the sons of men !

20 ^a Thou shalt hide them in the secret of
thy presence from the pride of man : ^b thou
shalt keep them secretly in a pavilion from
the strife of tongues.

21 Blessed be the LORD : for ^a he hath show-
ed me his marvellous kindness ^b in a ^c strong city.

22 For ^a I said in my haste, ^b I am cut off
from before thine eyes : nevertheless thou
heardest the voice of my supplications when I
cried unto thee.

^a Isa. lxiv. 4 ; 1 Corinthians ii. 9.—^a Psa. xxvii. 5 ; xxxii. 7.
^b Job v. 21.—^b Psa. xvii. 7.—^b 1 Sam. xxiii. 7.—^b Or, *fenced
city.*—^c 1 Sam. xxiii. 26 ; Psa. cxvi. 11.—^c Isa. xxxviii. 11,
12 ; Lam. iii. 54 ; Jonah ii. 4.

words can express the greatness of thy love and blessings ; *which thou hast laid up*—Hebrew, *tzapanta*, *hast hid*, namely, with thyself, or in thy own breast. The word is very emphatical, and removes an objection of ungodly men taken from the present calamities of good men. His favour, it is true, is not always manifested to them, but it is laid up for them in his treasure, whence it shall be drawn forth when they need it, and he sees it fit. *Which thou hast wrought*—Or *hast prepared*, or *wilt prepare*, the past time being put for the future, to signify the certainty of it, as is very common in the prophetic writings ; *before the sons of men*—Publicly, and in the view of the world, their very enemies seeing, admiring, and envying it, but not being able to hinder it.

Verse 20. *Thou shalt hide them in the secret of thy presence*—Or, *as in the secret of thy presence* : either, 1st, As if they were in thy presence-chamber, where thine own eye and hand guard them from all the assaults of their enemies ; called his *secret*, partly because the greatest part of the world are strangers to God and his presence : and partly because it is a safe and secure place, such as secret and unknown places are. Or, 2d, As if they were in the *secret of God's tabernacle*, as it is called Psa. xxvii. 5, the place of God's special presence, where none might enter save the high-priest. Or, 3d, With thy secret favour and providence, which works mightily, yet secretly, for thy people, and saves them by hidden and unknown methods. *From the pride of man*—From their vain-glorious boasting and threats, and from their bold and insolent attempts. *In a pavilion*—Or, *as in thy pavilion*, or *tabernacle*. *From the strife of tongues*—From contentious and slandering tongues.

Verses 21, 22. *He hath showed me marvellous kindness in a strong city*—Namely, in Keilah, where God had wonderfully preserved him ; of which see 1 Sam. xxiii. 7. Or, *as in a strong city*. He hath kept me as safe in woods and caves as if I had been in a fenced city. *I said in my haste*—In my hasty flight from Saul, when he and his men had almost encompassed me, 1 Sam. xxiii. 26. This happened

A. M. 2962. 23 ¹O love the LORD, all ye his
B. C. 1042. saints: for the LORD preserveth the
faithful, and plentifully rewardeth the proud doer.

¹ Psalm xxxiv. 9.

presently after his deliverance in and from the strong city of Keilah. Or the Hebrew, כחפזי, *bechaphzi*, may be rendered, *in my fear, or trembling*, when my passion took away my consideration, and weakened my faith. *I am cut off from before thine eyes*—That is, cast out of thy sight, and out of the care of thy gracious providence; my case is desperate: or cut off while thou lookest on, and dost not pity nor help me. *Nevertheless, thou heardest, &c.*—My fears were quickly confuted by thy gracious answer to my prayers.

Verse 23. *O love the Lord, all ye his saints*—Those that have their own hearts full of love to God, cannot but desire that others also should love him: for in his love there is no need to fear a rival. It is the character of all the saints, that they love God; and yet they must still be called upon to love him; to love him more, and to give better proofs of their love. *For the Lord preserveth the faithful*—Who receive and walk in the truth, who are steady and constant in their attachment to God and his cause, and are faithful to every trust reposed in them by God and man. They are opposed to the proud doer mentioned in the next clause. The words, how-

24 ² Be of good courage, and he shall
strengthen your heart, all ye that hope
in the LORD.

² Psalm xxvii. 14.

ever, אֲמוּנֵיךָ נָצַר, may be rendered, *who keepeth faithfulness, or faithfulnesses*, that is, is faithful in fulfilling his promises; and plentifully rewardeth—Hebrew, עַל יִתְרֵךְ, *gnal jether, rewardeth with abundance, the proud doer*—The enemies and persecutors of God's faithful ones, before mentioned, are here intended. These he terms *proud doers*, because of their rebellion against God's will, and their contempt of his threatenings and judgments, and their most insolent and contemptuous conduct toward his people; all which proceeded from the pride of their hearts, Psa. x. 4.

Verse 24. *Be of good courage*—Or, *be strong*, namely, in the Lord, and through confidence in his promises, which will not fail you, as I have found by experience. *And he shall strengthen your heart*—The God you put your trust in, will, by that trust, impart fortitude and strength to you; *all ye that hope in the Lord*—That rely on him for grace and glory, and the supply of all your wants. They that hope in the Lord have reason to be of good courage, and to be strengthened; for as nothing truly evil can befall them, so nothing truly good for them shall be withheld from them.

PSALM XXXII.

This Psalm is properly entitled Maschil, which signifies, giving instruction. For it gives us clear and satisfactory information concerning the most important of all subjects, the nature of true blessedness, and the way that leads to it. Some other Psalms have this title, and most or all of them are of a moral nature, and are designed to convey some salutary advice, and to dispose the mind of the reader to attention and reflection. But this is peculiarly instructive and interesting. The LXX. entitle it, οὐνεως το David, of the understanding of David, or his return to a right understanding of himself. And it is thought that being awakened to a fresh sense of his sin, in the affair of Uriah, by his son Absalom's rebellion, he in this Psalm expresses his deep repentance for having so heinously offended God. The Arabic title asserts, that David spoke this prophetically of the redemption of mankind; and the Syriac informs us, that it treats of the sin and fall of Adam, and contains a prophecy of Christ, by whom we are delivered from hell. And St. Paul gives great support to this assertion by his quotation, Rom. iv. 8. Though composed on a particular occasion, the Psalm was afterward adapted to public use by the Jewish Church, and was solemnly repeated on the great day of expiation, when the whole nation made a general confession of their sins.—Dodd. We have here, (1.) The happiness of them whose sins are forgiven, 1, 2. (2.) The necessity of confessing our sins, and of prayer, 3-6. (3.) God's promise to them that trust in him, 7-10. (4.) An exhortation to rejoice in God, 11.

¹A Psalm of David, Maschil.

A. M. 2962. BLESSED is he whose ^a transgression
B. C. 1042. is forgiven, whose sin is covered.

¹ Or, A Psalm of David giving instruction.—^a Psa. lxxv. 2;

NOTES ON PSALM XXXII.

Verse 1. *Blessed is the man, &c.*—We are here taught wherein true happiness consists, and what is the cause and foundation of it. It consists not in the

2 Blessed is the man unto whom
the LORD ^b imputeth not iniquity,
and ^c in whose spirit there is no guile.

A. M. 2962.
B. C. 1042.

Rom. iv. 6, 7, 8.—^b 2 Cor. v. 19.—^c John i. 47.

possession of the wealth or honours of the world, or in the enjoyment of its pleasures, but in those spiritual blessings which flow from the favour and grace of God; *whose transgression is forgiven*—He

A. M. 2962. 3 When I kept silence, my bones
B. C. 1042. waxed old through my roaring all the
day long.

4 For day and night thy ^d hand was heavy
upon me: my moisture is turned into

^d 1 Sam. v. 6, 11; Job xxxiii. 7; Psa. xxxviii. 2.

does not say, Blessed is the man who never transgressed. For he knew no such man could be found; *all having sinned and come short of the glory of God*, and consequently of that happiness conferred on man at his first creation. But he lays the foundation of fallen and sinful man's happiness on the only foundation on which it can be laid, and that is on the pardon of sin. For as all our misery came in by sin, so it is not likely, nay, it is not possible, it should be removed, or even alleviated, without the forgiveness of sin. It is true that, in the first Psalm, David pronounces the man blessed *who walks not in the counsel of the ungodly, &c.*, but *delights in, and meditates on, God's law*: and that, Psalm cxix. 1, he terms *the undefiled in the way blessed who walk in the law of the Lord*. But it must be observed that in these and such like passages he is describing the character of the truly blessed man, and it is certain he that has not that character cannot be happy. But here he is showing the ground of the righteous man's blessedness, the fundamental privilege from which all the other ingredients of this blessedness flow. Sin is here termed *transgression*, for it is the transgression of the law, 1 John iii. 4, and when it is forgiven, the obligation to punishment which we lay under, by virtue of the sentence of the law, is vacated and cancelled. It is *lifted off*, as נשוי, *nasui*, may be rendered; so that the pardoned sinner is eased of a burden, a heavy burden which lay on his conscience, and of the weight of which he began to be sensible when he began to be awakened out of his spiritual lethargy, and to be truly convinced of his sinfulness and guilt, and of the sentence of condemnation gone out against him. The remission of his sins gives rest and relief to his weary and heavy-laden soul, Matt. xi. 28. *Whose sin is covered*—Namely, by God, and not by man; who ought to confess, and not to hide it, verse 5. Sin makes us loathsome, filthy, and abominable in the sight of God, and utterly unfit for communion with him; and when our consciences are truly enlightened and awakened, it makes us loathsome and abominable in our own sight. But when it is pardoned, it is *covered*, as it were, by the mantle of the divine mercy, in and through the sacrifice and intercession of Him who is *made of God* to believers *righteousness*; who is the true propitiatory, or mercy-seat, where mercy may be found in a way consistent with justice, Rom. iii. 24. Our sins, when forgiven, are covered, not from ourselves, no: *my sin*, says David, *is ever before me*: not from God's omniscience, but from his vindictive justice; when he pardons sin *he remembers it no more*; he *casts it behind his back*, it shall be sought for, and not found. And the sinner, being reconciled to God, begins to be reconciled to himself. The metaphor,

the drought of summer. Selah. A. M. 2962.
B. C. 1042. 5 I acknowledged my sin unto thee,
and mine iniquity have I not hid. * I said, I will
confess my transgressions unto the LORD; and
thou forgavest the iniquity of my sin. Selah.

* Prov. xxviii. 13; Isa. lrv. 24; Luke xv. 18, 21; 1 John i. 9.

Dr. Dodd thinks, is taken from writers who obliterate what is faulty in their writing.

Verse 2. *Unto whom the Lord imputeth not iniquity*—Whom God doth not charge with the guilt of his sins, as he justly might, but pardons and accepts him in Christ. *And in whose spirit there is no guile*—Who freely confesses all his sins, without dissembling, is truly sorry for, and sincerely hates them, and turns from sin to God with all his heart.

Verses 3-5. *When I kept silence*—Namely, from a full and open confession of my sins, and from pouring out my soul to God in serious and fervent prayers for pardon and peace. *My bones waxed old*—My spirits failed, and the strength of my body decayed; *through my roaring all the day long*—Because of the continual horrors of my conscience, and sense of God's wrath, wherewith I was, as yet, rather oppressed and overwhelmed than brought to a thorough repentance. *For thy hand was heavy upon me*—Thy afflicting hand, bringing my sins to remembrance, and filling me with thy terrors for them. *My moisture is turned, &c.*—My very radical moisture is, in a manner, dried up and wasted through excessive fears and sorrows. *I said, I will confess my transgressions, &c.*—At last I took up a full resolution that I would no longer vainly seek to hide my sins from the all-seeing eye of God, but that I would openly and candidly confess and bewail all my sins, with all their aggravations, and humbly implore the pardon of them. Observe, reader, this is the true and only way to find peace of conscience. Those that would have the comfort of the pardon of their sins must, like David, take shame to themselves by a penitent confession of them. And we must be particular in our confessions, *Thus and thus have I done*; and, in so doing, *I have done very wickedly*. And we must confess the justice of the punishment, or correction, we have been under for sin, saying, *The Lord is just in all that he hath brought upon us*, and we deserve much severer chastisement. *I am no more worthy to be called thy son*. We must confess our sins with shame and holy blushing, with fear and holy trembling. And if we bring forth fruit worthy of this repentance, we shall surely, like David, obtain forgiveness. *And thou forgavest the iniquity of my sin*—That is, the guilt of my sin, or *my exceeding sinful sin*; two words, signifying the same thing, (*iniquity* and *sin*,) being here put together by way of aggravation, according to the manner of the Hebrews. Observe again, reader: David speaks with confidence that the Lord had forgiven him. He received a sense of pardon, the *knowledge of salvation*, by the forgiveness of his sins, and so mayest thou: see Luke i. 77. O seek this blessing with all thy heart!

A. M. 2962. 6 ^fFor this shall every one that is
B. C. 1042. godly ^spray unto thee ²in a time when
thou mayest be found: surely in the floods of
great waters they shall not come nigh unto
him.

7 ^hThou art my hiding-place; thou shalt

^f 1 Tim. i. 16.—^s Isa. lv. 6; John vii. 34.—² Heb. in a time of finding.—^h Psa. ix. 9; xxvii. 5; xxxi. 20; cxix. 114.

Verse 6. *For this*—That is, upon the encouragement of my example, and of thy great mercy vouchsafed to me, in answer to my humble confession and supplication; *shall every one that is godly*—That is, truly penitent, and dreads thy wrath on account of his past sins, resolving to serve thee for the future; *pray unto thee*—Namely, for the forgiveness of his sins, and for a testimony by thy Spirit in his heart, that thou hast forgiven him, Rom. viii. 16. *In a time when thou mayest be found*—Hebrew, לֵצֶמֶת לֵצֶמֶת, *legneth metzo*, in the time of finding, namely, of finding thee; while there is room for repentance and reconciliation with thee. The Chaldee renders it, *In an acceptable time*, the Arabic, *In a time of hearing*. Thus Isaiah, *Seek ye the Lord while he may be found, call ye upon him while he is near*. The meaning is, in a seasonable time, while God continues to offer grace and mercy to sinners. By this clause the psalmist seems to intimate the difference between the truly penitent or godly, who pray and cry earnestly to God for mercy in its season; and the wicked and impenitent, who will not do so till it be too late, and the season be lost. Mark this well, O reader, and see that thou lose no time, but *seek the Lord speedily*, Zech. viii. 21, lest death cut thee off, and then it will be too late to seek him. Remember, *Now is the accepted time, behold, now is the day of salvation*. *Surely in the floods of great waters*—That is, in the time of great calamities, which are frequently compared to great waters; *they shall not come nigh unto him*—So as to overwhelm or hurt him. Or, God will set him on a high and safe place, out of the reach of them; as he provided an ark for Noah when the deluge came, to which perhaps he here alludes. Those that have God nigh unto them, which all upright, penitent, praying people have, are so guarded, so advanced, that no waters, no, not great waters, no, not floods of them, can come nigh them to hurt them. As the temptations of the wicked one *touch them not*, 1 John v. 18, so neither do the troubles of this evil world; these fiery darts of both kinds drop short of them.

Verse 7. *Thou art my hiding-place*—When by faith I have recourse to thee, I see all the reason in the world to be easy, and to think myself out of the reach of any real evil. *Thou shalt preserve me from trouble*—From the sting of it, and from the strokes of it, as far as is good for me. Thou shalt preserve me from such trouble as I was in *while I kept silence*, and did not confess my sins, and pray for forgiveness, verse 3. If, when God has pardoned our sins, he were to leave us to ourselves, we should

preserve me from trouble; thou shalt A. M. 2962.
compass me about with ⁱsongs of de- B. C. 1042.
liverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: ³I will guide thee with mine eye.

ⁱ Exod. xv. 1; Judg. v. 1; 2 Sam. xxii. 1.—³ Heb. I will counsel thee, mine eye shall be upon thee.

soon relapse into sin, and contract fresh guilt, and thereby plunge ourselves again into the same gulf of distress and misery; therefore, when we have received the comfort of our remission, we must have recourse to the grace of God to be preserved from returning to folly again, and having our hearts again hardened by the deceitfulness of sin. God keeps his people from trouble, by keeping them from sin. *Thou shalt compass me about with songs of deliverance*—With such great deliverances on all sides as will give just occasion to sing thy praise. And my friends, also, shall compass me about in the great congregation, to join with me in songs of praise: they shall join their songs of deliverance with mine.

Verse 8. *I will instruct thee*—Whoever thou art that desirest instruction; and *teach thee in the way which thou shalt go*—That is, in which thou oughtest to walk. Thus, in another of his penitential Psalms, he resolves that when God should restore to him the joy of his salvation, he would *teach transgressors his ways*, and do what he could to convert sinners to God, as well as comfort those that were converted, Psa. li. 12. Those are best able to teach others the grace of God who have themselves had the experience of it. And those who are themselves taught of God ought to tell others what he hath done for their souls, and so to teach them. *I will guide thee with mine eye*—This may be understood of God's conduct toward, and direction of, his people. He guides them with his eye, by his clear sight and discernment of the way in which they ought to go, giving them information in his word, and secret intimations of his will and their duty, by his Spirit and the turns of his providence, which he enables his people to understand and take directions from, as a master makes a servant know his mind by the look or motion of his eye. But the words are rather to be considered as David's declaration or promise to those who were willing to be directed by him. Poole paraphrases them, "I will lend thee the eyes of my mind: or I will be to thee instead of eyes, (see Num. x. 31.) to advise, direct, and caution thee. I will guide thee, as the rider doth his horse, (to which the person guided is compared verse 9,) or as a master doth his scholar, or as a guide doth him who knows not the right way." Or the words may be rendered, *I will give thee counsel, mine eye shall be upon thee*: see Gen. xlv. 21; Jer. xxiv. 6, and xl. 4. I will instruct, admonish, and watch over thee. I will give thee the best counsel I can, and then observe whether thou takest it or not. "Those that are taught in the word," says Henry, "should be under the constant inspection of those

A. M. 2962. 9 ^k be ye not as the horse, or as the
B. C. 1042. mule, *which* have ^l no understanding :
whose mouth must be held in with bit and bridle,
lest they come near unto thee.

10 ^m Many sorrows *shall be* to the wicked :

^k Prov. xxvi. 3 ; James iii. 3. — ^l Job xxxv. 11. — ^m Prov. xiii. 21 ; Rom. ii. 9.

that teach them ; spiritual guides must be overseers."

Verse 9. *Be not as the horse, or as the mule*—God hath endowed you with reason, both to inform you what you ought to do, and to check you when you do amiss, and hath made you capable also of receiving good admonitions from others ; do not therefore follow your own unbridled lusts and appetites ; much less be refractory and untractable, when God would reduce you from the error of your ways ; as if you were not men, but headstrong horses and mules, which can by no means be curbed or governed, without bit and bridle. Houbigant renders the last clause, very properly, *Or they will not come near thee* ; for, as horses and mules are not dangerous beasts, whose common practice it is to kick or bite, the word *lest* is extremely improper. Nor is it the proper use of a bit, or bridle, to keep them from so doing, but rather to bring them nearer to the rider, for his use, and to keep them under his power and management.

but ⁿ he that trusteth in the LORD, A. M. 2962.
mercy shall compass him about. B. C. 1042.

11 ^o Be glad in the LORD, and rejoice, ye righteous : and shout for joy, all *ye that are* upright in heart.

ⁿ Psa. xxxiv. 8 ; lxxxiv. 12 ; Prov. xvi. 20 ; Jeremiah xvii. 7.
^o Psalm lxiv. 10 ; lxxviii. 3.

Verse 10. *Many sorrows shall be to the wicked*—This is an argument to enforce the preceding admonition ; as if he had said, If any will be refractory or unruly, God hath many ways to curb and chastise them, and bring them to be subject to his will. "They," says Dr. Horne, "who are not to be reformed by gentler methods, must learn righteousness under the rod of affliction, in the school of the cross ; and happy are they if their sorrows may so turn to their advantage. But happier are those who, led by the goodness of God to repentance and faith, enjoy the light and protection of mercy." For, *He that trusteth in the Lord, &c.*—Who relies upon his providence and promise, for his preservation and deliverance, and commits himself to God's care and conduct, waiting upon him in his way, and not turning aside to crooked or sinful paths for safety or comfort ; *mercy shall compass him about*—Namely, on every side, and preserve him from departing from God on the one hand, and shall prevent any real evil from assaulting him on the other.

PSALM XXXIII.

On what particular occasion this Psalm was composed, or whether on any, is not known. It seems probable, however, that it was written by David in commemoration of the great deliverance of their forefathers, when God overthrew the chariots and horses of Pharaoh in the sea, and afterward led his people in the wilderness. Be this, however, as it will, it is an excellent Psalm in celebration of the praises of God, for his great and glorious works, both of creation and providence. The psalmist exhorts the righteous to praise God, for his truth, justice, and goodness, 1-5. For creating the world, 6-9. For his providence in governing it, 10-17. For his peculiar favour to his people, encouraging them to trust in him, 18-22.

A. M. 2962. REJOICE ^a in the LORD, O ye
B. C. 1042. righteous : for ^b praise is comely
for the upright.

2 Praise the LORD with harp : sing unto him

^a Psa. xxxii. 11 ; xxvii. 12. — ^b Psa. cxlvii. 1. — ^c Psa. xcii. 3.

NOTES ON PSALM XXXIII.

Verse 1. *Rejoice in the Lord*—Let his excellence, discovered in his works, be the matter of your praise. *Praise is comely for the upright*—It well becomes them to be employed in this work of praising God, partly, because they are under great and singular obligations to him, and have abundant occasions to do so ; and partly, they will praise him sincerely, affectionately, and with due reverence and thankfulness, as he requires and deserves to be praised ; whereas ungodly men do indeed disparage

with the psaltery ^o and an instrument A. M. 2962.
of ten strings. B. C. 1042.

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

^d Psa. xcvi. 1 ; xxviii. 1 ; cxliv. 9 ; cxlix. 1 ; Isa. xlii. 10 ; Rev. v. 9.

and pollute the holy name of God while they pretend to praise it ; and therefore God rejects their praises and prayers.

Verses 2, 3. *Praise the Lord with the harp, &c.*—He mentions these instruments, because they were used in the public worship of God in the tabernacle. *Sing unto him a new song*—Either, 1st, A song newly composed : as if he had said, As God gives you fresh occasions to praise him, so do not content yourselves with the old songs or psalms made by former holy men of God, but make new ones suited

A. M. 2962. 4 For the word of the LORD is
B. C. 1042. 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 hea-
vens made; and † all the host of them † by the
breath of his mouth.

7 † He gathereth the waters of the sea to-
gether as a heap: he layeth up the depth in
store-houses.

° Psa. xi. 7; xlv. 7.—† Psa. cxix. 64.—‡ Or, mercy.—§ Gen.
i. 6, 7; Heb. xi. 3; 2 Pet. iii. 5.—¶ Gen. ii. 1.—‡ Job xxvi.
13.—* Gen. i. 9; Job xxvi. 10; xxxviii. 8.—† Gen. i. 3; Psa.

to these occasions. Or, 2d, Songs renewed, or re-
peated and continued from day to day.

Verses 4, 5. *The word of the Lord is right*—All
God's counsels and commands, whether contained
in the Scriptures, or given forth in his providence,
for the government of the world, are wise, and just,
and good, without deceit or defect. *All his works
are done in truth*—All his dispensations of provi-
dence agree with his word, and are no other than
the accomplishment of his promises, or threaten-
ings, or other declarations of his mind and will in
his word; although sometimes, for a season, they
may seem contrary to it. *He loveth righteousness
and judgment*—That is, just judgment: or *right-
eousness* may relate to the sentence, and *judgment*
to the execution of it. He not only doth justice
to all men, but, which is more, he loves and delights
in it. *The earth is full of the goodness of the Lord*
—He not only doth no man wrong, but he is very
kind and merciful to all men in the world, on whom
he bestows many favours, and to whom he gives
many invitations to his love and service.

Verse 6. *By the word of the Lord were the hea-
vens made*—Either 1st, By Christ who is often called
God's word, even by the Chaldee paraphrast; as
also John i. 1-3, where he is said to be that Word
by whom all things were made, declaring more
clearly (as is also done in other parts of the New
Testament) what is here only obscurely intimated.
Or, 2d, By his will or command, as this phrase seems
to be explained, verse 9. And so understood the ex-
pression hath a great emphasis in it; namely, that
God made this admirable structure of the heavens,
with the sun and moon, and all its glorious stars, not
with great pains and time, and the help of many
artists and instruments, as men do for meaner works;
but with one single word, or, with as much ease as men
speak a word, merely by commanding them to be:
a consideration this, which wonderfully illustrates
the power and glory of the Creator. For what can-
not that power do which with a word made a world?
And all the host of them—The angels or the stars,
*by the breath, ברוח beruach, by the spirit of his
mouth*—By the Holy Ghost, so called Job xxxiii. 4.
Thus all the persons of the Trinity are referred to
here, the Father, the Word, and the Spirit, to each

8 Let all the earth fear the LORD: A. M. 2962.
let all the inhabitants of the world B. C. 1042.
stand in awe of him.

9 For † he spake, and it was done; he com-
manded, and it stood fast.

10 † The LORD † bringeth the counsel of the
heathen to naught: he maketh the devices of
the people of none effect.

11 † The counsel of the LORD standeth for
ever, the thoughts of his heart † to all genera-
tions.

cxlviii. 5.—‡ Isa. viii. 10; xix. 3.—§ Heb. maketh frustrate.
¶ Job xxiii. 13; Prov. xix. 21; Isa. xlvi. 10.—‡ Heb. to gene-
ration and generation.

of which this work of creation is elsewhere ascri-
bed: see note on Gen. i. 26. Or this phrase, *the
breath of his mouth*, may be merely a repetition of
the former clause, as, *the rod of his mouth*, Isaiah
xi. 4; or *his word, and the breath of his lips*, mean
the same thing: see also 2 Thess. ii. 8.

Verse 7. *He gathereth the waters*—Or, *gathered*,
for he seems to speak of the first creation when this
was done, Gen. i. Or, he alludes to the passage of
the Israelites through the Red sea, when the waters
were as a wall unto them on the right hand and on
the left. *As a heap*—By which expression he leads
our thoughts to that great work of God by which
the sea, which is specifically lighter than the earth,
and by the common laws of gravitation, should rise
above and overflow it, is yet kept within proper
bounds; which is often mentioned in Scripture as an
immediate effect of God's overruling power and
providence. To this may be added that the adjust-
ing the proportion of the tides, so that they rise no
higher to the prejudice of the lower grounds, is
another remarkable instance of God's especial pro-
vidence. *He layeth up the depth in store-houses*—
That is, either in the clouds, or in the bowels of the
earth, whence he can draw them forth when he sees
fit. Dr. Waterland renders this clause, *He layeth
them up in the store-houses of the deep*.

Verses 8, 9. *Let the earth fear the Lord*—All the
people of the earth, as the next clause expounds
this; not only Jews, but also Gentiles, who equally
enjoy the benefit of this great and glorious work of
God. *For he spake, and it was done*—The work
mentioned verses 6, 7. *He commanded, and it stood
fast*—Hebrew יצא, *jagnamad, it stood forth*, as a
servant at his master's command, prepared to do his
will, and to execute his pleasure.

Verses 10, 11. *The Lord bringeth the counsel of
the heathen, or, of the nations to naught*—Though
nations combine themselves and their counsels to-
gether, yet he defeats them when he pleases. Thus
he passes from the work of creation to the works of
providence, and from the instances of his power, in
senseless and irrational creatures, to his power in
overruling the thoughts, and wills, and actions of
men, whether single or united. *The counsel of the
Lord standeth for ever*—All his purposes and de-

A. M. 2962. 12 ° Blessed is the nation whose
B. C. 1042. God is the LORD; and the people
whom he hath ^p chosen for his own inheritance.

13 ^a The LORD looketh from heaven; he be-
holdeth all the sons of men.

14 From the place of his habitation he look-
eth upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; ^r he con-
sidereth all their works.

16 ^s There is no king saved by the multitude
of a host: a mighty man is not delivered by
much strength.

17 ^t A horse is a vain thing for safety: neither

^o Psalm lxxv. 4; cxliv. 15.—^p Exodus xix. 5; ^r Deut. vii. 6.
^q 2 Chron. xvi. 9; Job xxviii. 24; ^s Psa. xi. 4; xiv. 2; Prov. xv. 3.
^t Job xxxiv. 21; Jer. xxxii. 19.—^u Psa. xlv. 6.—^v Psa. xx. 7;
cxlvii. 10; Prov. xxi. 31.

signs, and especially those which concern his chosen
people, of whom he speaks in the next verse, are
always successful and irresistible.

Verse 12. *Blessed is the nation, &c.*—Seeing the
LORD is so great and glorious in wisdom, and power,
and goodness, as has been just observed; inasmuch
as they must needs be very miserable who are either
strangers or enemies to him; so thrice happy are
the people of Israel, who, though they be despised
by the Gentiles, are chosen by this almighty God to
be his peculiar portion, friends and servants.

Verses 13-15. *He beholdeth all the sons of men*—
Although he had a special relation to Israel, yet he
hath a general care over all mankind, all whose
hearts and ways he observes. *He fashioneth their
hearts alike*—הַיָּצֵר יִחַד לְכָל, *hajotzer jachad lib-
bam, It is he that formed their hearts, one and all,*
and consequently must know what are their thoughts
and intentions: or, in the present tense, as our ver-
sion renders it, *He formeth*, and so it refers to the
works of God's providence; and the psalmist having
said that God sees and observes all men, now adds,
that he rules and governs them; yea, even their
hearts, which are most unmanageable, he disposes
and inclines according to the counsel of his will.
Alike, or, *equally*, one as well as another; whether
they be Jews or Gentiles, bond or free, princes or
peasants; all are alike subject to his jurisdiction.
He considereth all their works—Both outward and
inward, all the workings of their minds and actions,
and all their endeavours and actions. How great
then "must be the advantage of living in the favour,
and under the protection, of this great Being, who,
from the watch-tower of his eternal throne, behold-
eth, directeth, and controlleth, at pleasure, not only
the actions and the words, but the very thoughts and
imaginings of all the inhabitants of the earth!"—
Horne.

Verses 16, 17. *No king is saved by the multitude
of a host*—But only by God's providence, who dis-
poseth of victory and success as he pleaseth, and that
frequently to the weakest side. He instances in
kings and mighty men, as the most uncontrollable
persons in the world, and most confident of them-

shall he deliver *any* by his great strength. A. M. 2962.
B. C. 1042.

18 ^u Behold, the eye of the LORD is ^v upon
them that fear him, upon them that hope in
his mercy;

19 To deliver their souls from death, and ^w
to keep them alive in famine.

20 ^x Our soul waiteth for the LORD: ^y he is
our help and our shield.

21 For our ^z heart shall rejoice in him, because
we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, ac-
cording as we hope in thee.

^u Job xxxvi. 7; Psa. xxxiv. 15; 1 Pet. iii. 12.—^v Psa. cxlvii.
11.—^w Job v. 20; Psa. xxxvii. 19.—^x Psa. lxvii. 1, 5; cxix. 6.
^y Psalm cxv. 9, 10, 11.—^z Psalm xliii. 5; Zech. x. 7; John
xvi. 22.

selves. By which he strongly proves his general
proposition of God's powerful providence over all
men. *A horse is a vain thing for safety*—Though
he be strong, Job xxxix. 19, &c.; and fit for battle,
Prov. xxi. 31; or, for flight, if need requires. This
is put for all warlike provisions, of which horses
were, and are, a very considerable part. The word
שֶׂקֶל, *sheker*, here translated *a vain thing*, properly
means *a lie*, signifying that it promises the help and
safety which it cannot give. *Neither shall he deliver
any by his great strength*—The expressions being
the same, the meaning is also the same in this and the
preceding verse. After having particularized the
stout man, and the *horse*, that is to say, the infantry
and the cavalry, the strength and the swiftness of an
army; and said, that neither of them could save a
king; he repeats again, what he had said before in
general, implying that no number of forces could do
it. He then points out, in the next verses, where is
the true defence and the only sure dependance of
man.

Verses 18, 19. *Behold the eye of the Lord, &c.*—
Whosoever therefore would have safety must expect
it only from the watchful eye and almighty hand of
God. *Is upon them that fear him*—These are the
chief objects of his care and favour. *Upon them
that hope in his mercy*—That place their hope, and
trust, and happiness, not in any creature, but only in
God and in his mercy and blessings. *To deliver
their soul from death*—That is, their life, when he
sees it to be expedient for them: for sometimes it is
better for them to die than to live, as both good and
bad men have declared; and when it is so, it is known
to God, but not to us. And therefore the constant
accomplishment of this and the like promises, in a
literal sense, is not to be expected nor simply de-
sired, except with submission to God's wise and gra-
cious will.

Verses 20-22. *He is our help*—The help of his
true Israel, to whom he hath made many promises
and glorious discoveries of his goodness. *For our
heart shall rejoice in him*—Or, *therefore it shall re-
joice*, for this seems to have been an inference,
either from the foregoing or following sentence.

PSALM XXXIV.

Dr. Delaney has given it as his opinion that David wrote this Psalm for the instruction of those men who resorted to him at Adullam, after his departure from Gath. It contains, says he, the noblest encouragements to piety and virtue, from an assurance that all such as are so devoted are the immediate care of Almighty God; as all those of a contrary character are his abhorrence, and the sure marks of his vengeance. And, surely, this Psalm, considered in this light, is one of the noblest, the best turned, and best judged, and best adapted compositions that ever was penned. He begins by encouraging them to piety, and gratitude to God from his own example, 1-7. He then exhorts others to make trial of the same mercies; to learn the goodness of God from their own experiences, 8, 9. He then assures them, that strength and magnanimity are no securities from want and distress; whereas trust and confidence in God are a never-failing source of every thing that is good, 10. After which he sums up all in a most pathetic and beautiful exhortation to piety, to virtue, and to confidence in God; in full assurance that, as he was the guardian and true protector of virtue in distress; so was he the unerring observer and steady avenger of wickedness, 11-22.

A Psalm of David when he changed his behaviour before ¹ Abimelech; who drove him away, and he departed.

A. M. 2962. B. C. 1042. **I** WILL ^a bless the LORD at all times: his praise shall continually be in my mouth.

² My soul shall make her ^b boast in the LORD: ^c the humble shall hear *thereof*, and be glad.

¹ Or, *Achish*, 1 Sam. xxi. 13.—^a Eph. v. 20; 1 Thess. v. 18; ² Thess. i. 3; ii. 13.—^b Jer. ix. 24; 1 Cor. i. 31; 2 Cor. x. 17. ^c Psa. cxix. 74; cxlii. 7.

NOTES ON PSALM XXXIV.

Title. *When he changed his behaviour, &c.*—A Psalm made upon that occasion, though not at that time, when he counterfeited madness. Wherein whether he sinned or not, is matter of dispute; but this is undoubted, that his deliverance deserved this solemn acknowledgment. *Abimelech*—Called *Achish*, 1 Sam. xxi. 10. But Abimelech seems to have been the common name of the kings of the Philistines, (Gen. xx. 2; xxvi. 1.) as Pharaoh was of the Egyptians.

Verses 1, 2. *I will bless the Lord at all times*—I will never forget to bless God for this miraculous deliverance. *My soul shall make her boast, &c.*—Shall glory in this, that I have so powerful and gracious a Lord and Master. *The humble shall hear*—Or the meek, that is, the righteous; and be glad—Both from their love to me, and the public good, which they know that I design and seek above all things; and for the comfort and benefit of my example to them, in similar straits and difficulties.

Verse 3. *O magnify the Lord with me*—Join your praises with mine, O ye humble ones. *And let us exalt his name together*—If not in one place, yet in affection and work: let our souls meet, and let our praises meet in the ears of the all-hearing God. Or the word יַחַדָּב, *jachdav*, may be rendered, *alike*; that is, with equal zeal and fervency; let none be willing to be outstripped by another. To *magnify*, or *exalt*, and the like expressions, “do not mean that we can add any thing to the glory of the name or nature of God; but that we should show forth, and publicly celebrate his majesty and greatness, when we experience the interpositions of his

³ O ^d magnify the LORD with me, A. M. 2962. B. C. 1042. and let us exalt his name together.

⁴ I ^e sought the LORD, and he heard me, and delivered me from all my fears.

⁵ ² They looked unto him, and were lightened: and their faces were not ashamed.

⁶ ^f This poor man cried, and the LORD heard him, and ^g saved him out of all his troubles.

^d Psa. lxxix. 30; Luke i. 46.—^e Matt. vii. 7; Luke xi. 9. ^f Or, *they flowed* unto him.—^g Psa. iii. 4.—^h Verses 17, 19; 2 Sam. xxii. 1.

providence in our deliverance from any threatening evil. We should then, with the psalmist, ascribe our safety, not to our own contrivance, subtlety, or power, but to the care of God, who watches over us.”

Verses 4-6. *I sought the Lord, and he heard me*—David now proceeds to give reasons why God should be praised and glorified; he himself and others had found by experience, that he was a God hearing and answering prayer. He first mentions his own case. God had heard and answered him, and *delivered him from all his fears*—Not only from the death he feared, but from the disquietude he was put into by the fear of it. “This,” says Chandler, “exactly answers to the history, which informs us, that when David heard what the servants of Achish said concerning him, *he laid up these words in his heart, and was greatly afraid*, 1 Sam. xxi. 13. Undoubtedly he thought himself in extreme danger, but instead of removing their suspicions, and his own fears, by offering to join with the Philistines against his country, he rather chose to counterfeit madness, and trust Providence with the success of it, than secure his safety by base and dishonourable compliances.” But it may be said, David was a great and eminent man; and we cannot expect to be favoured as he was: Have any others ever experienced the like benefit by prayer? Yes, many besides him. For, *They looked unto him*—Namely, the humble, or they that feared him; they sought and expected help from the Lord, and *were lightened*—Comforted and encouraged. The meaning of the passage, Chandler thinks, is, that the humble looked to God for the psalmist’s protection and received that light, that is, that comfort and joy, from him

A. M. 2962. 7^b The angel of the LORDⁱ encamp-
B. C. 1042. eth round about them that fear him,
and delivereth them.

8 O^k taste and see that the LORD is good :
1 blessed is the man that trusteth in him.

^b Dan. vi. 22 ; Heb. i. 14. — ⁱ Gen. xxxii. 1, 2 ; 2 Kings vi. 17 ;
Zech. ix. 8.

upon David's return to safety, which diffused itself through their whole hearts ; so that their faces were not ashamed, or, as יהפּרוּ, *jehparu*, signifies, " were not put to the blush for shame," by being disappointed as to their hope on his account. But we may, with the ancient interpreters, read these and the foregoing words imperatively, as an exhortation to others ; thus, *Look unto him*—That is, with an eye of faith and prayer, and be ye enlightened—Take comfort in the expectation of mercy from him. If it be said, " Perhaps these also were persons of great eminence, like David himself, and upon that account were highly favoured, or their numbers made them considerable ;" the psalmist replies, *This poor man cried, and the Lord heard him*—A single person, mean and inconsiderable, whom no man looked upon with any respect, or looked after with any concern ; yet he was as welcome to the throne of grace as David, or any of his worthies : the Lord heard him, took cognizance of his case, and of his prayers, and saved him out of all his troubles, for God will regard the prayer of the destitute, *Psa. cii. 17 ; Isa. lviii. 15.*

Verse 7. *The angel of the Lord, &c.*—This is another reason why men should praise and glorify God. The singular number is here put for the plural ; for the psalmist does not speak of one single angel, but of a guard of angels, as unanimous, however, in their service as if they were but one ; *Encampeth round about them that fear him*—As a life-guard about a prince ; and delivereth them—Guardeth them from dangers on every side, or rescueth them from them, and from trials and troubles when they are suffered to fall into them : to which work they are appointed by God, *Heb. i. 14.* God makes use of the attendance of good spirits, for the protection of his people from the malice and power of evil spirits, and more good offices the holy angels do us daily than we are aware of. Though in dignity and endowments of nature they are very superior to us ; though they retain their primitive rectitude, which we have lost ; though they have constant employment in the upper world to praise God, and are entitled to constant rest and bliss there ; yet, in obedience to their Maker, and in love to those that bear his image, they condescend to minister to the saints, and stand up for them against the powers of darkness. They not only visit them, but encamp round about them, acting for their good as really, though not as sensibly, as for Jacob's, *Gen. xxxii. 1,* and Elisha's, *2 Kings vi. 17.* All the glory be to the God of the angels !

Verse 8. *O taste and see that the Lord is good*—That is, kind, merciful, and gracious, namely, to all

9 O fear the LORD, ye his saints : for A. M. 2962.
there is no want to them that fear him. B. C. 1042.

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

^k 1 Pet. ii. 13. — ^l Psa. ii. 12. — ^m Psa. xxxi. 23. — ⁿ Job iv.
10, 11. — ^o Psa. lxxxiv. 11.

his people. The goodness of God, here spoken of, includes both the amiableness and benevolence of his nature, and the bounty and beneficence of his providence and grace ; and, in calling us to taste and see this, the psalmist means that we should seriously, thoroughly, and affectionately consider it, and make trial of it by our own experience ; which is opposed to those slight and vanishing thoughts that men usually have of the divine goodness. It is not sufficient that we find him to be a bountiful benefactor to us, but we must relish and take delight in his goodness manifested in and by his gifts, and in the contemplation of his infinite perfections and boundless love ; and must be so convinced and persuaded of his goodness, as thereby to be encouraged, in the worst of times, to trust in him, and cast our care upon him.

Verses 9, 10. *O fear the Lord, ye his saints*—Reverence, serve, and trust in him : for *fear* is commonly put for all the parts of God's worship and service. *For there is no want to them that fear him*—They shall so far have all good things, as to have no reason to complain of the want of any. As to the things of the other world, they shall have grace sufficient for the support of the spiritual life, and as to this life they shall have what is necessary for the support of it. *For godliness hath the promise of the life that now is, and they that seek the kingdom of God and his righteousness, shall have other things,* that are needful, *added to them,* *Matt. vi. 33 ; 1 Tim. iv. 8.* *The young lions do lack, &c.*—" All the ancient versions," says Dr. Dodd, " except the Chaldee, read, *great, powerful men,* instead of *young lions* : and Houbigant renders the place, *rich men are become poor and hungry ; but they who seek the Lord, &c.* This sense is undoubtedly good : but I see nothing to object against our own reading : for the meaning is, that if God takes care of the beasts of the field, much more will he take care of them who fear him, and much sooner suffer those to die for want of their prey, than these to perish through want of necessaries, or the failure of his protection." *Shall not want any good thing*—Any thing necessary and truly good for them, all circumstances considered ; of which God alone is a competent judge. And, therefore, although he doth usually take special care to supply the wants of good men, and hath often done it by extraordinary ways, when ordinary have failed ; yet he knows that wants and crosses are sometimes more necessary for, and will be more useful to them, than those things which they may think needful, and in such cases he manifests greater mercy to them in denying them supplies than in granting them.

A. M. 2962. 11 Come, ye children, hearken unto
B. C. 1042. me : ^p I will teach you the fear of the
LORD.

12 ^a What man *is he that desireth life, and loveth many days, that he may see good?*

13 Keep thy tongue from evil, and thy lips from ^r speaking guile.

14 ^a Depart from evil, and do good; ^t seek peace, and pursue it.

15 ^a The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their ^x cry.

^p Psalm xxxii. 8.—^a 1 Peter iii. 10, 11.—^r 1 Peter ii. 22.
^a Psa. xxxvii. 27; Isa. i. 16, 17.—^t Rom. xii. 18; Heb. xii. 14.
^x Job xxxvi. 7; Psa. xxxiii. 18; 1 Pet. iii. 12.—^x Verses 6, 17.
^y Lev. xvii. 10; Jer. xlv. 11; Amos ix. 4.—^z Prov. x. 7.

Verse 11. *Come, ye children, &c.*—Come hither, then, all ye, who, by considering the advantages described above, which attend true religion, are become desirous of obtaining it, and, therefore, are willing to be instructed; *hearken unto me*—In simplicity and humility of mind, seriously resolved to comply with the divine will as far as it is made known to you; *and I will teach you the fear of the Lord*—The true and acceptable way of worshipping and serving him, so that you may please and glorify him here, and be admitted into his kingdom hereafter.

Verse 12. *What man is he that desireth life*—A long and happy life, begun in this world and continued for ever in the next: namely, who is he that seriously and in good earnest desires it, so as to be willing to use any endeavours which shall be prescribed to him? for otherwise the question would be needless, there being no man but desires it, at least, coldly and faintly. *And loveth many days*—Hebrew, *loveth days to see*, that is, in which he may see, or enjoy, *good*, namely, prosperity and happiness.

Verses 13, 14. *Keep thy tongue from evil*—From all manner of evil speaking, from all injurious, false, and deceitful speeches; *and thy lips from speaking guile*—Or, guileful words, contrary to truth and sincerity, and the real thoughts and intentions of thy heart, and used with a purpose of deceiving others by them. *Depart from evil*—From all sin, and especially from all wicked, and injurious acts and practices against thy neighbour. *And do good*—Be ready to perform all good and friendly offices to all men, as thou hast opportunity. *Seek peace*—Study, by all possible means, to live peaceably and quietly with all men, avoiding grudges, debates, dissensions, strifes, and enmities; *and pursue it*—Do not only embrace it gladly, when it is offered, but follow hard after it, when it seems to flee away from thee, and use all possible endeavours by fair and kind words, by condescensions, and by the mediation or assistance of others to recover it, and to compose all differences, which may arise between thee and others.

16 ^y The face of the LORD *is* against them that do evil, ^z to cut off the remembrance of them from the earth.

17 *The righteous cry*, and ^a the LORD heareth, and delivereth them out of all their troubles.

18 ^b The LORD *is nigh* ^c unto ³ them that are of a broken heart; and saveth ⁴ such as be of a contrite spirit.

19 ^d Many *are* the afflictions of the righteous: ^e but the LORD delivereth him out of them all.

20 He keepeth all his bones: ^f not one of them is broken.

^a Verses 6, 15, 19; Psalm cxlv. 19, 20.—^b Psalm cxlv. 18.
^c Psa. li. 17; Isa. lvii. 15; lxi. 1; lxvi. 2.—³ Heb. *to the broken of heart*.—⁴ Heb. *contrite of spirit*.—^d Prov. xxiv. 16; 2 Tim. iii. 11, 12.—^e Verses 6, 17.—^f John xix. 36.

Verses 15, 16. *The eyes of the Lord are upon the righteous*—This is added to show that the practice of these duties (verses 13, 14) is the true and best, and, indeed, the only way to see that good proposed and promised; both because such righteous persons, howsoever they may meet with affronts and injuries from men, are under the special care of God, signified in this verse, and those who do the evils there forbidden shall find, to their cost, that God is their enemy, verse 16. *The face of the Lord*—That is, his anger, often called his face, because anger discovers itself in a person's face; *is against them that do evil*—That commit known sin in any instances, especially in those above mentioned. *To cut off the remembrance of them, &c.*—Utterly to root them out and destroy them, and so to deprive both them and their children of that worldly happiness, which is the only thing that they desire, and seek by their wicked courses.

Verse 18. *The Lord is nigh unto them that are of a broken heart*—Ready to hear and succour them; though, by the course of his providence toward them, he may sometimes seem to themselves and others to stand afar off. "God is near to all men; for in him they live: but he is near to the broken in heart, in a peculiar sense, as he is ever ready and able to help them; as men are much more capable of assisting those they value, when present with them than when absent from them; from which this form of speech, as applied to God, is taken."—Chandler. *And saveth such as be of a contrite spirit*—Those whose spirits are truly humbled under the hand of God, and the sense of their sins, whose hearts are subdued, and made obedient to God's will, and submissive to his providence.

Verses 19, 20. *Many are the afflictions of the righteous*—In the world they may have tribulation, and their afflictions and troubles may be many, (for they must not promise themselves such prosperity as will exempt them from the trial of their faith and patience;) *but the Lord delivereth him out of them all*—That is, in due time, when it will be best for them to be so delivered. And in this they ought to think themselves happy, that God will both support

A. M. 2962. B. C. 1012. 21 Evil shall slay the wicked: and they that hate the righteous⁵ shall be desolate.

¶ Psa. xciv. 23.—^a Or, shall be guilty.—^b 2 Samuel iv.

them under their trials, and will also put an end to them when he hath sufficiently proved them thereby. *He keepeth all his bones*—Not only his soul, but his body, and all the parts and members thereof; *not one of them is broken*—God will not suffer any real mischief to befall him; though he may be often afflicted, yet he shall not be destroyed. But these words, though they may be understood of righteous men in general, of whom they are true in a metaphorical sense; yet have a further meaning in them, being designed by the Spirit of God to signify a great mystery, namely, that none of Christ's bones should be broken when he was put to death, contrary to the usual custom of treating those who were crucified, whose legs were wont to be broken, in order to put them sooner out of their pain. See John xix. 32, 36. Dr. Kennicott's translation of this and the preceding verse renders the application of them to Christ perfectly natural and easy, and is well worth the reader's attention. It is thus, *Many are the afflictions of the Just One; but from them all Jehovah delivereth him: Jehovah keepeth all his bones; not one of them shall be broken.* This translation the Hebrew will well bear.

Verse 21. *Evil shall slay the wicked*—Either, 1st, The evil of sin: his own wickedness, though designed against others, shall destroy himself. Or, 2d, The evil of misery. While the afflictions of good men shall have a happy issue, theirs shall end in their total and final destruction. *They that hate the righteous shall be desolate*—That persecute them and plot their ruin, which is an evidence they hate them, whatsoever they may pretend to the contrary. Dr. Kennicott translates this latter clause, *The haters of*

22 The LORD^a redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

A. M. 2962. B. C. 1012.

9; 1 Kings i. 29; Psa. lxxi. 23; ciii. 4; Lam. iii. 58.

the Just One, Jehovah shall make desolate; a prediction awfully fulfilled in the punishment of the persecutors of the Messiah, one of whose proper titles this was, Acts iii. 14.

Verse 22. *The Lord redeemeth the soul of his servants*—That is, their lives, or their persons, from the malicious designs of all their enemies, from the power of the grave, and from the sting of every affliction. He keeps them from sinning in their troubles, which is the only thing that could do them a real injury, and keeps them from despair, and from being put out of possession of their own souls. *None that trust in him shall be desolate*—Or, comfortless; for they shall not be cut off from communion with God. And no man is desolate, but he whom God has forsaken, nor is any man undone till he is in hell. Instead of, *shall be desolate*, in this and the preceding verse, the margin reads, *shall be guilty*; as the word יִשְׁמֶנּוּ, *jeshemu*, here used, is frequently and properly rendered. Indeed, it includes in it both the idea of guilt and the punishment incurred thereby. Now, they that in the way of true repentance, living faith, and new obedience, trust in the Lord, are both rescued from guilt and the punishment to which it had exposed them. It may not be improper to observe here that, as this is another of the alphabetical Psalms, every verse beginning with a distinct letter of the Hebrew alphabet, except the fifth, which includes two letters; so this verse is a kind of detached sentence, added, as in Psa. xxv., beyond the alphabet, perhaps in order that the Psalm might end with a promise rather than a threatening. For a similar reason the Jews repeat a verse at the end of some books of the Old Testament.

PSALM XXXV.

The matter of this Psalm, Bishop Patrick thinks, "sufficiently informs us, that it was penned by David when he was fiercely persecuted by Saul; whose forces, which were unjustly raised against him, he beseeches the Lord to dissipate; and especially to stop the mouths of his false accusers, (such as Doeg and the Ziphites,) of whom he most heavily complains." Dr. Horne, and many other commentators, think that David, in this Psalm, personates the Messiah in his state of humiliation and sufferings; and, of consequence, that the enemies here referred to, are those of Christ and his church, and especially the rulers of the darkness of this world, whose destruction is prophetically foretold. (1.) David prays that Jehovah would interpose in his behalf, and deliver him from his persecutors, 1-3. (2.) Foretels their confusion and his own triumph, 4-10. (3.) Describes their malice against him, and his love toward them, 11-16. (4.) Repeats his supplications for deliverance, and enlarges on the cruel insults he met with, 17-25. (5.) Again predicts their confusion, and the joy and exultation of the righteous, with his own thanksgiving, 26-28.

A Psalm of David.

A. M. 2962.
B. C. 1042.

PLEAD ^a *my cause*, O LORD, with them that strive with me: ^b fight against them that fight against me.

2 ^c Take hold of shield and buckler, and stand up for my help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 ^d Let them be confounded and put to shame that seek after my soul: let them be ^e turned back and brought to confusion that devise my hurt.

5 ^f Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be ^g dark ^h and slippery: and let the angel of the LORD persecute them.

^a Psa. xliiii. 1; cxix. 154; Lam. iii. 58.—^b Exod. xiv. 25. ^c Isa. xliii. 13.—^d Verse 20; Psa. xl. 14, 15; lxx. 2, 3.—^e Psa. cxxxix. 5.—^f Job xxi. 18; Psa. i. 4; lxxxiii. 13; Isa. xxix. 5; Hos. xiii. 3.—^g Heb. *darkness and slipperiness*.—^h Psa. lxxxiii. 18; Jer. xxiii. 12.—ⁱ Psa. ix. 15.—^j 1 Thess. v. 3.

NOTES ON PSALM XXXV.

Verses 1-3. *Plead my cause, O Lord, &c.*—Take my part, and maintain my cause against those that contend with me, and have raised war against me; for I am not able to defend myself, and have none else to appear for me. *Take hold of shield and buckler*—Wherewith to cover and defend me; that is. Be thou my protector, and preserve me under the shield of thy almighty providence. *And stand up for my help*—Oppose thyself to them, and keep off all their assaults. *Draw out also the spear*—Thy offensive as well as defensive weapons. Strike them through, as well as defend me. He alludes to the practice of soldiers in battle. *Stop the way, &c.*—In which they are advancing directly and furiously against me. Let them run upon the spear and the sword, if they continue to pursue me. *Say unto my soul*—That is, unto me, either, 1st, By thy Spirit assuring me of it; or, 2d, By thy providence effecting it. Confirm my soul in this belief, that thou wilt at last deliver me from this persecution.

Verse 4. *Let them be confounded*—That is, frustrated and disappointed in their wicked designs and hopes against me. Or, *they shall be disappointed*: for this and the following verses, to verse 9, may be considered as a prediction of the ruin and destruction which were about to come on the enemies of David, and on those of the Messiah and his church. Accordingly, Dr. Waterland renders them all in the future, whereas our translation by putting them in the optative mood, has given them too much the appearance of imprecations, dictated by an implacable and revengeful spirit: *Let them be turned back, or, they shall be turned back*, that is, *stopped, or hindered* in their wicked designs, or discomfited and put to flight.

Verse 5. *Let them be*—Or, *They shall be; as chaff*

2

7 For without cause have they ^h hid ^{A. M. 2962.} for me their net *in* a pit, *which with-* ^{B. C. 1042.} out cause they have digged for my soul.

8 Let ⁱ destruction come upon him ² at un-
awares; and ^k let his net that he hath hid
catch himself: into that very destruction let
him fall.

9 And my soul shall be joyful in the LORD:
^l it shall rejoice in his salvation.

10 ^m All my bones shall say, LORD, ⁿ who is
like unto thee, which deliverest the poor from
him that is too strong for him, yea, the poor and
the needy from him that spoileth him?

11 ^o False ^p witnesses did rise up; ^q they laid
to my charge *things* that I knew not.

12 ^r They rewarded me evil for good *to* the
^s spoiling of my soul.

^h Heb. *which he knoweth not of*.—^k Psa. vii. 15, 16; lvii. 6; cxli. 9, 10; Proverbs v. 22.—^l Psa. xliii. 5.—^m Psa. li. 8. ⁿ Exod. xv. 11; Psa. lxxii. 19.—^o Heb. *Witnesses of wrong*. ^p Psa. xxvii. 12.—^q Heb. *they asked me*.—^r Psa. xxxviii. 20; cix. 3, 4, 5; Jer. xviii. 20; John x. 32.—^s Hebrew, *depriving*.

before the wind—That is, dispersed and chased from place to place, finding rest and safety nowhere. *And let the angel of the Lord*—Whom God employs to defend his people, and to destroy his enemies; *chase them*—Drive them forward to their destruction, as chaff is driven by a fierce wind.

Verses 6, 7. *Let their way*—By which they flee, being chased, as was now said; *be dark and slippery*—So as that they can neither discern the right path, nor be able to stand in it, and much less to escape, especially from so swift a pursuer as an angel. *For without cause*—Out of mere malice, without any injury or provocation on my part; *have they hid, &c.*—The sundry expressions used in this clause, aggravate their sin, and signify that their persecution of him was not the effect of a sudden passion, but of a deep and habitual hatred and malice, carried on in a constant and continued course, with deliberation, craft, and deceit, and that against David's soul, or life; for nothing less would satisfy them.

Verses 8-10. *Let destruction come upon him*—Upon each of thine and mine implacable enemies, of whom he had hitherto spoken. Or, rather, by this change of the plural number into the singular, he points at Saul, his chief and most implacable enemy. *And my soul shall be joyful in the Lord*—In and for his glory and service, which, by these means, will be advanced, and for his favour to me. *All my bones shall say*—My whole body, with all its members, as well as all the faculties of my soul, shall be affected with a deep sense of thy goodness toward me, and thereby shall set forth thy praise. The expressions are figurative, as where the bones are said to be *vexed*, and to *rejoice*, Psa. vi. 2, and li. 8, and *the loins* to *bless*, Job xxxi. 20.

Verses 11, 12. *They laid to my charge things I*

755

A. M. 2962. B. C. 1042. 13 But as for me, ⁴ when they were sick, my clothing *was* sackcloth: I ⁶ humbled my soul with fasting; ⁷ and my prayer returned into mine own bosom.

14 I ⁷ behaved myself ⁸ as though *he had been* my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine ⁹ adversity they rejoiced, and gathered themselves together: *yea*, ¹⁰ the ab-

⁴ Job xxx. 25; Psa. lxxix. 10, 11.—⁶ Or, *afflicted*.—⁷ Matt. x. 13; Luke x. 6.—⁸ Hebrew, *walked*.—⁹ Hebrew, *as a friend, as a brother to me*.—¹⁰ Heb. *halting*, Psalm xxxviii. 17.

knew not—They accused me to Saul of treacherous designs against his crown and life, and of other crimes of which I was wholly innocent and ignorant. *They rewarded me evil for good*—For the good offices which I performed to divers of them when I had favour and power in Saul's court and camp. *To the spoiling of my soul*—That is, to the stripping of my person of all my comforts and hopes, and of my life itself. This interpretation of the passage, the reader will observe, is given according to the present translation. But the Hebrew verbs, יָשַׁלְמוּ, יָשַׁלְמוּ, יָשַׁלְמוּ, *jeshallemu, jishalu, jekumu*, are all in the future tense, and the clauses are more properly rendered, *False witnesses will rise up, &c.; They will lay to my charge, &c.; They will reward me, &c.*, which seems to intimate that the prophet was speaking of what was then future, and in the person of him against whom *false witnesses did arise*, to whose charge they laid things he *knew not*, and whom they rewarded evil for good; "who, because our souls were sick, clothed himself with the sackcloth of our flesh; mourning at the very thought that his prayers, in any measure, should return into his own bosom." See Fenwick.

Verse 13. *When they were sick*—Or in any other great misery; *my clothing was sackcloth*—Which was the habit of mourners. *I humbled*—Hebrew, *I afflicted, my soul with fasting*—And with compassion and fervent prayers for them; *and, or but, my prayer returned into mine own bosom*—My fastings and prayers did them no good, neither abated their malice, nor prevailed with God for them, so far as I desired; but returned to me without success, like a gift sent to an uncivil person, who disdainfully rejects it, and returns it to the giver. But this clause may be rendered, *And my prayer in my bosom returned*; that is, I daily and frequently repeated my prayers for them, and that not only in public, when I joined with others, but also in secret, between God and my own soul; and that with a sincere and hearty affection. For what is done secretly, and affectionately, is said to be done in the bosom. Others render it, *My prayer rested, or, settled in my bosom*—That is, "I never was without a prayer for them in my breast." So Mudge.

Verse 14. *I behaved myself*—Hebrew, הִתְהַלַּכְתִּי, *hithhalacti, I caused myself to walk*, namely, to visit and comfort him; or, I conducted myself toward him, *as though he had been my friend, &c.*—As if I had

jects gathered themselves together ^{A. M. 2962. B. C. 1042.} against me, and I knew it not; they did ¹ tear me, and ceased not:

16 With hypocritical mockers in feasts, ² they gnashed upon me with their teeth.

17 LORD, how long wilt thou ³ look on? rescue my soul from their destructions, ⁴ my ⁵ darling from the lions.

18 ⁶ I will give thee thanks in the great con-

¹ Job xxx. 1, 8, 12.—² Job xvi. 9.—³ Job xvi. 9; Psa. xxxvii. 12; Lamentations ii. 16.—⁴ Hab. i. 13.—⁵ Heb. *my only one*.—⁶ Psalm xxii. 20.—⁷ Psalm xxii. 25, 31; xl. 9, 10; cxl. 1.

been in danger of losing a friend or brother. *I bowed down heavily*—Went hanging down my head as mourners used to do, Isa. lviii. 5; *as one that mourneth for his mother*—I could not have looked more dejected if I had bewailed the death of the dearest mother.

Verses 15, 16. *But in mine adversity*—Hebrew, בְּצַלְמִי, *betzalni, in my halting*, that is, when I was in great danger of falling into mischief. When I had any sickness or ill success in my affairs, and was almost lost, for such are often said to *halt*, in the Scripture; *they rejoiced and gathered themselves together*—These very men (such was their inhumanity!) could not dissemble the joy they conceived when the news was brought of any evil that befell me, but ran to tell one another, and assembled themselves together that they might publicly testify how glad they were to hear it. *Yea, the very abjects*—Hebrew, נְעֻמִים, *nechim, loripedes, the bow-legged, or, lame*. It means, properly, *percussi aut laesi pedibus*, persons wounded or hurt in their feet. The sense is, *vile persons*, the very scum of the people, persons so mean that I did not so much as know there were such men in the world, met together to revile me; nay, the *cripples*, who could not walk without trouble and pain, were as forward as any others to go to these meetings on this occasion. *They did tear me*—That is, my good name, with scoffs, and calumnies, and reproaches, and curses; *and ceased not*—Hebrew, וְלֹא דָמַם, *velo damu, were not silent*, that is, they acted thus unweariedly and continually; *with hypocritical, or profane, mockers*—Whose common practice it was to scoff at, and deride, others; *in feasts*—Hebrew, לִבְנֵי כִינּוּ, *sanniones placentæ, vel cibi, buffoons, or jesters, for a cake, or morsel of bread*; namely, parasites, *qui gulæ causa aliis adulantur*, says Buxtorf, *who flatter others for the sake of their belly*. They made themselves buffoons and jesters, and accustomed themselves to mock and deride David, that they might gain admittance to the tables of great men, where they might fill their bellies, which was all that they sought, or got by such conduct. *They gnashed upon me with their teeth*—They used all expressions of rage and hatred against me, which they did to curry favour with my great and powerful adversaries. The indignities and outrage which the Lord Jesus endured from the Jews seem to be plainly foretold in these two verses. See Mark xiv. 65.

Verses 17, 18. *Lord, how long wilt thou look on*

A. M. 2962. gregation : I will praise thee among
B. C. 1042. ¹¹ much people.

19 ^a Let not them that are mine enemies
¹² wrongfully rejoice over me : *neither* ^b let them
wink with the eye ^c 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 ^d opened their mouth wide
against me, *and* said, ^e Aha, aha ! our eye hath
seen it.

22 *This* thou hast ^f seen, O LORD : ^g keep
not silence : O LORD, be not ^h far from me.

23 ⁱ Stir up thyself, and awake to my judg-
ment, *even* unto my cause, my God and my
Lord.

¹¹ Hebrew, *strong*.—^a Psalm xlii. 4 ; xxv. 2 ; xxxviii. 16.
¹² Hebrew, *falsely*, Psalm xxxviii. 19.—^b Job xv. 12 ; Prov. vi.
13 ; x. 10.—^c Psa. lix. 4 ; cix. 3 ; cxix. 161 ; Lam. iii. 52 ;
John xv. 25.—^d Psa. xxii. 13.—^e Psa. xl. 15 ; liv. 7 ; lxx. 3.
^f Exod. iii. 7 ; Acts vii. 34.—^g Psa. xxviii. 1.—^h Psa. x. 1 ;
xxii. 11, 19 ; xxxviii. 21 ; lxxi. 12.—ⁱ Psa. xlv. 23 ; lxxx. 2.

—Like an idle spectator, without affording me any
pity or help ? *Rescue my soul from their destruc-
tions*—Be pleased, at length, to vindicate my inno-
cence from those who have already despoiled me of
my peace and good name ; *my darling from the lions*
—Namely, my soul or life, as it is in the former
clause. Hebrew, *my only one*, for I am left alone, and
forsaken by my friends, and have none to trust in
but thee : (see on Psa. xxii. 21 ;) and now they seek,
like so many rapacious lions, to devour me. *I will
give thee thanks in the congregation*—When I shall
be restored to the liberty of the public assemblies
and solemn feasts.

Verses 19-21. *Neither let them wink with the eye*
—That is, mock me, or insult over me, as this phrase
signifies. *For they speak not peace*—They are ene-
mies to all peaceable counsels ; they breathe out no-
thing but threatenings and war. *They devise
deceitful matters*—They use, not only open violence,
but deceit and subtle artifices ; *against them that are
quiet in the land*—Against me and my followers,
who desire nothing more than to live quietly and
peaceably under Saul's government. *They opened
their mouth wide*—To pour forth whole floods of
scoffs, slanders, and contumelies. Or, to devour me.
It is a metaphor taken from wild beasts, when they
come within reach of their prey. *And said, Aha,
Aha!*—An expression of joy and triumph. *Our eye
hath seen it*—Namely, what we have long desired
and hoped for. Or, as Bishop Patrick paraphrases it,
“ So, so, we have found him out ; his treasonable
practices are discovered ; we ourselves are eye-wit-
nesses of it.”

24 ^k Judge me, O LORD my God, A. M. 2962.
^l according to thy righteousness ; and B. C. 1042.

^m let them not rejoice over me.

25 ⁿ Let them not say in their hearts, ¹³ Ah,
so would we have it : let them not say, ^o We
have swallowed him up.

26 ^p Let them be ashamed and brought to
confusion together that rejoice at my hurt : let
them be ^q clothed with shame and dishonour
that ^r magnify *themselves* against me.

27 ^s Let them shout for joy, and be glad, that
favour ¹⁴ my righteous cause : yea, let them
^t say continually, Let the LORD be magnified,
^u which hath pleasure in the prosperity of his
servant.

28 ^x And my tongue shall speak of thy right-
eousness *and* of thy praise all the day long.

^k Psalm xxvi. 1.—^l 2 Thess. i. 6.—^m Verse 19.—ⁿ Psalm
xxvii. 12 ; lxx. 3 ; cxi. 8.—¹³ Heb. *Ah, ha, our soul*.—^o Lam.
ii. 16.—^p Verse 4 ; Psa. xl. 14.—^q Psa. cix. 29 ; cxxxii. 18.
^r Psalm xxxviii. 16.—^s Rom. xii. 15 ; 1 Cor. xii. 26.—¹⁴ Heb.
my righteousness, Prov. viii. 18.—^t Psalm lxx. 4.—^u Psalm
cxlix. 4.—^x Psalm l. 15 ; li. 14 ; lxxi. 24.

Verses 22-24. *Thou hast seen, O Lord*—As they
say they have seen, so my comfort is, that thou also
hast seen, and dost observe all their plots and threats,
and all my distresses and calamities, which I suffer
for thy sake. *Keep not silence*—Or, *Be not deaf*,
namely, to my prayers. *Be not far from me*—Do
not withdraw thy favour and help from me. *Awake
unto my cause*—At last undertake to plead my cause
against my adversaries. *According to thy righteous-
ness*—Whereby thou usest to defend the innocent
and punish their oppressors.

Verses 25-27. *Let them not say, Ah ! so would we
have it*—Hebrew, *Aha, our soul*, an expression of
mirth, as before, verse 21, or, *Aha*, we have *our
wish*, or *desire*. *We have swallowed him up*—Da-
vid is now as low as we could wish him. *Let them
be brought to confusion together*—As they gathered
themselves together to deride and reproach me, so
do thou gather them together to confound them ; or,
as חריו, *jachdav*, may be rendered, *in like manner*,
that is, one as well as another. Let the proud and
great ones of them be disappointed and ashamed, as
well as the meanest among them. *That magnify
themselves against me*—That extol themselves, and
their power, and look upon me with scorn and con-
tempt. *Let them be glad that favour my righteous
cause*—That wish well to it, although they want
either strength or courage to plead it. *Let them say,
Let the Lord be magnified*—That is, exalted and
praised for his righteousness, truth, and goodness,
manifested in my deliverance. The great design of
my enemies is *to magnify themselves*, verse 26, but
my chief desire is that God should be magnified.

PSALM XXXVI.

This Psalm, as the preceding, and many others, seems to have been composed by David during the persecution he suffered from Saul, and probably at, or near, the beginning of it, while Saul outwardly professed kindness to him, but yet gave evident proofs that he desired, and was secretly plotting his ruin. This malice and treachery David here describes, (without naming Saul, toward whom he conducted himself with due reverence,) and opposes thereunto the fidelity and goodness of God, who governs the whole world, and takes care of all his creatures, of beasts as well as men. Whence he inferred, that he would not desert or neglect him, or any that depended on him, and were his faithful servants, as he in an especial manner professed himself to be, and prayed that he might continue. The Psalm has three parts: (1.) He describes the false and treacherous contrivances of the wicked, 1-4. (2.) Extols the mercy, faithfulness, and loving-kindness of the Lord, 5-9. (3.) Prays for a continuation thereof to himself and the church, and foretells the downfall of the wicked, 10-12.

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

A. M. 2962. B. C. 1042. **T**HE transgression of the wicked saith within my heart, that

^a there is no fear of God before his eyes.

² For ^b he flattereth himself in his own eyes, ¹ until his iniquity be found to be hateful.

³ The words of his mouth are iniquity and ^c deceit: ^d he hath left off to be wise, and to do good.

⁴ He deviseth ² mischief upon his bed; he

^a Romans iii. 18.—^b Deut. xxix. 19; Psalm x. 3; xlix. 18. ^c Heb. to find his iniquity to hate.—^d Psalm xii. 2.—^e Jer. iv. 22.—^f Prov. iv. 16; Mic. ii. 1.—^g Or, vanity.—^h Isa. lxxv. 2. ⁱ Psalm lvii. 10; cviii. 4.

NOTES ON PSALM XXXVI.

Verses 1, 2. *The transgression of the wicked saith, &c.*—When I consider the great and manifold transgressions of ungodly men, I conclude, within myself, that they have cast off all fear and serious belief of the Divine Majesty. *For he flattereth himself in his own eyes*—He deceiveth himself with vain and false persuasions, that God does not notice or mind his sins, or that he will not punish them. *Until his iniquity be found to be hateful*—That is, until God, by some dreadful judgment, undeceive him, and find, or make him and others to find by experience, that his iniquity is abominable and hateful, and therefore cannot, and does not, escape a severe punishment. “The last day,” says Dr. Horne, “will show strange instances of this folly.”

Verses 3, 4. *The words of his mouth are iniquity and deceit*—Are wicked and deceitful. *He hath left off to be wise and to do good*—Once he had some degrees of wisdom, and did things that were apparently good, and seemed to be under the government of religion: but now he is an open apostate from that which he once professed. *He deviseth mischief upon his bed*—Freely from his own inclination, when none are present to provoke him to it. *He setteth himself in a way that is not good*—He doth not repent of his wicked devices, but resolutely proceeds to execute them, and persists therein. *He abhorreth not evil*—Though he sometimes professes to feel remorse for his conduct, and desists for a time from his evil practices, yet he does not truly repent of, nor abhor them, and therefore is ready to return to them when any occasion offers itself.

Verses 5, 6. *Thy mercy, O Lord, is in the heavens*—Where it reigns in perfection and to eternity;

setteth himself ^f in a way that is not good; he abhorreth not evil. A. M. 2962. B. C. 1042.

⁵ Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

⁶ Thy righteousness is like ³ the great mountains; ^b thy judgments are a great deep: O LORD, ¹ thou preservest man and beast.

⁷ ^k How ⁴ excellent is thy loving-kindness, O God! therefore the children of men ¹ put their trust under the shadow of thy wings.

³ Heb. the mountains of God.—^b Job xi. 8; Psa. lxxvii. 19; Rom. xi. 33.—¹ Job vii. 20; Psa. cxlv. 9; 1 Timothy iv. 10. ^k Psa. xxxi. 19.—⁴ Heb. precious.—¹ Ruth ii. 12; Psa. xvii. 8; xci. 4.

and from whence it is extended to the sinful and miserable children of men, who peculiarly need it. *And thy faithfulness*—The truth, both of thy threatenings against thine enemies, and of thy promises made to good men; *reacheth unto the clouds*—Is far above our reach, greater and higher than we can apprehend it. As if he had said, Mine enemies are cruel and perfidious, but thou art infinite in mercy and faithfulness, and in righteousness and loving-kindness, as it here follows: and, therefore, though I despair of them, yet I trust in thee, as other men do for these reasons. *Thy righteousness*—In all thy counsels and ways in the government of the world; *is like the great mountains*—Steadfast and immovable: eminent and conspicuous to all men. *Thy judgments*—The executions of thy counsels, or the administration of the affairs of the world, and of thy church; *are a great deep*—Unsearchable as the ocean. *O Lord, thou preservest man and beast*—The worst of men, yea, even the brute beasts have experience of thy care and kindness, and therefore I have no reason to doubt of it.

Verses 7, 8. *How excellent is thy loving-kindness*—Or *thy mercy*: for it is the same word which is so rendered, verse 5. The sense is, though all thine attributes be excellent and glorious, yet, above all, thy mercy is most excellent, or precious and amiable, as being most necessary and beneficial unto us, poor sinful miserable men. *Therefore the children of men put their trust, &c.*—Cheerfully commit themselves to thy care and kindness, notwithstanding their own sinfulness, and the rage and power of their adversaries; against all which thy mercy is a sufficient security. *They shall be abundantly satisfied*—That is, those children of men who trust in

A. M. 2962. 8 ^m They shall be ^s abundantly sa-
B. C. 1042. tisfied with the fatness of thy house ;
and thou shalt make them drink of ⁿ the river
^o of thy pleasures.

9 ^p For with thee is the fountain of life : ^q in
thy light shall we see light.

10 O ^r continue thy loving-kindness ^r unto

^m Psa. lxx. 4. — ^s Heb. *watered*. — ⁿ Job xx. 17; Rev. xxii. 1.
^o Psa. xvi. 11. — ^p Jer. ii. 13; John iv. 10, 14.

thee, as he now said, though they are straitened, oppressed, and persecuted; yet they shall not only be protected and supported for the present; but in due time shall have all their wants and desires fully satisfied. Hebrew, *יררן*, *jirrejun*, shall be watered, or made drunk, that is, shall be, as it were, overwhelmed with the abundance of its blessings. *With the fatness of thy house*—With those rich and delightful provisions which thou hast prepared for them in the place of thy worship on earth, thy tabernacle, where thou displayest thy glory, communicatest thy blessings, and acceptest the prayers and praises of thy people. The benefit of holy ordinances is the fatness of God's house here below, sweet to a sanctified soul, and strengthening to the spiritual and divine life; with this God's people are abundantly satisfied; they desire nothing more in this world than to live a life of communion with God; and to have the comfort of the promises. But the full, the complete satisfaction is reserved for the future state, and the house not made with hands, eternal in the heavens. Every vessel will be perfectly full there. *Thou shalt make them drink of the river of thy pleasures*—Pleasures that are truly divine; which not only come from thee, as the author of them, but which terminate in thee as the matter and centre of them; which, being purely spiritual, are of the same nature with those of the glorious inhabitants of the heavenly world, and bear some analogy even to the delights of the Eternal Mind. There is a river of these pleasures always full, always fresh, always flowing. There is enough for all, enough for each, enough for evermore, Psa. xli. 4. God has not only provided this river for his people, but he makes them to drink of it; works in them a gracious appetite for these spiritual enjoyments, and, by his Spirit, refreshes their souls with them. In heaven they shall for ever drink of them, and shall be satiated with a fulness of joy.

Verse 9. *With thee is the fountain of life*—From which those rivers of pleasure flow. Life is in God as in a fountain, and from him is derived to us. As the God of nature, he is the fountain of natural life; in him we live, and move, and have our being. As the God of grace, he is the fountain of spiritual life: all the strength and comfort of sanctified souls; all their gracious principles, powers, and performances, are from him. He is the spring and author of all their sensations of divine things, and of all their motions toward them; and he invites all that thirst, nay, and whosoever will, to come and partake of these waters of life freely. As the God of glory, he is the fountain of eternal life: the happiness of glorified

them that know thee; and thy righteousness to the ^r upright in heart. A. M. 2962. B. C. 1042.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

^q 1 Pet. ii. 9. — ^r Heb. *draw out at length*. — ^s Jer. xxii. 16.
^t Psa. vii. 10; xciv. 15; xcvii. 11. — ^u Psa. i. 5.

saints consists in the vision and fruition of him, and in the immediate communications of his love, without interruption, or fear, or cessation. This glorious, blessed, and endless life is alone worthy of the name of life: this present temporal life being only a passage to death, and a theatre of great and manifold calamities. *In thy light*—In the knowledge of thee in grace, and the vision of thee in glory; especially in the latter; in the light of thy countenance, or glorious presence, which then shall be fully manifested unto us, when we shall see thee clearly and face to face, and not through a glass and darkly, as we now see; shall we see light—*The light of life*, as it is called, John viii. 12; light in this clause being the same thing with life in the former: pure light without any mixture of darkness; knowledge without ignorance, holiness without sin, happiness without misery. The word light is elegantly repeated in another signification; in the former clause it is light discovering, in this, light discovered or enjoyed.

Verse 10. *O continue thy loving-kindness unto them that know thee*—That is, that know thee so as sincerely to love thee, for every one that loveth is born of God, and knoweth God: whereas he that loveth not, knoweth not God, for God is love, 1 John iv. 7. As thou hast begun, so continue the manifestation and exhibition of thy loving-kindness to such, both in this life and the next. Hebrew, *משך חסדך*, *meshok chasdecha*, extend, or draw forth thy loving-kindness, or mercy: let it not be like a fountain sealed, but let it be drawn forth for their comfort. *And thy righteousness to the upright in heart*—By giving them that protection and assistance, which thou art by nature inclined, and by thy promise engaged to give them.

Verse 11. *Let not the foot of pride*—That is, of my proud and insolent enemies; come against me—Or upon me, namely, so as to overthrow or remove me, as it is in the next clause; either, 1st, From my trust in, and obedience to thee: or, 2d, From my place and station; from the land of my nativity, and the place of thy worship. Or as *תנענעי*, *tendeeni*, may be rendered, shake me, or cast me down, that is, subdue and destroy me. Some translate the former clause; Let me not be trampled under the foot of pride. "There seems," says Dr. Dodd, "to be a particular beauty in this expression, by which David elegantly intimates the supercilious haughtiness and disdainful insolence of his enemy; who, if he had been in his power, would spurn him under his foot, and trample on him."

Verse 12. *There are the workers of iniquity*

fallen—There, where they came against me, and hoped to ruin me. He seems, as it were, to point at the place with his finger, as if their downfall were already effected, and he could tell all the circum-

stances of it. Upon the very spot where they practise their treachery, they receive their downfall, which is the proper force of the word *שם*, *sham*, as *אז*, *az*, denotes *the very instant of time*.

PSALM XXXVII.

The design of this Psalm, which was written by David in his old age, is to vindicate the providence of God, and satisfy the minds of men with respect to the seeming inequality of his dispensations, in afflicting good men, and giving prosperity to the bad; and to instruct God's people how to conduct themselves in their present condition, and to show them what supports and comforts they may have in it. He recommends faith and patience upon the double consideration of that sure reward which awaiteth the righteous, and that certain punishment which shall be inflicted on the wicked; which two events are set before us in a variety of expressions, and under many lively and affecting images. The Psalm being rather, as Dr. Horne observes, "a collection of divine aphorisms on the same subject, than a continued and connected discourse," does not admit of a general analysis of its contents. The reader may observe, however, two leading articles, (1.) David exhorts to patience and confidence in God, 1-8. (2.) He shows the different state of the righteous and the wicked, 9-40. It must be observed, the Psalm is alphabetical, but not in every verse, as in the two former Psalms we have noticed, namely, the xxvth and xxxivth, but only in every other verse; the plan in this Psalm being to give two verses, (which might have been one long verse, as Lam. i. ii.) or four hemistichs, to each of the Hebrew letters.

A Psalm of David.

A. M. 2062. B. C. 1042. **FRET** ^a not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down ^b like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and ¹ verily thou shalt be fed.

^a Verse 7; Psalm lxxiii. 3; Proverbs xxiii. 17; xxiv. 1, 19. ^b Psa. xc. 5, 6.—¹ Heb. in truth, or, stableness.—^c Isaiah lviii. 14.

NOTES ON PSALM XXXVII.

Verses 1, 2. *Fret not thyself*—Give not way to immoderate grief, or anger, or impatience; *because of evil-doers*—Because they prosper in their wicked enterprises, while thou art sorely afflicted. *Neither be thou envious, &c.*—Esteeming them happy, and secretly wishing that thou wert in their condition. *They shall wither as the green herb*—For their happiness, the matter of thy envy, is but short-lived.

Verse 3. *Trust in the Lord*—Depend upon God's promise for thy protection and support, for their infidelity is the root of their wickedness. *And do good*—Continue in the practice of that which is good and well-pleasing to God. *So shalt thou dwell in the land*—That is, upon this condition thou shalt dwell in safety and quietness in *Canaan*, as God had often promised. Hebrew, שכן ארץ, *dwell in the land*, as if it were a command to abide in *Canaan* when troubles came, and not to flee to the Philistines or other heathen for shelter, as he had foolishly done. But it is rather a promise, as appears by comparing this with verses 27, 29, such promises being often expressed by imperative verbs put for futures. *And verily thou shalt be fed*—Hebrew, יענה אמינה, *feed, or, thou shalt be fed*, (that is, every way provided for,) *in truth*, that is, truly or assuredly; or *with*, or

4 ^c Delight thyself also in the LORD; A. M. 2062. B. C. 1042. and he shall give thee the desires of thy heart.

5 ² Commit ^d thy way unto the LORD; trust also in him; and he shall bring it to pass.

6 ^e And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

^a Heb. Roll thy way upon the LORD.—^d Psa. lv. 22; Prov. xvi. 3; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7.—^e Job xi. 17; Mic. vii. 9.

by *faith*, as this word signifies; that is, by thy trusting in the Lord: thou shalt *live by faith*, as is said Habak. ii. 4.

Verse 4. *Delight thyself also in the Lord*—In his favour and service, and in the study of his word and promises; *and he shall give thee the desire of thy heart*—Thy just desires, or whatsoever is truly desirable and good for thee. This limitation is necessary to be understood, both from divers places of Scripture, and from the nature of the things; for it is unreasonable to imagine that God would engage himself to grant their sinful and inordinate desires, and it would also be a curse to them to have them granted.

Verses 5, 6. *Commit thy way unto the Lord*—All thy cares and business, thy desires and necessities. Commend them to God by fervent prayer, referring them to his good-will, and expecting a happy issue of all from him. *And he shall bring it to pass*—Hebrew, *he shall do, or work*, namely, for thee, or what is fit to be done; or what thou desirest, in the sense explained on verse 4. *He shall bring forth thy righteousness*—Namely, to the view of the world, from which it hath hitherto appeared to be hid, or eclipsed, by reproaches, and by grievous calamities, which most men are apt to mistake for tokens and

A. M. 2962. 7 'Rest³ in the LORD, * and wait
B. C. 1042. patiently for him : ^b fret not thyself
because of him who prospereth in his way, be-
cause of the man who bringeth wicked devices
to pass.

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

9 ^k For evil-doers shall be cut off : but those
that wait upon the LORD, they shall ^l inherit
the earth.

10 For ^m yet a little while, and the wicked
shall not be : yea, ⁿ thou shalt diligently con-
sider his place, and it *shall not be*.

^f Psa. lxii. 1.—^g Heb. *Be silent to the LORD*.—^h Isa. xxx.
15 ; Lam. iii. 26.—ⁱ Verses 1, 8 ; Jer. xii. 1.—^j Psa. lxxiii.
3 ; Eph. iv. 26.—^k Job xxvii. 13, 14.—^l Verses 11, 22, 29 ; Isa.

punishments of great wickedness ; *as the light*—It
shall be as visible to men as the light of the sun at
noon-day.

Verses 7, 8. *Rest in the Lord*—Hebrew, דָּוָם, *dom*,
Be silent unto, or for, or because of, the Lord : that
is, do not murmur or repine at his dealings with
thee, but silently and quietly submit to his will, and
adore his judgments, and, as it follows, *wait* for his
help. This advice and command is urged again and
again, to teach us how hard it is to learn and prac-
tise this lesson. *Fret not because of him who pros-
pereth in his way*—In his evil way, as it is limited in
the following words. *Cease from anger*—Either
against the sinner for his success, or against God for
suffering him to prosper. *Fret not, &c., in any wise
to do evil*—Or, *at least so far as to do evil*. If any
such anger or grief do secretly arise in thy mind,
take care that it do not cause thee to reproach or dis-
trust God's providence, or to dislike his ways, or to
approve of or imitate the wicked practices of those
men, in hopes of the same success.

Verses 9-11. *For evil-doers shall be cut off*—
Namely, from the earth, as appears by comparing
this with the next clause, and with Psa. xxxiv. 16.
Their end shall certainly be most miserable. *But
those that wait, &c., shall inherit the earth*—Accord-
ing to God's promise, often made to such ; which
also generally was literally fulfilled in that state of
the church ; and if in any instances it was not, it
was fulfilled with far greater advantage in spiritual
and eternal blessings. *For yet a little while, and
the wicked shall not be*—Namely, in the land of the
living. His time and prosperity are very short, and
therefore no matter for envy. He shall be dead and
gone ; as the phrase here used is commonly taken.
Thou shalt diligently consider his place—Indus-
triously seeking to find him ; *and it shall not be*—
That is, his place, and estate, and glory shall be gone.
Or, he shall not be, as עֵנֶנְנִי, *eenennu*, rather signifies.
But the meek—The godly, who are frequently so
called ; those who patiently bear God's afflicting
hand, and meekly pass by injuries from ungodly
men ; *shall delight themselves in the abundance of
peace*—Partly of outward peace and prosperity,

2

11 ^o But the meek shall inherit the A. M. 2962.
earth ; and shall delight themselves B. C. 1042.
in the abundance of peace.

12 The wicked ^p plotteth against the just,
^q and gnasheth upon him with his teeth.

13 ^r The LORD shall laugh at him : for he
seeth that ^s 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 ^t such as be of upright
conversation.

15 ^u Their sword shall enter into their own
heart, and their bow shall be broken.

lvii. 13.—^v Heb. x. 36, 37.—^w Job vii. 10 ; xx. 9.—^x Matt.
v. 5.—^y Or, *practiseth*.—^z Psa. xxxv. 16.—^a Psa. ii. 4.
^b 1 Sam. xxvi. 10.—^c Heb. *the upright of way*.—^d Mic. v. 6.

which God, in his due time, will give them : but
principally of inward peace and satisfaction of mind,
arising from a sense of God's favour and the as-
surance of their own endless happiness.

Verses 12, 13. *The wicked plotteth against the just*
—There is a rooted enmity in the seed of the wicked
one against the righteous seed : their aim is, if they
can, to destroy their righteousness ; if that fail, then
to destroy them. To this end they *plot*, or act with
a great deal of policy and contrivance ; *and gnash-
eth upon him with his teeth*—Out of malice and rage.
They join zeal and fury to craft and subtlety, in-
flamed with eager desire to have it in their power to
destroy them, and full of wrath and indignation be-
cause it is not in their power. *The Lord shall
laugh at him*—Shall despise and deride all their
hopes and endeavours against the good, as vain and
foolish. *For he seeth that his day is coming*—The
day of his punishment. Thus, Jer. v. 31, *Thy day
is come, the time that I will visit thee*.

Verses 14, 15. *The wicked have drawn out the
sword, &c.*—They are furnished with all sorts of
arms, and are ready to give the deadly blow. *To
slay such as be of upright conversation*—Those
against whom they have no quarrel, for any injury
they have done them ; but only for their integrity
and righteousness, or because they are better than
themselves, and will not comply with their wicked
counsels and courses. *Their sword shall enter into
their own heart*—God will not only defend the up-
right from their mischievous designs, but will make
those designs to fall upon their own heads. " I cannot
but think," says a writer quoted here by Dr. Dodd,
" that David understood by these weapons, with
which he has furnished the ungodly, their bitter and
malicious invectives, their false and foul reproaches,
&c. These were the arms, in the use of which, as
he frequently complains, they were admirably well
skilled." Thus, (Psa. lvii. 4,) speaking of wicked
men, he says, *Whose teeth are spears and arrows,
and their tongue a sharp sword*. And if so, then
verse 15 " will mean that their intention will be fru-
strated ; they shall not do the mischief they intend-
ed ; *their bows shall be broken*—And their invectives

761

A. M. 2962. 16 ^a A little that a righteous man
B. C. 1042. hath *is* better than the riches of many
wicked.

17 For ^a the arms of the wicked shall be
broken: but the LORD upholdeth the right-
eous.

18 The LORD ^a knoweth the days of the
upright: and their inheritance shall be ^y for
ever.

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

20 But the wicked shall perish, and the
enemies of the LORD shall be as ^a the fat of
lambs: they shall consume; ^a into smoke shall
they consume away.

^a Prov. xv. 16; xvi. 8; 1 Tim. vi. 6.—^b Job xxxviii. 15;
Psa. x. 15; Ezek. xxx. 21.—^c Psa. i. 6.—^d Isaiah lx. 21.
^e Job v. 20; Psa. xxxiii. 19.—^f Heb. *the preciousness of lambs*.
^g Psa. cii. 3.—^h Psa. cxii. 5, 9.—ⁱ Prov. iii. 33.—^j Verse 9.

and calumnies shall recoil and do themselves hurt; their sharp sword, their false and malicious tongues, shall pierce through their own soul. And that this was the psalmist's meaning, who can doubt, after reading Psa. lxiv. 3, where the wicked doers are said to have *whet their tongue like a sword, and to shoot out their arrows, even bitter words.*"

Verses 16, 17. *Is better than the riches of many wicked*—Because he hath it with many great and glorious advantages; with God's favour and blessing, with great serenity and satisfaction of his own mind, which is infinitely more desirable and comfortable than all earthly possessions, with the consolations of God's Spirit, and the assurance of everlasting felicity: while wicked men's riches are loaded with many encumbrances; with the wrath and curse of God; the torment of their own consciences and passions; and the dreadful expectation of an after-reckoning, and of endless miseries. *The Lord upholdeth the righteous*—This is a proof of what he had said verse 16. For what the wicked have shall suddenly be lost and gone, but God will maintain the righteous in their happy estate.

Verses 18-20. *The Lord knoweth*—Observeth with singular care and affection; *the days of the upright*—Their condition, and all things which do or may befall them; their dangers, and fears, and sufferings from ungodly men; and therefore will watch over them, and preserve them from all the designs and attempts of their enemies. *Days, or years, or times, are often put for things done, or events happening in them. And their inheritance shall be for ever*—To them and their seed for ever: see verse 29. When they die the inheritance is not lost, but exchanged for one infinitely better. *They shall not be ashamed*—For the disappointment of their hopes, but their hopes and desires shall be satisfied; as it follows. *But the wicked shall be as the fat of lambs*—Which in an instant melteth be-

21 The wicked borroweth, and payeth A. M. 2962.
not again: but ^b the righteous showeth B. C. 1042.
mercy, and giveth.

22 ^a For *such as be* blessed of him shall in-
herit the earth; and *they that be* cursed of him
^d shall be cut off.

23 ^a The steps of a *good* man are ⁷ ordered
by the LORD: and he delighteth in his way.

24 ^f Though he fall, he shall not be utterly
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 ^a begging bread.

26 ^b *He is* ⁸ ever merciful, and lendeth; and
his seed *is* blessed.

^a 1 Sam. ii. 9; Prov. xvi. 9.—⁷ Or, *established*.—^f Psalm
xxxiv. 19, 20; xl. 2; xci. 12; Proverbs xxiv. 16; Micah vii. 8;
2 Cor. iv. 9.—⁸ Job xv. 23; Psa. lix. 15; cix. 10.—^b Deut.
xv. 8, 10; Psa. cxii. 5, 9.—⁹ Heb. *all the day*.

fore the fire. *They shall consume into smoke*—Ut-
terly and irrecoverably.

Verses 21, 22. *The wicked borroweth and payeth not again*—Either through covetousness, or injustice; or, rather, because of that great penury into which God brings him; while the righteous is not only provided for sufficiently for himself, but hath abundance and to spare for others. For the psalmist is here comparing the wicked and the righteous, not so much with respect to their virtues or moral qualities as their outward conditions. This also appears from the following verse, which gives the reason of this. *For such as be blessed of him*—Of the Lord, as appears from verse 20, where he is named, and from the nature of the thing, this being God's prerogative to bless or to curse men. And this he mentions, both as the foundation and as the proof of the certainty of their future happiness.

Verses 23, 24. *The steps of a good man*—Hebrew, *of man*, namely, of the righteous, or blessed man, mentioned verses 21, 22; *are ordered by the Lord*—Or, *directed*, or *disposed*, that is, so governed as to attain the end at which he aims; or *strengthened*, or *established*, so as he shall not stumble and fall into mischief. For he seems still to be describing, not their virtue, but their prosperity. *And he delighteth in his way*—Hebrew, *וירכיו יחפץ, redarcho jechpats, he favoureth his way*, that is, succeeds and prospers his counsels and enterprises. *Though he fall*—Into distress or trouble, as Mic. vii. 8; *he shall not be utterly cast down*—Not totally, or irrecoverably ruined.

Verses 25, 26. *I have been young, and now am old, &c.*—As if he had said, "I say nothing but what I can confirm by my own long observation: when I was young I began to take notice of it; and I have continued so to do, till now that I am grown old: and I cannot remember that in all my life I ever saw a truly pious, just, and charitable man, I

A. M. 2962. 27 ⁱ Depart from evil, and do good ;
B. C. 1042. and dwell for evermore.

28 For the LORD ^k loveth judgment, and forsaketh not his saints ; they are preserved for ever :
^l but the seed of the wicked shall be cut off.

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

30 ⁿ The mouth of the righteous speaketh

ⁱ Psa. xxxiv. 14 ; Isa. i. 16, 17.—^k Psa. xi. 7.—^l Psa. xxi. 10 ; Prov. ii. 22 ; Isa. xiv. 20.—^m Prov. ii. 21.—ⁿ Matt. xii.

destitute of necessary things, or his children after him," (treading in his steps,) "reduced to such poverty that they were constrained to beg from door to door."—Bishop Patrick. *He is ever merciful and lendeth*—He is so far from begging from others, that he hath ability, as well as inclination, to give, or lend to others, as need requires. *And his seed is blessed*—Not only with spiritual, but with temporal blessings, wherewith God rewards his benevolence and liberality to the poor and destitute. So far shall he be from wasting his property, and undoing himself and family by his charity and bounty, as covetous and worldly people supposed he would do, that he and his posterity will rather be enriched thereby. It must be observed that these temporal promises were more express and particular to the Jews in the times of the Old Testament, than to Christians in the New, and therefore were more generally fulfilled. Under the Christian dispensation, however, *godliness hath so far the promise of the life that now is*, that they who seek first and principally the kingdom of God, shall have the necessities of life provided for them in some way or other, Matt. vi. 33, and *he that watereth others shall be watered himself*. To fear and serve God is the readiest way to secure ourselves and families from want ; and "so far is charity from impoverishing, that what is given away, like vapours emitted by the earth, returns in showers of blessings, into the bosom of the person who gave it ; and his offspring is not the worse, but infinitely the better for it. The bread which endureth, as well as that which perisheth, is his ; and the blessings of time are crowned with those of eternity."—Horne.

Verses 27-29. *Depart from evil and do good*—Having therefore these glorious promises and privileges, let no man do any evil or unjust thing, to enrich or secure himself, nor abstain from any pious or charitable action, for fear of impoverishing himself thereby : but let every man live in a conscientious discharge of all his duties to God and men, committing himself and all his affairs to God's fatherly care and providence, and confidently expecting his blessing thereupon. *And dwell for evermore*—That is, he shall dwell for evermore in heaven, and for a long time on earth. See on verse 3. *The Lord loveth judgment*—That is, just judgment, or righteousness, as the word מִשְׁפָּט, *mishpat*, often signifies. That is, he loves it in himself : he loveth

wisdom, and his tongue talketh of judgment.

31 ^o The law of his God is in his heart ; none of his ⁹ steps shall slide.

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

33 The LORD ^q will not leave him in his hand, nor ^r condemn him when he is judged.

35.—^o Deut. vi. 6 ; Psa. xl. 8 ; cxix. 98 ; Isa. li. 7.—^p Or, goings.—^r Psa. x. 8.—^q 2 Pet. ii. 9.—^r Psa. cix. 31.

to execute it upon the wicked, and for the righteous : which he doth in the manner expressed in this Psalm. And he loves it in the righteous, whose justice, and piety, and charity he sees, approves, and will reward. *And forsaketh not his saints*—Hebrew, חַסִּדָּי, *chasidair*, his kind, merciful, and beneficent ones who exercise benignity and charity to others.

Verse 30. *The mouth of the righteous speaketh wisdom*—And that freely, customarily, and from his heart, as the next verse shows. Having showed, in divers verses, God's singular care over and respect to the righteous, he proceeds to give a character of them, and withal to assign one reason of the great difference of God's way of dealing with them, and with other men. *And his tongue talketh of judgment*—This respects either, 1st, The manner of his discourse : it is with wisdom and judgment ; or, rather, 2d, The matter of it, which is God's judgment, word, or law, as it follows, verse 31. While the discourses of other men are either wicked, or vain and useless, his are serious, pious, and edifying, concerning the word and ways of God.

Verse 31. *The law of his God is in his heart*—According to God's command, Deut. vi. 6, and promise, Jer. xxxi. 33. His thoughts, and meditations, and affections are fixed upon it. He doth not talk religiously with design, or with ostentation, but out of the abundance of his heart, Matt. xii. 35. *None of his steps shall slide*—Or, *slip*, or *swerve* from the rule of God's law. His piety and virtue shall continue and increase : or, God will uphold and preserve him from falling into that mischief which wicked men plot against him.

Verses 32, 33. *The wicked watcheth the righteous*—To find out a fit season or occasion to destroy him. *The Lord will not leave him in his hand*—That is, will not give him up to his power and rage ; *nor condemn him when he is judged*—Will not give his consent to the sentence of condemnation, which the wicked have pronounced against him, but will justify him, and vindicate his innocence, and deliver him. Some understand the words thus : *Nor shall he* (the wicked) *condemn him when he is judged*, observing, "that it seems more to the purpose to say, that God would not suffer the wicked man to condemn the righteous, or to find him guilty. (for that probably was the way in which he proposed to murder him,) than that he would not do it himself."—Mudge.

A. M. 2962. 34 * Wait on the LORD, and keep
B. C. 1042. his way, and he shall exalt thee to
inherit the land : * when the wicked are cut off,
thou shalt see it.

35 * I have seen the wicked in great power,
and spreading himself like ¹⁰ a green bay-tree.

36 Yet he * passed away, and lo, he was not :
yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the up-
right : for ⁷ the end of that man is peace.

38 * But the transgressors shall be A. M. 2962.
destroyed together : the end of the B. C. 1042.
wicked shall be cut off.

39 But * the salvation of the righteous is of
the LORD : he is their strength ^b in the time of
trouble.

40 And ^c the LORD shall help them, and de-
liver them : he shall deliver them from the
wicked, and save them, ^d because they trust
in him.

* Verse 9 ; Psa. xxvii. 14 ; Prov. xx. 22.—^t Psa. lii. 5, 6 ;
xci. 8.—^u Job v. 3.—¹⁰ Or, a green tree that groweth in his
own soil.—^x Job xx. 5.

⁷ Isa. xxxii. 17 ; lvii. 2.—^a Psa. i. 4 ; lii. 5.—^b Psa. iii. 8.
^b Psa. ix. 9.—^c Isa. xxxi. 5.—^d 1 Chron. v. 20 ; Dan. iii. 17,
20 ; vi. 23.

Verse 34. *Wait on the Lord*—Seeking and trust-
ing to him, and to him only, for help and deliver-
ance. *And keep his way*—Continue in the practice
of thy duty, or in those ways which God hath pre-
scribed to thee in his word, and do not use indirect
and irregular means to deliver thyself. *When the
wicked are cut off, thou shalt see it*—Thou shalt
not only escape the destruction they designed for
thee, but shalt live to see their ruin.

Verses 35, 36. *I have seen the wicked in great
power*—Hebrew, *יָרֵץ*, *gnaritz*, violent, or formi-
dable : not only himself out of danger, as it seemed,
but terrible to others ; and spreading himself—
And therefore firmly and deeply rooted ; like a
green bay-tree—Which is continually green and
flourishing, yea, even in the winter season. Hebrew,
כֶּזְבֵּרִית, *cheezrach*, *sicut arbor indigena virens*, like
a green native plant, or a green tree in its native
soil, where trees flourish much better than when
they are transplanted into another soil. Houbigant,
after the LXX., and many of the ancient versions,
renders it, *Like a flourishing cedar*. *Yet he passed
away*—Houbigant, *I passed by ; and lo, he was not*

—He was gone, like a tree blasted and blown down,
or cut off and rooted out, and carried away in a mo-
ment. *I sought him, but he could not be found*—
There was no monument nor remainder of him left.

Verses 37–39. *Mark the perfect man, &c.*—Behold
now a very different character, a man who is up-
right before God, who sincerely desires and en-
deavours to please and glorify him, and therefore
makes it his care to walk in his ordinances and com-
mandments blameless : mark him, keep your eye
upon him, and observe the issue of his course and
conversation. *For the end of that man is peace*—
Though he may meet with troubles in his way ;
though his days may be long, dark, and cloudy ;
yet all shall end well with him ; he shall be happy
at last. *But the transgressors shall be destroyed
together*—Or, alike, one as well as another, all with-
out any exception or respect of persons. *The end
of the wicked shall be cut off*—That is, he shall be
cut off at last, or in the end. His prosperity shall
end in destruction. *But the salvation of the right-
eous is of the Lord*—And therefore it shall certain-
ly come to and be conferred upon them

PSALM XXXVIII.

Dr. Delaney, in the seventh chapter of the third book of his *Life of David*, has given it as his opinion that this Psalm, and the next three, were occasioned by a grievous distemper wherewith David was afflicted, and which he considered as the chastisement of God upon him for his sins. That this calamity fell upon him about the time that a dangerous and rebellious conspiracy was formed against him, he thinks, appears from the same Psalms. And, forasmuch as we hear of no more than one conspiracy of that kind formed against him, it follows, he says, that his sickness fell upon him about the time of that conspiracy. And that his distemper was that which is now known among us under the name of the small pox, he judges to be very probable. Theodoret, however, and many other commentators, think that David was not sick, but that in this Psalm he called to remembrance all the sad disasters which befell him ; as the murder of his son Amnon, the rebellion of his son Absalom, and all the other calamities mentioned in his history. Be this as it may ; whether this Psalm be understood in a literal or allegorical sense, David bewails his sins so pathetically in it, that it is reckoned among the penitential Psalms. He complains of God's displeasure and of his sins, 1–5. Of his affliction, 6–10. Of the unkindness of his friends and the injuries of his enemies, 11–20. Prays to God for help, 21, 22.

A Psalm of David, ¹ to bring to remembrance.

A. M. 2962. B. C. 1042. **O** ^a LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For ^b thine arrows stick fast in me, and ^c thy hand presseth me sore.

3 *There is no soundness in my flesh because of thine anger; ^d neither is there any ² rest in my bones because of my sin.*

4 For ^e mine iniquities are gone over my head: as a heavy burden they are too ^f heavy for me.

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

¹ Psa. lxx. title.—² Ps. vi. 1.—³ Job vi. 4.—⁴ Ps. xxxii. 4.
⁵ Psa. vi. 2.—⁶ Heb. *peace, or, health.*—⁷ Ezra ix. 6; Psalm xl. 12.—⁸ Matt. xi. 28.—⁹ Heb. *urried.*—¹⁰ Psa. xxxv. 14.

NOTES ON PSALM XXXVIII.

Title. *To bring to remembrance*—Either to God, that by this humble and mournful prayer he might prevail with God to remember and pity him; or to himself, that by reviewing this Psalm afterward, he might call to mind his former danger and misery, and God's wonderful mercy in delivering him; and that others also might remember what God had done for him.

Verses 1, 2. *Neither chasten me in thy hot displeasure*—I confess that I both deserve chastisement and need it, and therefore I do not desire that thou shouldst entirely remove it, but only moderate it: see Psa. vi. 1. *For thine arrows*—Thy judgments inflicted on my outward and inward man; *stick fast in me*—Have entered deep into me, as נִחְתָּו בִּי, *nichathu bi*, is properly rendered; and *thy hand presseth me sore*—נִחְתָּה עָלַי, *tinchath gnali*, is come down upon me; as when a strong man lifts up his hand and weapon, that it may fall down with the greater violence, and make a deeper wound.

Verses 3-6. *There is no soundness, &c.*—My disease or grief hath seized upon all the parts of my body, my very bones not excepted, so that my bed can give me no rest; *because of my sin*—Which hath provoked thee to deal thus severely with me. *For my iniquities, &c.*—Or, *the punishment of my iniquities*, as this word is frequently used; *are gone over my head*—Like deep waters, wherewith I am overwhelmed. *My wounds are corrupt*—The bruises and sores, caused by my disease, are not only painful, but loathsome to myself and others; *because of my foolishness*—As a just punishment of my folly; whereby, to satisfy my unreasonable desires, I have inconsiderately offended thee, 2 Sam. xi. 2-4. *I am troubled*—נִגְנַנְתִּי, *nagnaveeti*, I am distorted, or depressed; or, as it is expressed by another word, signifying the same thing, *bowed down*, namely, in my body, as diseased persons generally are, and withal dejected in my mind. *I go mourning*—Hebrew, *in black*; the sign of mourning, which may here be taken figuratively. When I rise out of my bed, and walk, or rather creep about in my chamber,

6 I am ³ troubled; ⁴ I am bowed down greatly; ⁵ I go mourning all the day long.

7 For my loins are filled with a ¹ loathsome disease: and there is ² no soundness in my flesh.

8 I am feeble and sore broken: ¹ 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 My heart panteth, my strength faileth me: as for ^m the light of mine eyes, it also ⁴ is gone from me.

¹ Job xxx. 28; Psa. xlii. 9; xliii. 2.—² Job vii. 5.—³ Verse 3.—⁴ Job iii. 24; Psa. xxii. 1; Isa. lix. 11.—⁵ Psa. vi. 7; lxxxviii. 9.—⁶ Heb. *is not with me.*

I do it with a sad heart and a dejected countenance. Or *going* may be here meant of his languishing, or going toward the grave, as this same word is used sometimes.

Verse 7. *With a loathsome disease*—Hebrew, נִקְלָה, *nikleh*, with *rileness*, or with *scorching heat*. "The disease," says Poole, "might be some burning fever, breaking forth outwardly in carbuncles, or bites. It is true, this and the other expressions may be taken figuratively; but we should not forsake the literal sense of the words without necessity." Others, however, are of opinion, that "these are figurative expressions, signifying the excessive misery and extreme wretchedness of the psalmist's condition. And it must be acknowledged that we find the same way of speaking, and almost the same words used in Scripture, by the prophets, for the same purpose. Thus the Lord says to Ezekiel, xxi. 6, *Sigh therefore, with the breaking of thy loins; and with bitterness sigh before their eyes, where the latter clause explains the former.* So Isaiah, chap. xxi. 3, exclaims, upon a like occasion, *Therefore are my loins filled with pain, &c.; I was bowed down at the hearing of it.* Now no man ever imagined that Ezekiel's loins were broken, or that Isaiah had a pain in his back like that of a woman in labour: but every one understands these expressions as only denoting the prophet's great grief and concern. And why should we not conclude that the Prophet David used the like expressions in a like sense; especially as he almost begins this Psalm with bold figurative expressions, and describes his miserable condition by the *arrows* of God sticking in him, and *his hand pressing him sore*."—An anonymous writer quoted by Dodd.

Verses 8-10. *I have roared*—Hebrew, שָׁאֲגִיתִי, *shaagti*, roared like a lion, or a bear, namely, through extreme misery; *by reason of the disquietness of my heart*—For the great anxiety and torment of my mind, caused by the deep sense of my sins, and of God's wrath, and of the sad issue of both. *My groaning is not hid from thee*—I do not utter all these complaints, nor roar out that thou mayest hear

A. M. 2962. 11 ^a My lovers and my friends
B. C. 1042. ^o stand aloof from my ^s sore; and ⁶ my
kinsmen ^p stand afar off.

12 They also that seek after my life ^q lay
snares for me: and they that seek my hurt
^r speak mischievous things, and ^a imagine de-
ceits all the day long.

13 But ^t I, as a deaf man, heard not; ^u 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 ^v in thee, O LORD, ^x do I hope: thou
wilt ⁸ hear, O LORD my God.

16 For I said, *Hear me*, ^y lest otherwise they
should rejoice over me: when my ^z foot slip-

^a Psa. xxxi. 11.—^o Luke x. 31, 32.—^s Heb. stroke.—⁶ Or,
my neighbours.—^p Luke xxiii. 49.—^q 2 Sam. xvii. 1, 2, 3.
^r 2 Sam. xvi. 17, 18.—^s Psa. xxxv. 20.—^t 2 Samuel xvi. 10.
^u Psalm xxxix. 2, 9.—^v Or, thee do I wait for.—^x 2 Sam. xvi.
12; Psa. xxxix. 7.—^y Or, answer.—^z Psa. xiii. 4.—² Deut.
xxiii. 35.

and know them, for thou hearest and knowest my
lowest words, yea, the desires of my heart, and all
my necessities. And, therefore, I pray thee, pity
and deliver me, as I trust thou wilt. *My heart
panteth*—כחרחר, *secharchar, circumit, palpitat,
goeth round, palpitates*, through fear and grief; or,
it is perplexed and tossed with many and various
thoughts, not knowing what to do, nor whither to go.
The light of mine eyes—Mine eyes are grown dim;
either through grief and tears, or through weakness.

Verses 11–13. *My lovers and friends stand aloof*
—Either through neglect and contempt, or disdain
of me. *They that seek my life lay snares for me*
—That if my affliction or trouble do not kill me,
they may destroy me some other way; and *inagine
deceits all the day long*—They design mischief, but
cover it with fair pretences. *But I, as a deaf man,
heard it not*—I carried myself toward them as if I
had no ears to hear what they said, either to me or
of me, nor a tongue to answer or reprove them for
their reproaches and calumnies. And he was thus
silent, not for want of just answers to them, but to
testify his humiliation for his sins, and his accepta-
tion of the punishment which he had brought upon
himself.

Verses 14–16. *In whose mouth are no reproofs*—
Or arguments, to convince or confute them, or to de-
fend myself. *For in thee do I hope*—I bore their
behaviour silently and patiently, because I hoped that
thou wouldest answer for me, and plead my cause
better than I could myself; which I would not pre-
vent by my impatience, or by avenging myself. Or,
But in thee do I hope—Though my friends forsake
me, and my enemies plot and practise against me,

path, they ^a magnify themselves against me. A. M. 2962.
B. C. 1042.

17 For I *am* ready ⁸ to halt, and my sorrow *is*
continually before me.

18 For I will ^b declare mine iniquity; I will
be ^c sorry for my sin.

19 But mine enemies ¹⁰ are lively, and they
are strong: and they that ^d hate me wrongfully,
are multiplied.

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

21 Forsake me not, O LORD: O my God,
⁸ be not far from me.

22 Make haste ¹¹ to help me, O LORD ^h my
salvation.

^a Psa. xxxv. 26.—⁸ Heb. for halting, Psa. xxxv. 15.—^b Psa.
xxxii. 5; Prov. xxviii. 13.—^c 2 Cor. vii. 9, 10.—¹⁰ Heb.
being living, are strong.—^d Psalm xxxv. 19.—^e Psalm xxxv.
12.—^f 1 John iii. 12; 1 Pet. iii. 13.—⁸ Psalm xxxv. 22.
¹¹ Hebrew, for my help.—^h Psalm xxvii. 1; lxii. 2, 6; Isaiah
xii. 2.

yet I do not despair, because I have thee on my side.
For I said, Hear me, &c.—In my heart and prayers
I used this argument, which I knew was prevalent.
Let otherwise they should rejoice over me—Namely,
in my destruction, which would also reflect dishon-
our upon thee, who hast undertaken to defend and
save me, and for whose sake I suffer so much from
these wicked men, verse 20. *When my foot slip-
peth*—When I fall, either into any gross sin, or into
any misery, as I have now done; *they magnify them-
selves against me*—They triumph in the accomplish-
ment of their designs or desires.

Verses 17, 18. *For I am ready to halt*—To fall
into destruction, Jer. xx. 10. And, therefore, if thou
dost not help me speedily it will be too late. *My
sorrow is continually before me*—I am deeply and
constantly sensible of thy justice in my chastisement,
and I shall be overwhelmed with sorrow if thou dost
not prevent it. *For I will declare mine iniquity*—I
will confess it to thee as the cause of my sufferings.
I will be sorry for my sin—Hebrew, אדאג, *edag, I
will be, or am solicitous, or anxious*; full of grief
for what is past, and of cares and fears for the future;
therefore pity, pardon, and save me.

Verses 19, 20. *Mine enemies are lively*—Hebrew,
living; that is, thriving, flourishing, and prosperous.
They that render evil for good—That hate and per-
secute me, not only without any injury or provoca-
tion on my part, but, as it were, in requital of the
good I have done to them. *Because I follow the
thing that good is*—Because I love and diligently
practise justice and piety, which they hate, and which
I exercised, as I had opportunity, in the punishment
of such as they are.

PSALM XXXIX.

This Psalm, being of the same kind with the former, is generally supposed to have been written on the same occasion. (See the contents of the preceding Psalm.) It was evidently written when his mind was much discomposed and disquieted with the contemplation of the prosperity of sinners, and the afflictions of the righteous: and he endeavours to prevent the offence which good men are ready to take at this, while they are in trouble and distress; though he shows that, upon some occasions, it is very difficult not to be disturbed at it. From the fine reflections which this Psalm contains, on the shortness and vanity of human life, it is used with great propriety in our burial service. David relates the struggle which had been in his breast, 1-3. He meditates on man's frailty and mortality, 4-6. He prays for pardon, deliverance from trouble, and respite from death, 7-13.

To the chief Musician, even to ¹Jeduthun, A Psalm of David.

A. M. 2962. B. C. 1042. I SAID, I will ^atake heed to my ways, that I sin not with my tongue: I will keep ²my ^bmouth with a bridle, ^cwhile the wicked is before me.

2 ^dI was dumb with silence; I held my

¹ 1 Chron. xvi. 41; xxv. 1; Psa lxii.; lxxvii. title.—² 1 Kings ii. 4; 2 Kings x. 31.—³ Heb. a bridle, or, muzzle for my mouth.

NOTES ON PSALM XXXIX.

Title. *To the chief Musician, even to Jeduthun*—One of the three chief masters of the sacred music; of whom, see 1 Chron. xvi. 41, and 2 Chron. v. 12.

Verse 1. *I said*—I fully resolved, &c. "The Psalm," says Dr. Horne, "begins abruptly with the result of a meditation on the narrow, slippery, and dangerous paths of life; more especially on the extreme difficulty of restraining the tongue, amidst the continual temptations and provocations" which surround or assault us, to speak unadvisedly with our lips. *I will take heed to my ways*—That is, to order all my actions aright, and particularly to govern my tongue, that if any evil thought or passions arise within me, I may suppress and mortify them, and not suffer them to break forth into sinful reflections on God and his providence. *I will keep my mouth as with a bridle*—With all possible care and diligence. *While the wicked is before me*—In my presence; or in my thoughts, as the phrase is understood, Psalm li. 3, that is, while I consider the flourishing estate of wicked men.

Verse 2. *I was dumb with silence*—Or, *I was dumb in silence*; two words expressing the same thing with greater force. *I held my peace even from good*—I spake not a word, either good or bad, but remained, like a dumb man, in perfect silence. I refrained even from giving God the glory, with respect to my illness, by acknowledging his greatness and justice, and the nothingness and sinfulness of man. Perhaps the reason why he would not speak at all before his enemies was, because he was unwilling to give them an occasion of triumph, as he thought he should do if he acknowledged his weakness and sin. But he could not bear this restraint long; it became more and more grievous. *My sorrow*, he says, *was stirred*—My silence did not assuage my grief, but increased it, as it naturally and commonly does. "There is a time to keep silence," says Dr. Horne, "because there are men who will not hear; there are tempers, savage and

peace, even from good; and my sorrow was ³stirred. A. M. 2962. B. C. 1042.

3 My heart was hot within me; while I was musing ^athe fire burned: then spake I with my tongue.

4 LORD, ^fmake me to know mine end, and the measure of my days, what it is;

^b Psa. cxli. 3; James iii. 2.—^c Col. iv. 5.—^d Psa. xxxviii. 13. ^e Heb. troubled.—^f Jer. xx. 9.—^g Psa. xc. 12; cxix. 84.

sensual, as those of swine, before whom evangelical pearls, or the treasures of heavenly wisdom, are not to be cast. This consideration stirreth up fresh grief and trouble in a pious and charitable heart."

Verse 3. *My heart was hot within me*—Though I said nothing, I could not but have many affecting thoughts: and "the fire of divine charity, thus prevented from diffusing itself for the illumination and warmth of those around it, presently ascended, in a flame of devotion, toward heaven." *While I was musing*—While this fire "continued to be fed, and preserved in brightness and vigour, by meditation on the goodness of God, and the ingratitude of man; the transient miseries of time, and the durable glories of eternity;" *the fire burned*—My thoughts kindled into passions, which could no longer be confined. *Then spake I with my tongue*—The ardour of my soul broke forth into such expressions as these that follow. "It is remarkable," says Dr. Dodd, "in the poetical parts of Scripture, that the whole energy and beauty of the passages are frequently spoiled by the addition of connective particles, which are not in the Hebrew. There is a remarkable instance in this verse, which, in the original, is very expressive, *My heart grew hot within me—while I was musing, the fire flamed out: I spake with my tongue.*"

Verse 4. *Lord, make me to know mine end*—The end of my life, as is evident from the following words; *and the measure of my days, what it is*—How short it is; or, how near is the period of the days of my life; *that I may know how frail I am*—Hebrew, *mech-chadeel ani, quam desinens sim, quam cito desinam esse, quam parum durem, what a transient, momentary being I am, how soon I shall cease to be, how little a while I shall continue*, namely, on earth. He does not mean, Lord, let me know exactly how long I shall live, and when I shall die. He could not in faith ask this, God having nowhere promised his people such knowledge, but having in wisdom locked it up among the secret things which belong not to us, and which it would not be good for us to know

A. M. 2962. *that* I may know ⁴ how frail I
B. C. 1042. *am.*

5 Behold, thou hast made my days as a hand-breadth; and ⁶ mine age *is* as nothing before thee: ⁷ verily every man ⁸ at his best state *is* altogether vanity. Selah.

⁴ Or, *what time I have here.*—⁵ Psalm xc. 4.—⁶ Verse 11; Psa. lxi. 9; cxliv. 4.—⁷ Heb. *settled.*—⁸ Heb. *an image.*

but his meaning is, Give me wisdom and grace to consider my end, and how short the measure of my days will be, and to improve what I know concerning it. *The living know they shall die*, but few so reflect on this as to make a right use of this knowledge. Bishop Patrick thus paraphrases his words: "Lord, I do not murmur nor repine at my sufferings; but that I may be able to bear them still patiently, make me sensible, I humbly beseech thee, how short this frail life is, and how soon it will have an end; that, duly considering this, I may be the less concerned about the miseries I endure, which will end together with it." Thus, "wearied with the contradiction of sinners, and sickening at the prospect of so much wretchedness in the valley of weeping, the soul" of the pious Christian "looks forward to her departure from hence, praying for such a sense of the shortness of human life as may enable her to bear the sorrows of this world, and excite her to prepare for the joys of a better."

Verse 5. *Behold, thou hast made my days as a hand-breadth*—The breadth of four fingers, a certain dimension, a small one, and the measure whereof we have always about us, always before our eyes. We need no rod, no measuring-line, wherewith to take the dimension of our days, nor any skill in arithmetic wherewith to compute the number of them; no, we have the standard of them always before us. "The age of man, or of the world, is but a span in dimension, a moment in duration; nay, it is less than both, *it is as nothing*," before God—in God's judgment, and, therefore, in truth and reality, or if compared with God's everlasting duration, with "the unmeasurable extent and the unnumbered days of eternity." *Verily every man*—Prince or peasant, high or low, rich or poor; *at his best estate*—Even when young, and strong, and healthful; when in wealth and honour, and the height of prosperity: Hebrew, נצב, *nitzab*, *settled*, or *established*: though he be never so firmly settled, as he supposes, in his power and greatness; though his mountain appear to him to stand strong, and, considering his health and strength, and possession of all the means whereby life may be supported, prolonged, and secured, though he may seem very likely to continue long, yet it is certain he is mere emptiness and vanity: yea, *altogether vanity*—The Hebrew is very emphatical, כל הנל כל אדם, *cal hebel cal Adam*, *every man is every vanity*: or, *all men*, or, *the whole of man, is all vanity*. He is as vain as you can imagine. Every thing about him is vanity; is uncertain; nothing is substantial, or durable, but what relates to the new man and to

6 Surely every man walketh in ⁶ a ¹ vain show: surely they are disquieted in vain: ² he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? ¹ my hope *is* in thee.

¹ 1 Cor. vii. 31; James iv. 14.—² Job xxvii. 17; Eccles. ii. 18, 21, 26; v. 14; Luke xii. 20, 21.—³ Psa. xxxviii. 15.

eternity. *Verily* he is so. This is a truth of undoubted certainty, but which we are very unwilling to believe, and need to have solemnly attested to us, as indeed it is by frequent instances. *Selah* is annexed as a note commanding observation. Stop here, and pause a while, that you may take time to consider and apply this truth, that every man is vanity. We ourselves are so.

Verse 6. *Surely every man walketh*—Passeth the course of his life; or, goeth about busily or restlessly hither and thither, as יהלך, *jithhallech*, implies, and as the next verb more plainly expresses: *In a vain show*—Hebrew, בצלם, *betzelem*, *in a shadow*, or *image*. The word is used only twice in the Psalms, here and Psa. lxxiii. 20, in both which places it signifies what is *imaginary*, in opposition to what is *real*. Man proceeds on in an imaginary, rather than real life: in the pursuit of vain imaginations, in which there is nothing solid or satisfactory. For such are the interests, distinctions, and pleasures of this world, unsubstantial uncertain, and transitory. Or, as some read it, *Like a shadow*, to which man's life is compared, Job xiv. 2. Man and his life, and all his happiness in this world, are rather appearances, and representations, and dreams, than truths or realities. *They are disquieted, or troubled, in vain*—To no purpose; or without any real or considerable benefit to them or theirs. Hebrew, יהמאון, *jehemajun*, *they make a noise, a bustling, or tumult*; with unwearied industry seeking for riches, as it follows, and troubling both themselves and others in the pursuit of them. *He heapeth up riches*—For his own use, he thinks, and for his posterity after him. *And knoweth not who shall gather them*—Whether his children, or strangers, or enemies, shall possess and enjoy them. The Hebrew word צבר, *jitzbor*, here rendered, *He heapeth up*, signifies *to rake together*; in which there is an allusion to the husbandman's collecting his corn together before he carries it to the barn. "The metaphor," says Dr. Dodd, "is elegant, intimating the precariousness of human life, and the vanity of human acquisitions; which, though heaped up together, like corn, by one person, may soon become the possession of another."

Verse 7. *And now, Lord, what wait I for? &c.*—Seeing this life, and all its enjoyments, are so vain and short to all men, and especially to me, I will never expect nor seek for happiness here from these vanities. I will compose myself patiently and contentedly to bear both my own afflictions, and the prosperity and glory of ungodly men, for both are vanishing and transitory things. And I will seek for hap-

A. M. 2962. 8 Deliver me from all my trans-
B. C. 1042. gressions: make me not ^m the reproach
of the foolish.

9 ^p I was dumb, I opened not my mouth;
because ^o thou didst it.

10 ^p Remove thy stroke away from me: I am
consumed by the ⁷ blow of thy hand.

11 When thou with rebukes dost correct man
for iniquity, thou makest ⁸ his beauty ^a to con-

^m Psa. xlv. 13; lxxix. 4.—ⁿ Lev. x. 3; Job xl. 4, 5; Psa.
xxxviii. 13.—^p 2 Sam. xvii. 10; Job ii. 10.—^q Job ix. 34; xiii.
21.—^r Heb. *conflict*.—^s Heb. *that which is to be desired in
him to melt away*.

piness nowhere but in the love and favour of God,
in glorifying him here, and in the hope or confident
expectation of enjoying him hereafter; and, in the
mean time, of receiving from him those supplies and
aids which my present condition calls for.

Verse 8. *Deliver me from all my transgressions*
—That I may not be disappointed of my hopes of
enjoying thee and thy favour, which is the chief
thing I desire, pardon and deliver me from all my
sins, which stand like a thick cloud between thee and
me, and even fill me with fears about my condition
both here and hereafter. *Make me not the reproach
of the foolish*—Of the ungodly. Let not my remain-
ing under the guilt and power of my transgressions
give them reason to reproach me as a hypocrite, and
a person whose life is not consistent with his profes-
sion. And let not their prosperity and my misery
give them occasion to deride me, for my serving of
thee, and trusting in thee to so little purpose or ad-
vantage. He terms the ungodly *foolish*, because
though they profess and think themselves to be wise,
yet they are indeed *fools*, as is manifest from their
eager pursuit of fruitless vanities, verse 6, and from
their gross neglect of God and his service, who only
is able to make men happy.

Verse 9. *I opened not my mouth*—In the way of
murmuring or repining against thee or thy provid-
ence, as I promised I would not, verse 1. For
though, when I looked only to instruments, I was dis-
composed, and did at last speak foolishly; yet when
I recollected myself, and looked up to thee, the first
cause and sovereign disposer of this afflictive dispen-
sation, I returned to my former silence. *Because
thou didst it*—Didst send this chastisement: mean-
ing, probably, either, 1st, The rebellion and untimely
death of Absalom; in which he acknowledged the
just hand of God, punishing his sins: or, 2d, Some
other affliction.

Verses 10, 11. *Remove thy stroke away from me*
—But though I may not, I will not, open my mouth
to complain, yet I may open it to pray, that thou
wouldest take off the judgment that thou hast inflict-
ed upon me. *I am consumed*, &c.—Help me, there-
fore, before I be utterly and irrecoverably lost.
When thou with rebukes—That is, with punishments,
which are often so called; *dost correct man for ini-
quity*—Dost punish him as his iniquity deserves.
Thou makest his beauty to consume away—Hebrew,

Vol. II.

(49)

sume away like a moth: ^rsurely every
man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear
unto my cry; hold not thy peace at my tears:
^a for I am a stranger with thee and a sojourner,
^t as all my fathers were.

13 ^u O spare me, that I may recover
strength, before I go hence, and ^x be no
more.

^q Job iv. 19; xiii. 28; Isa. l. 9; Hos. v. 12.—^r Verse 5.
^s Lev. xxv. 23; 1 Chron. xxix. 15; Psa. cxix. 19; 2 Cor. v. 6;
Heb. xi. 13; 1 Pet. i. 17; ii. 11.—^t Gen. xlvii. 9.—^u Job x.
20, 21; xiv. 5, 6.—^x Job xiv. 10, 11, 12.

חכורו, *chamudo, desiderabile ejus, his desirable
things*, as this word signifies, Lam. i. 11; Dan. ix. 23,
and x. 3, 11, 19; his comeliness, strength, wealth,
prosperity, and all his present excellences and felici-
ties; *like a moth*—As a moth is easily crushed to
pieces with a touch. Thus the Chaldee paraphrase,
Like a moth broken asunder: or, rather, as a moth
consumeth a garment, as Job xiii. 28; Isa. l. 9, to
which God compares his judgments secretly and in-
sensibly consuming a people, Isa. li. 8; Hos. v. 12.
Surely every man is vanity—As was affirmed, verse
5, and is hereby confirmed. For though men in the
height of their prosperity will not believe it, yet
when God contendeth with them by his judgments,
they are forced to acknowledge it.

Verse 12. *Hold not thy peace at my tears*—Joined
with my prayers. *For I am a stranger*, &c.—
Though I be not only a native, but actually king of
this land, yet, in truth, I am but a stranger and so-
journer, both in regard of my very uncertain and
short continuance here, where I am only on my
journey to my real and long home; and in respect
of the many wants, hardships, contempts, and inju-
ries to which I am exposed, as men usually are in
strange lands. And, therefore, I greatly need and
desire thy pity and help. *With thee*—Either, 1st, In
thy sight or judgment, and therefore in reality. We
are apt to flatter ourselves that we are settled inha-
bitants, and can hardly believe we are but strangers
on earth, but thou knowest the truth of the matter,
that we really are such. Or, 2d, In thy land, or terri-
tory, who art the only proprietor of it, in which I
only sojourn by thy leave and favour, and during thy
pleasure, as is expressed Lev. xxv. 23, whence these
words are taken. *As all my fathers were*—Both in
thy judgment and in their own, Heb. xi. 13, upon
which account thou didst take special care of them,
and, therefore, take care also of me.

Verse 13. *O spare me*—Hebrew, רשע; כרני, *ha-
shang, memenni*—*Desiste a me, desist, or cease
from me*, that is, from afflicting me: do not destroy
me; my life at best is short, and full of trouble, and
thou knowest sufficient for it is the evil thereof: do
not add affliction to the afflicted. *That I may reco-
ver strength*—Both in my outward and inward man,
both which are much weakened and oppressed. He-
brew, אבליגה, *abligah, recreabo me, that I may re-
fresh myself, or may be refreshed, or comforted,*

769

2

namely, eased of the burden of my sins, and of thy terrors consequent upon them; and better prepared for a comfortable and happy dissolution. *Before I go hence*—Unto the grave, as this phrase is often used;

or *the way of all the earth*, Josh. xxiii. 14; or *whence I shall not return*, as it is, Job x. 21. *And be no more*—Namely, among the living, or in this world.

PSALM XL.

In this Psalm David celebrates God's great goodness to him and all his people. In its primary sense, it may be applicable to the deliverance which God had granted him from sickness, or from the distress to which he had been reduced by his enemies, (see the contents of the two preceding Psalms,) in devout thankfulness for which deliverance he may be supposed to declare his resolution to serve God cheerfully and faithfully. There are some passages, however, in this Psalm, which do not properly belong to David, or to that time and state of the Church; but only to Christ and the times of the New Testament, to which they are applied by the author of the epistle to the Hebrews. In these passages David speaks not in his own name and person, but in the name and person of Christ, of whom he was an eminent type: and yet there are other passages which cannot belong to Christ, and which David, therefore, spoke in his own person. (1.) He praises God for delivering him out of deep distress, 1-5. (2.) Thence takes occasion to speak of the work of our redemption by Christ, 6-10. (3.) Prays for mercy and grace, both for himself and for his brethren, 11-17.

To the chief Musician, A Psalm of David.

A. M. 2962. B. C. 1042. I ¹ WAITED ^a patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of ² a horrible pit, out of ^b the miry clay, and ^c set my feet upon a rock, and ^d established my goings.

3 ^e And he hath put a new song in my mouth, *even* praise unto our God: ^f many

shall see *it*, and fear, and shall trust A. M. 2962. B. C. 1042. in the LORD.

4 ^g Blessed is that man that maketh the LORD his trust, and ^h respecteth not the proud, nor such as ⁱ turn aside to lies.

5 ^k Many, O LORD my God, *are* thy wonderful works *which* thou hast done, ^l and thy thoughts *which are* to us-ward: ^m they cannot be reckoned up in order unto thee: *if* I would

¹ Hebrew, *in waiting I waited*.—^a Psalms xxvii. 14; xxxvii. 7. ^b Heb. *a pit of noise*.—^b Psalms lxix. 2, 14.—^c Psalms xxvii. 5. ^d Psalms xxxvii. 23.—^e Psalms xxxiii. 3.—^f Psalms liii. 6.—^g Psalms

xxxiv. 8; Jer. xvii. 7.—^h Psalms ci. 3, 7.—ⁱ Psalms cxxv. 5. ^k Exod. xi. 15; Job v. 9; ix. 10; Isa. lxxi. 15; xcii. 5; cxxxix. 6, 17.—^l Isa. lv. 8.—^m Heb. *none can order them unto thee*.

NOTES ON PSALM XL.

Verses 1, 2. *I waited patiently for the Lord*—Hebrew, קיוה קיוה, *kavvo kivviti*, *in waiting I waited*, or, *in hoping I hoped*, which doubling of the word signifies that he waited or hoped diligently and earnestly, patiently and perseveringly, until God should be pleased to help him. *And he inclined unto me*—Or *bowed himself*, or *his ear*: see Judg. xvi. 30; Psalms xvii. 6, and xxxi. 2. *He brought me up also out of a horrible pit*—From desperate dangers and calamities, signified by a similar phrase, Psalms xviii. 16, and lxix. 1, 2. I was not only on the brink, but in the very bottom of this pit; *out of the miry clay*—In which my feet stuck fast. As David often compares himself in distress to a sinking and drowning man; so here he compares the affliction from which he had been delivered to that of a man thrown into some loathsome and filthy dungeon. *And set my feet upon a rock*—A place of strength and safety; and *established my goings*—Or *my steps*; that is, kept me from stumbling, or falling again into misery.

Verse 3. *He hath put a new song into my mouth*—Both by giving me new matter for a song, and by inspiring me with the very words of it. *Many shall see it*—Shall observe God's wonderful mercies vouchsafed to me; and *fear*—Shall stand in awe of that God, whom they see to have so great power, either to save or to destroy; and *shall trust in the Lord*—

Their fear shall not drive them from God, but draw them to him, and be attended with trusting in him.

Verse 4. *Blessed is the man, &c.*—I said, many shall trust in the Lord, and they shall not be losers by it, nor disappointed of their hope; but they are and shall be blessed. *And respecteth not*—ולא פנה, *velo-panah*, *looketh not toward*, namely, with delight and desire to imitate; or with confidence and expectation of relief; *the proud*—Or *the mighty*; the great and proud potentates of the world, to whom most men are apt to look and trust. *Nor such as turn aside*—From God, in whom alone they ought to trust. *To lies*—To lying vanities, such as worldly power, and wisdom, and riches, and all other earthly things or persons, in which men are prone to trust; which are called *lies*, because they promise more than they perform.

Verse 5. *Many are thy wonderful works*—For which I and the rest of thy people, included in the plural pronoun *us*, have abundant cause to praise and to trust in thee, as was said verse 3. And by which it will appear that he that trusteth in thee is in a most blessed and safe condition, as expressed verse 4. And this verse, wherein he passes from the singular to the plural number, may seem to be interposed as a wall of partition between that which David speaks in his own person, and that which he speaks in the person of the Messiah. *And thy thoughts*—Thy

A. M. 2962. declare and speak of *them*, they are
B. C. 1042. more than can be numbered.

6 ^m Sacrifice and offering thou didst not desire; mine ears hast thou ⁴ opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* ⁿ written of me.

8 ^o I delight to do thy will, O my God: yea, thy law *is* ^s within ^p my heart.

^m 1 Sam. xv. 22; Psa. l. 8; li. 16; Isa. i. 11; lxvi. 3; Hos. vi. 6; Matt. ix. 13; xii. 7; Heb. x. 5.—ⁿ Heb. *digged*, Exod. xxi. 6.—^p Luke xxiv. 44.—^o Psa. cxix. 16, 24, 47, 92; John iv. 31; Rom. vii. 22.

gracious counsels or contrivances; *which are to us-ward*—To me and the rest of thy people; to whom David often joins himself in this book. *They cannot be reckoned up, &c.*—It passes our skill to *order* or *reckon them up in order unto thee*, because, indeed, they are innumerable.

Verse 6. *Sacrifice, &c.*—These and the four following verses may, in an improper sense, belong to the person and time of David; when God might be said, *not to desire*, or *require*, legal sacrifices, comparatively. So the sense is, Thou didst desire obedience more, or rather, than sacrifices, as was said 1 Sam. xv. 22. But in a proper and full sense, they belong only to the person and time of the Messiah, in whose name David utters these words. And so the sense is, God did *not desire* or *require* them for the satisfaction of his own justice and the expiation of men's sins, which could not possibly be done by the blood of bulls or goats, as is said Heb. x. 4-6; but only by the blood of Christ, which was typified by them, and which Christ came into the world to shed, in pursuance of his Father's will, as it here follows, verses 7, 8. So here is a prediction concerning the cessation of the legal sacrifices, and the substitution of a better instead of them. *Mine ears hast thou opened*—Hebrew, *bored*. I have devoted myself to thy perpetual service, and thou hast accepted of me as thy servant, and signified so much by the *boring* of mine ears, according to the law and custom in that case, Exod. xxi. 5, 6. The seventy Jewish interpreters, whom the apostle follows, Heb. x. 5, translate these words, *a body hast thou prepared me*. In which translation, though the words differ, the sense is the same; for the *ears* suppose a body to which they belong, and the *preparing* of a body implies the preparing of the ears, and the obligation of the person for whom a body was prepared, to serve him who prepared it; which the *boring* of the ear signified.

Verse 7. *Then*—When I understood and considered thy mind and will therein expressed, verse 6, *I said* within myself, by a firm purpose; or unto thee, by way of promise, or engagement, *Lo, I come*—If these be considered as the words of a servant, answering to the call of his master, and signifying his readiness to obey him, they may be accommodated to David. But they much more literally and truly belong to Christ, and the sense is, Seeing thou re-

9 ^q I have preached righteousness A. M. 2962.
in the great congregation: lo, ^r I B. C. 1042.
have not refrained my lips, O LORD, ^s thou knowest.

10 ^t I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

^q Heb. *in the midst of my bowels*.—^r Psa. xxxvii. 31; Jer. xxxi. 33; 2 Corinthians iii. 3.—^s Psalm xxii. 22, 25; xxxv. 18.—^t Psalm cxix. 13.—^u Psalm cxxxix. 2.—^v Acts xx. 20, 27.

quirest a better sacrifice than those of the law, lo, I offer myself to *come*, and I will in due time *come into the world*, as this phrase is explained in divers places of Scripture, and particularly Heb. x. 5, where this place is expressly applied to Christ. *In the volume of the book*—These two words, *volume* and *book*, are used of any writing, and both express the same thing. Now this *volume of the book* is the law of Moses, which is commonly and emphatically called *the book*, and was made up in the form of a roll or volume, as the Hebrew books generally were. And so this place manifestly points to Christ, concerning whom much is said in the books of Moses, as is evident from Luke xxiv. 27, 44; John v. 46; Acts iii. 22; and xxvi. 22; and xxviii. 23. And this sense being plain and natural, and unforced, and exactly agreeing both with the words, and with the truth of the thing, and with the belief of all Christians, there can be no good reason why we should not acquiesce in it.

Verse 8. *I delight to do thy will*—This also, though in a general sense it may be true of David, and of all God's people, yet, if it be compared with the foregoing verse, and with the explication thereof in the New Testament, (in which those mysteries, which were darkly and doubtfully expressed in the Old Testament, are fully and clearly revealed,) it must be appropriated to Christ, of whom it is eminently true; and it is here observed as an act of heroic obedience, that he not only resolved to do, but delighted in doing the will of God, or what God had commanded him, which was to die, and that a most shameful, and painful, and cursed death. *Yea, thy law is within my heart*—I do not only understand it, but receive it with heartiest love, delighting both to meditate on it, and to yield obedience to it.

Verses 9, 10. *I have preached righteousness*—Namely, *thy righteousness*, as it is expressed in the next verse; that is, thy faithfulness, as it is there explained; or, righteousness properly so called; for both were fully declared and demonstrated in Christ; the former in God's sending him into the world, according to his promise, Acts xiii. 23; and the latter in inflicting death upon him for man's sin, Rom. iii. 25, 26. *In the great congregation*—In the most public and solemn assemblies; not only to the Jews, but also to all nations; to whom Christ preached by his apostles, as is observed, Eph. ii. 17. *I have not*

A. M. 2962. 11 Withhold not thou thy tender mercies from me, O LORD: ^a let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: ^x mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore ^y my heart ⁶ faileth me.

13 ^z Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 ^a Let them be ashamed and confounded

^a Psa. xliii. 3; lvii. 3; lxi. 7.—^x Psa. xxxviii. 4.—^y Psa. lxxiii. 26.—⁶ Heb. *forsaketh*.—^z Psa. lxx. 1.—^a Psa. xxxv.

refrained—From preaching it, even to the face of mine enemies, though I knew my preaching would cost me my life. *O Lord, thou knowest*—I call thee to witness the truth of what I say. *I have not hid thy righteousness within my heart*—I had it there, verse 8; but did not shut it up there, but spread it abroad for thy glory and the good of mankind. *I have declared thy salvation*—Which thou hast wrought both for me and by me.

Verses 11, 12. *Withhold not thy tender mercies, &c.*—This prayer is uttered by David, either, 1st, In the person of Christ, to whom it may agree; or, rather, 2d, In his own person. For having been transported by the Spirit of God to the commemoration of the great mystery of the Messiah, of whom he was an illustrious type, he now seems to be led back by the same Spirit to the consideration of his own case. *Mine iniquities*—Either, 1st, The punishment of mine iniquities, as Gen. iv. 13, and elsewhere; or, 2d, The iniquities themselves. This cannot be understood of Christ. For although our sins were said to be *laid upon him*, Isa. liii. 6, and upon that account he is said to be *made sin for us*, 2 Cor. v. 21; yet the Scripture everywhere represents him as one that never *knew* or *did* any sin; and, therefore, it is not probable that the Holy Ghost would use such an expression concerning him, as is never used in Scripture, but either of a man's own sins, or of the punishment deserved by them. *Have taken hold upon me*—Men's sins are figuratively said to *follow them*, 1 Tim. v. 24, and to *find them out*, Num. xxxii. 23; and here to *take hold on them* as an officer takes hold on a man, whom he arrests. *So that I am not able to look up*—Unto God or men with any comfort or

together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 ^b Let them be ^c desolate for a reward of their shame that say unto me, Aha, aha.

16 ^d Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation ^e say continually, The LORD be magnified.

17 ^f But I *am* poor and needy; yet ^g the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

4, 26; lxx. 2, 3; lxxi. 13.—^b Psa. lxx. 3.—^c Psa. lxxiii. 19. ^d Psa. lxx. 4.—^e Psa. xxxv. 27.—^f Psa. lxx. 5.—^g 1 Pet. v. 7.

confidence; I am ashamed and confounded. *They are more than the hairs of my head*—Namely, mine iniquities here mentioned, properly so called; for God's people are more apt to aggravate their sins than the punishments of them.

Verses 13–16. *Be pleased to deliver me*—From my sins, and the punishment due to them. *Let them be ashamed*—For the disappointment of their hopes and designs. *That seek after my soul*—That is, my life. *Let them be desolate*—Or, *They shall be desolate, or dismayed, or overthrown*, as יָשׁוּמִים, *jashommu*, also signifies. *For a reward of their shame*—That is, Their sinful and shameful actions, as *shame* is put for a shameful idol, Hos. ix. 10, and as *fear* is often put for the evil feared. *Let such as love thy salvation*—That great salvation of which the prophets inquired and searched diligently, and which the Redeemer undertook to work out, when he said, verse 7, *Lo! I come*. All that shall be saved love God's salvation, which is not only a salvation from hell, but a salvation from sin. *Say continually, The Lord be magnified*—Let them have continual occasion to magnify Jehovah for his mercies vouchsafed to them.

Verse 17. *I am poor and needy, &c.*—“The church, like her Redeemer, is often poor and afflicted in this world, but Jehovah thinketh upon her, and is solicitous for her support; she is weak and defenceless, but Jehovah is her help and her deliverer. With such a Father, and such a friend, poverty becometh rich, and weakness itself is strong. In the mean time, let us remember, that he who once came in great humility, shall come again in glorious majesty. *Make no tarrying, O our God; but come, Lord Jesus, come quickly,*” Rev. xxii. 20.—Horne.

PSALM XLI.

The occasion of this Psalm was manifestly some sore disease or affliction, with which God had visited David, and which gave his enemies an opportunity of discovering their hatred and malice against him. He lays hold on God's promise, and prays for mercy, 1–4. Complains of the pride and malice of his enemies, 5–9. Flees to God for succour, and praises him, 10–13.

To the chief Musician, A Psalm of David.

A. M. 2962.
B. C. 1042.

BLESSED ^a is he that considereth ¹ the poor: the LORD will deliver him ² in time of trouble.

² The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: ^b and ³ thou wilt not deliver him unto the will of his enemies.

³ The LORD will strengthen him upon the bed of languishing: thou wilt ⁴ make all his bed in his sickness.

⁴ I said, LORD, be merciful unto me: ^c heal

^a Prov. xiv. 21.—¹ Or, the weak, or, sick.—² Heb. in the day of evil.—^b Psa. xxvii. 12.—³ Or, do not thou deliver.—⁴ Heb. turn.

NOTES ON PSALM XLI.

Verse 1. *Blessed is he that considereth the poor*—Or, *poor man*; that conducts himself wisely and prudently toward him; as *מַשְׁכִּיל*, *maschil*, properly signifies, that does not rashly and foolishly censure and condemn him, much less insult over him, but considers his case with prudence and tenderness, remembering it may be his own, and therefore pities and helps him; and thus takes the likeliest way to obtain similar pity for himself when in trouble. But the word *דַּל* *dal*, here rendered the poor, means the weak, sick, or languishing person, as appears by comparing this with verse 3, where the mercy which he is supposed to have afforded to him is returned to himself, and with verse 8. To conduct ourselves wisely toward such, is to take cognizance of their wants and miseries; to sympathize with them, and judge charitably concerning them; to pity and relieve them according to our power, or to take measures to provide for their relief. *The Lord will deliver him*—The poor afflicted man. Though his enemies conclude his case to be desperate, verse 8, God will confute them and deliver him. Or, rather, the considerer of the poor, the person that visits and relieves him. And so it is a promise of recompense. The wise and merciful man shall find mercy.

Verses 2, 3. *The Lord will keep him alive*—Hebrew, *Will quicken him*, that is, revive and restore him. God will either preserve him from trouble, or, if he see that trouble is necessary, or will be useful for him, and therefore suffers him to fall into it, he will raise him out of it. *Thou wilt not deliver him, &c.*—To the destruction which his enemies earnestly desire and endeavour to effect. *Wilt make all his bed in his sickness*—Wilt give him ease and comfort, which sick men receive by the help of those who turn and stir up their bed, to make it soft and easy for them.

Verse 4. *I said, Lord, be merciful unto me*—He appeals to mercy, as one that knew he could not stand the test of strict justice. The best saints, even those that have been merciful to the poor, have not made God their debtor; but must throw themselves on his mercy. When we are under the rod, we

my soul; for I have sinned against ^{A. M. 2962.} thee. ^{B. C. 1042.}

⁵ Mine enemies speak evil of me, When shall he die, and his name perish?

⁶ And if he come to see me, he ^d speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

⁷ All that hate me whisper together against me: against me do they devise ^e my hurt.

⁸ ^f An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

^c 2 Chron. xxx. 20; Psa. vi. 2; cxlvii. 3.—^d Psa. xii. 2; Prov. xxvi. 24, 25, 26.—^e Heb. evil to me.—^f Heb. a thing of Belial.

must thus recommend ourselves to the tender mercy of our God. *Heal my soul*—Sin is the sickness of the soul and the soul is healed when, being pardoned by mercy, it is also renewed by grace. And this spiritual healing we should be more earnest for than for bodily health. *For I have sinned against thee*—And, therefore, my soul needs healing: I am a sinner, a miserable sinner; and, therefore, *God, be merciful to me*. The psalmist does not appear here to refer to any particular gross act of sin, but to his sins in general, which his sickness, and the troubles he met with, set in order before him; and the dread of the consequences of which made him pray, *Heal my soul*.

Verses 5-7. *Mine enemies speak evil of me*—Designing thereby to grieve my spirit, ruin my reputation, and sink my interest. *And if he come to see me*—If any of mine enemies visit me in my sickness, according to the custom; *he speaketh vanity*—Or *falsehood*, pretending sympathy with, and friendship to me, while he is contriving mischief in his heart against me. *His heart gathereth iniquity, &c.*—Even when he is with me, and pretends a sincere affection for me, his heart is devising evil against me. *When he goeth abroad he telleth it*—Partly to delight his companions, and partly to encourage them to, and direct them in, their malicious designs against me. *They whisper together against me*—Secretly defame me, and closely plot against me.

Verses 8, 9. *An evil disease cleaveth fast unto him*—Hebrew, *דבר בליעל, debar Belijagnal*, a word, or thing of Belial. Literally, says Houbigant, *A thing of Belial is poured out upon him*, that is, his wickedness is brought round upon, or overflows him. The reproach wherewith they had loaded him, they hoped, would cleave so fast to him, that his name would perish with him, and they should gain their point. Or, their meaning was, The disease, wherewith he is now afflicted, will certainly make an end of him; for it is the punishment of some great, enormous crime, which he will not repent of, and which proves him, however he has appeared, a son of Belial. *And now he lieth, he will rise up no more*—Seeing God has begun to punish him, he will con-

A. M. 2962. 9 ° Yea, ⁷mine own familiar friend,
B. C. 1042. in whom I trusted, [†] which did eat of
my bread, hath ⁸lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me,
and raise me up, that I may requite them.

11 By this I know that thou favourest me,

• 2 Sam. xv. 12; Job xix. 19; Psa. lv. 12, 13, 20; Jer. xx. 10.
⁷ Heb. *the man of my peace.*

tinue so to do till he destroy him, and then we shall be rid of him, and divide the spoil of his preferences. *Yea, mine own familiar friend*—Probably he means Ahithophel, who had been his bosom friend, and prime minister of state; in whom *he* had trusted, as one inviolably firm to him, and on whose advice he had relied much, in dealing with his enemies: *which did eat of my bread*—With whom he had been very intimate, and whom he had taken to sit at the table with him; nay, whom he had maintained and given a livelihood to, and so obliged both in gratitude and interest to adhere to him; *hath lifted up his heel against me*—A phrase implying injury joined with insolence and contempt; taken from an unruly horse, which kicks at him that owns and feeds it. He not only deserted, but insulted; opposed and endeavoured to supplant him. Those are wicked indeed, whom no courtesy done them, no confidence reposed in them, will oblige. Although these words were literally fulfilled in David, yet the Holy Ghost, who dictated them, looked further in them, even to Christ and Judas, in whom they received a further and fuller accomplishment; and to whom, therefore, they are applied, John xiii. 18.

Verse 10. *But thou, O Lord, be merciful unto me*—They censure me grievously, and conclude my case to be desperate; but, Lord, do thou vindicate me, and confute them. *Raise me up, that I may requite them*—Hebrew, וְאַשְׁלֵמָה, *veashallemah*, and *I will requite them*, that is, punish them for their malicious, perfidious, and wicked practices, which, being now a magistrate, it was his duty to do, for the public good. For he was not to bear the sword in vain, but, being a minister of God, invested with his authority, was to be a revenger, to execute wrath upon those that did evil, Rom. xiii. 4; although, when a private person, he was so far from revenging himself that he rendered good for evil, Psalm xxxv. 12, 13. In this prayer of David, that God would raise him up, is included a prophecy of the exaltation of Christ, whom God raised from the dead, that he might be a just avenger of all the wrongs done to him and to his people, particularly by the Jews, whose utter destruction followed not long after. Thus, “the hour is coming when the church shall arise to glory, and all her enemies shall be confounded.”—Horne.

Verses 11, 12. *By this I know that thou favourest*

because mine enemy doth not triumph over me. A. M. 2962. B. C. 1042.

12 And as for me, thou upholdest me in mine integrity, and ⁸settest me before thy face for ever.

13 ^h Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

† Obad. 7; John xiii. 18.—⁸ Heb. *magnified.*—‡ Job xxxvi. 7; Psa. xxxiv. 15.—^h Psa. cvi. 48.

me—Bearest a good will to me, and art resolved to make good thy promises to me, and wilt plead my righteous cause; *because mine enemy doth not triumph over me*—Because hitherto thou hast supported me, and prolonged my days to the disappointment of his hopes, and designed triumphs. This mercy I thankfully receive as a token of further mercy. *Thou upholdest me in mine integrity*—As, through thy grace, I have kept my integrity, so thou hast kept me in and with it. Or, *thou upholdest me for my integrity*; that is, because thou hast seen my innocence, notwithstanding all the calumnies of mine enemies; and *settest me before thy face for ever*—Hebrew, וְהִצִּיבֵנִי, *vetatzibeeni*, wilt set, confirm, or establish me in thy presence, under thine eye and special care; to minister unto thee, as a king over thy people. And in regard of his posterity, the kingdom was established for ever. Let us learn from hence, if at any time we suffer in our reputation, to make it our chief care to preserve our integrity, and then cheerfully to leave it to God to secure our reputation. We must remember, however, that we cannot hold our integrity any longer than God upholds us in it; for, *by his grace we are what we are*: if we be left to ourselves we shall not only fall but fall away. But it may be a comfort to us to know, that, however weak we are, God is able to uphold us in our integrity, and will do it, if *we commit the keeping of our souls to him in well doing*; and that those whom he now upholds in their integrity, *he will set before his face for ever*, and make them happy in the vision and fruition of himself. *He that endures to the end shall be saved.*

Verse 13. *Blessed be the Lord God of Israel*—A God in covenant with his people; who has done great and kind things for them, and has more and better in reserve; *from everlasting to everlasting*—Or, *from age to age*, as long as the world lasts, and to all eternity. *Amen and amen*—*Amen*, especially a double *amen*, signifies a hearty assent and approbation, and withal an earnest desire of the thing to which it is annexed. And as the Psalms are divided into five books, so each of them is closed with this word: the first here; the second, Psalm lxxii.: the third, Psa. lxxxix.: the fourth, Psalm cvi.: the last in the end of Psalm cl.: the doubling of the word shows the fervency of his spirit in this work of praising God.

PSALM XLII.

This begins the second book of Psalms, (according to the Hebrew division,) the first part of which consists of pieces directed to the sons of Korah, to be set, or sung by them under the direction of the chief musician. Some of these were, undoubtedly, the composition of David, and probably this; as it is certain he composed most, if not all, of those that are contained in the latter part of this second book, from Psalm fifty to the end of the seventy-second. When he wrote this it is evident his mind was fluctuating between despondency and hope. What the particular occasion was, is not expressed; but it is generally believed that it was upon the rebellion of Absalom, when he was driven away from the house and service of God. The distress he was in, at this time, is finely and poetically set forth, aggravated with these three considerations: (1.) His absence from the worship of God in his tabernacle. (2.) The severe insults and blasphemous reproaches of his enemies; and, (3.) The sad comparison which he could not but make between his present miserable circumstances, and those of his former prosperous and happy state. "The more we attend to this Psalm," says Dr. Dodd, "the better shall we discern its beauties. It is an exquisite performance: in which David gives us, in his own example, a lively and natural image of a great and good man in affliction; and this worked up with as much art and address as, perhaps, is to be found in any writing of the same kind." The general contents are, He longs for the public service of God, 1-4. Stirs himself up to trust in God, 5-9. Reproached by his enemies, still hopes in him, 10, 11.

To the chief Musician, ¹ Maschil, for the sons of Korah.

A. M. 2981. B. C. 1023. **A**S the hart ² panteth after the water-brooks, so panteth my soul after thee, O God.

² My soul thirsteth for God, for ^b the living God: when shall I come and appear before God?

³ My tears have been my meat day and night, while ^d they continually say unto me, Where is thy God?

¹ Or, A Psalm giving instruction of the sons, &c.; 1 Chron. vi. 33, 37; xxv. 5.—² Heb. prayeth.—³ Psa. lxxiii. 1; lxxiv. 2; John vii. 37.—^b 1 Thessalonians i. 9.—^c Psalm lxxx. 5; cii. 9.

NOTES ON PSALM XLII.

Title. For the sons of Korah—Who were an eminent order of singers in the house of God.

Verses 1, 2. As the hart panteth—הַצִּיּוֹן, *tagnarog*, *brayeth*: "The word is strong, and expresses that eagerness and fervency of desire, which extreme thirst may be supposed to raise in an animal almost spent in its flight from the pursuing dogs. Nothing can give us a higher idea of the psalmist's ardent and inexpressible longing to attend the public worship of God than the burning thirst of such a hunted creature for a cooling and refreshing draught of water." So panteth my soul after thee, O God—After the enjoyment of thee in thy sanctuary, as appears from verse 4. My soul thirsteth for God—Thirst is more vehement than hunger, and more impatient of dissatisfaction; for the living God—Him who is the eternal spring of life and comfort. This he mentions as a just cause of his thirst. He did not thirst after vain, useless idols, but after the only true and living God, who was his life, and the length of his days, Deut. xxx. 20; without whose presence and favour David accounted himself for a dead and lost man; when shall I come and appear before God—In the place of his special presence and public worship? When, when will the happy hour return that I shall once more have access to his tabernacle, where he manifests his presence, and from which I am now driven by them

4 When I remember these things, A. M. 2981. B. C. 1023. I pour out my soul in me: for I had

gone with the multitude, ^f I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

⁵ Why art thou ³ cast down, O my soul? and why art thou disquieted in me? ^h hope thou in God: for I shall yet ⁴ praise him ⁵ for the help of his countenance.

⁴ Verse 10; Psa. lxxix. 10; cxv. 2.—^c Job xxx. 16; Psalm lxii. 8.—^f Isa. xxx. 29.—^g Verse 11; Psa. xliii. 5.—^h Heb. bowed down.—^b Lam. iii. 24.—⁴ Or, give thanks.—⁵ Or, his presence is salvation.

who seek my life? Archbishop Sharp's *Sermons*, vol. iii. p. 2.

Verses 3, 4. My tears have been my meat, &c.—That is, I am wholly given over to grief and sorrow while I hear the continual reproaches of my enemies, saying unto me, Where is thy God?—Of whom thou hast so often boasted, as of one so able and ready to help all that trust in him, and call upon him? and particularly as one engaged to thee by many great and special promises? He is departed from thee, and nowhere to be found of thee. He is either unable or unwilling to help thee, or regardless of thee. When I remember these things—Namely, my banishment from God's presence, and my enemies' scoffs and triumphs upon that occasion. I pour out my soul—In fervent prayer and bitter sorrows, whereby his very heart was almost melted or dissolved, and his spirits spent, and he was ready to faint away. For I had gone with the multitude—In the way to Jerusalem, according to the custom, in the company of the Israelites, who went thither in great numbers at the solemn feasts. I went with them to the house of God—Or, I led them, encouraging them by my presence and forwardness. With a multitude that kept holy-day—The feasts, or festival solemnities, which they kept holy unto the Lord.

Verse 5. Why art thou cast down, O my soul—With excessive sorrow and despair. Why art thou

A. M. 2981. 6 O my God, my soul is cast down
B. C. 1023. within me: therefore will I remember
thee from the land of Jordan, and of the Her-
monites, from ⁶ the hill Mizar.

7 ¹ Deep calleth unto deep at the noise of thy
water-spouts: ^k all thy waves and thy billows
are gone over me.

8 Yet the LORD will ¹ command his loving-

⁶ Or, the little hill. Psalm cxxxiii. 3.—Jer. iv. 20; Ezek
vii. 26.—^k Psalm lxxxviii. 7; Jonah ii. 3.—Lev. xxv. 21;
Deut. xxviii. 8; Psalm cxxxiii. 3.

disquieted within me?—Is there any cause that
anxiety of mind should put thee into a state of such
perturbation, as if all hopes of this felicity were lost
for ever? *Hope thou in God*—Trust in him, and
patiently wait upon him. *For I shall yet praise
him*—The time will come when I shall go again to
his house, and praise him for his favour toward me.
For the help of his countenance—Hebrew, *For the
salvations of his face*, for those supports, deliver-
ances, and comforts, which, I doubt not, I shall ere
long enjoy, both in his presence and sanctuary, to
which he will restore me, and from his presence,
and the light of his countenance, which he will gra-
ciously afford me.

Verse 6. *My soul is cast down within me*—I am
overcome with grief, while I am forced to hide my-
self in this wilderness beyond Jordan, and wander
up and down on these solitary mountains, far dis-
tant from thy tabernacle; *therefore*—That I may
revive my drooping spirits; *I will remember thee
from the land of Jordan*—I will consider thy infi-
nite mercy, and power, and faithfulness, and thy
gracious presence in the sanctuary, from whence
thou dost hear and answer all those that call upon
thee. *From the hill Mizar*—From all the places
and parts of the land to which I shall be driven;
whether from the parts about, or beyond Jordan
on the east; or mount Hermon, which was in the
northern parts, here called Hermonim, in the plural
number, because of its great extent, and many tops
and parts of it called by several names.

Verse 7. *Deep calleth unto deep*—One affliction
comes immediately after another, as if it were called
for, or invited by the former. This he expresses by
a metaphor taken from the old flood, when the up-
per deep, or collection of waters in the clouds, called
for the lower deep, or abyss of waters in the sea and
rivers, and in the bowels of the earth; that both
might unite their forces to drown the world. Thus
the Chaldee understands it. Or the metaphor may
be taken from the sea, when its waves rage, and deep
furrows are everywhere made in it, into which ships,
and the people in them, sink down, and then rise
and sink again, successively and continually. *At
the noise of thy water-spouts*—This may be under-
stood of *water-spouts*, properly so called; which,
according to Dr. Shaw, p. 333 of his *Travels*, are
more frequent on the Syrian and Jewish coasts than
in any other part of the Mediterranean, and could

kindness in the day-time, and ^m in A. M. 2981.
the night his song *shall be* with me, B. C. 1023.
and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast
thou forgotten me? ⁿ why go I mourning be-
cause of the oppression of the enemy?

10 As with a ⁷ sword in my bones, mine
enemies reproach me; ^o while they say dai-

^m Job xxxv. 10; Psalm xxxiii. 7; lxiii. 6; cxlix. 5.—ⁿ Psa.
xxxviii. 6; xl. 2.—⁷ Or, killing.—^o Verse 3; Joel ii. 17;
Mic. vii. 10.

not be unknown to David and the Israelites. Or
he may allude to violent and successive rains, which
frequently descend from heaven *at the noise* or call
of God's *water-spouts*, the clouds; which, by their
terrible thunders, and rattling noises, as it were, in-
cite and call forth the heavy and tempestuous show-
ers which are contained within them. But Bishop
Lowth, in his 6th *Prelection*, translates this clause,
Abyss calleth to abyss, thy cataracts roaring around.
And he thinks the psalmist's metaphor is taken from
the sudden torrents of water which were wont to
descend from the mountains twice in the year, and
to burst through the narrow valleys of that hilly
country, from the periodical rains, and the melting
of the snows of Lebanon and the neighbouring
mountains, in the beginning of the summer, and
causing the river Jordan to overflow all its banks.
All thy waves and billows are gone over me—That
is, are gone over my head, as the verb גָּבַר, *gnabaru*,
is used Psa. xxxviii. 4. They do not lightly sprin-
kle me, but almost overwhelm me. Thus Bishop
Lowth, *All thy waves and waters have overwhelmed
me.* The meaning is, Thou hast sent one sharp trial
or affliction upon me after another.

Verses 8, 9. *Yet the Lord will command*—Will
effectually provide and confer upon me; *his loving-
kindness*—His blessings, the effect of his loving-
kindness, which God is often said to command. *In
the day-time, and in the night*—Both day and
night, that is, continually. *His song shall be with
me*—I shall have constant cause for singing and
praising God for his loving-kindness. *And my
prayer shall be unto the God of my life*—The giver
and preserver of my life from time to time. I will
boldly and believingly direct my prayers to him,
of whose readiness to hear and help me I have had
such ample experience. *I will say unto God
my rock*—I will expostulate the case with him, who
hath formerly been a sure refuge to me; *Why hast
thou forgotten me?*—Why dost thou now seem
quite to neglect and forget me? *Why go I mourn-
ing?*—Why dost thou leave me in this mourning
state, and not succour me speedily?

Verse 10. *As with a sword in my bones*—Or, *in
my body*, the bones being often put for the body,
whereof they are a very considerable part. Or, as
a sword which pierceth and cutteth my flesh even
to the bones, and cutteth or breaketh the very bones
also. So painful and vexatious are their reproaches.

A. M. 2981. ly unto me, Where is thy God?
B. C. 1023. 11 ^p Why art thou cast down, O my
soul? and why art thou disquieted within me?

hope thou in God: for I shall yet praise A. M. 2981.
him, *who is* the health of my coun- B. C. 1023.
tenance, and my God.

^p Verse 5;

Psalm xliii. 5.

While they say, *Where is thy God?*—What is become of thy God, in whom thou trustedst? Why does he make no more haste to send thee deliverance?

Verse 11. *Why art thou cast down, &c.*—See note on verse 5. *Who is the health of my countenance*—Hebrew, *The salvations of my face*: which will

make my face to shine, and my countenance cheerful, which supposes the gladness of the heart and the bettering of his condition. *And my God*—As he formerly was, so he is still, and ever will be; and will assuredly show himself to be my God, although, for a season, he may hide his face, or withdraw his help from me.

PSALM XLIII.

The subject of this Psalm is so much the same with that of the preceding, that some commentators have been inclined to believe it to be a continuation of it, particularly as there is no title to interrupt. There seems, however, this difference; that the former was written when the affairs of the psalmist were at the worst; but this, when they began to amend; when he had greater hopes of repossessing his kingdom, and recovering the command of his beloved Zion, where the tabernacle of God resided. He appeals to God, 1, 2. Prays to be restored to the public ordinances, and trusts in God, 3-5.

A. M. 2981. JUDGE ^a me, O God, and ^b plead
B. C. 1023. my cause against an ¹ ungodly
nation: O deliver me ² from the deceitful and
unjust man.

2 For thou art the God of ^c my strength:
why dost thou cast me off? ^d why go I
mourning because of the oppression of the enemy?

3 ^e O send out thy light and thy truth: let

them lead me; let them bring me unto A. M. 2981.
thy holy hill, and to thy tabernacles. B. C. 1023.

4 Then will I go unto the altar of God, unto
God ³ my exceeding joy: yea, upon the harp
will I praise thee, O God my God.

5 ^e 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.

^a Psalm xxvi. 1; xxxv. 24.—^b Psalm xxxv. 1.—¹ Or, *unmerciful*.—² Hebrew, *from a man of deceit and iniquity*.—^c Psa.

xxviii. 7.—^d Psalm xlii. 9.—^e Psalm xl. 11; lvii. 3.—^f Psa. iii. 4.—³ Heb. *the gladness of my joy*.—⁴ Psalm xlii. 5, 11.

NOTES ON PSALM XLIII.

Verses 1, 2. *Judge me, O God, &c.*—“O God, the supreme Judge of the whole world, I appeal to thee, in this contest between me and a seditious people, who, void of piety and humanity,” (so the phrase לא חסיד, *lo chasid*, here rendered *ungodly*, means,) “are risen up in rebellion against me, beseeching thee to vindicate my innocence, and defend me from their violence.”—Bishop Patrick. He calls the company of his enemies a *nation*, because of their great numbers: for they were the far greater part, and almost the whole body of the nation. *Deliver me from the deceitful and unjust man*—Who hath covered his wicked designs with fair and false pretexts, pretending devotion when he went to make an insurrection, 2 Sam. xv. 7, 10. Deliver me from the crafty counsel which Ahithophel gives him; and from the open force whereby he seeks injuriously to take away my life, *Ibid.* xvii. 1, 2. *For thou art*

the God of my strength, &c.—I have none to flee unto for safety and protection but thee alone; who hast ever hitherto been my mighty deliverer, and art now my only support.

Verses 3-5. *O send out*—Actually impart and discover; *thy light and thy truth*—Thy favour, or the light of thy countenance, and the truth of thy promises made to me; or, the *true light*, the illumination of thy Spirit, and the direction of thy gracious providence, whereby I may be led in the right way. *Let them bring me unto thy holy hill*—Of Zion, the place of thy presence and worship. *Then will I go unto the altar of God*—To offer sacrifices of thanksgiving for my deliverance; *unto God my exceeding joy*—The principal author and matter of all my joy and comfort; or, as it is literally translated in the margin, *The gladness of my joy*. *Why art thou cast down, O my soul, &c.*—See above, Psalm xlii. 5, 11.

PSALM XLIV.

This is the third of those Psalms called MASCHIL, and the second of those directed to the sons of Korah; but it does not seem to have been composed by David, as the two foregoing were. For, in his days, the Israelites were not oppressed by foreign enemies, as the psalmist here complains, in the name of the whole church, they were to such a degree that some of them were made slaves, others killed, and all of them become a reproach. "Yet I do not think," says Bishop Patrick, "it was composed in the captivity of Babylon, but before that time, though long after David's days; while their kingdom was as yet standing, and they had some forces remaining, though God did not bless them with success," 9. He goes on to give it as his opinion, that it was composed in the days of Hezekiah; who was a pious reformer of the Jewish Church, and yet, notwithstanding, was invaded by the king of Assyria, which calamity, he thinks, is alluded to in this Psalm. That good king himself, or some other divinely-inspired person, might be the penman of it. But whoever was its author, the church, or people of God, must be considered as speaking in it. They recount the mercies of God vouchsafed to his servants of old time, 1-3. Declare their confidence, that they should experience the same favour and help in their present distress, 4-8. Complain of present troubles, 9-15. Profess their integrity, and adherence to the worship of God, notwithstanding their seeming desertion, and manifold sufferings, 17-22. They pray for succour, 23-26.

To the chief Musician for the sons of Korah,
Maschil.

A. M. 2981. **WE** have heard with our ears, O
B. C. 1023. God, ^a our fathers have told us,
what work thou didst in their days, in the times
of old.

2 How ^b thou didst drive out the heathen with
thy hand, and plantedst them; how thou didst
afflict the people, and cast them out.

3 For ^c 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 light of thy countenance, ^d because A. M. 2981.
B. C. 1023.
thou hadst a favour unto them.

4 ^e Thou art my King, O God: command
deliverances for Jacob.

5 Through thee ^f will we push down our
enemies: through thy name will we tread them
under that rise up against us.

6 For ^g I will not trust in my bow, neither
shall my sword save me.

7 But thou hast saved us from our ene-
mies, and hast ^h put them to shame that hated
us.

^a Exod. x. 26, 27; Psalm lxxviii. 3. — ^b Exod. xv. 17; Deut. vii. 1; Psalm lxxviii. 55; lxxx. 8. — ^c Deut. viii. 17; Josh.

xv. 12. — ^d Deut. iv. 37; vii. 7, 8. — ^e Psalm lxxiv. 12. — ^f Dan. viii. 4. — ^g Psa. xxxiii. 16; Hos. i. 7. — ^h Psa. xl. 14.

NOTES ON PSALM XLIV.

Verse 1. *We have heard with our ears, &c.*—“We have been certainly informed, O Lord, by our fathers, and we believe what they have told us, not only concerning the wonderful works thou didst in their times, but in the ages long before them; as our ancestors, who lived in those days, have recorded.” It is a debt which every age owes to posterity, to keep an account of God’s works of wonder, and transmit the knowledge of them to the next generation. As those that went before us told us what God did in their days, we are bound to tell those that come after us what he has done in ours, and let them do the like justice to those that succeed them: thus shall one generation praise his works to another, Psa. cxlv. 4. *The fathers to the children shall make known the truth*, Isa. xxxviii. 19. And children should diligently attend to what their parents tell them of the wonderful works of God, as that which will be of great use to them; and we may all find, if we make a right use of them, that former experiences of God’s power and goodness are strong supports to faith, and powerful pleas in prayer, when we are in any trouble or distress.

Verses 2, 3. *How thou didst drive out the heathen, &c.*—The seven nations of the Canaanites out of Canaan, and settled in their stead thy people Israel, whom thou didst transplant thither from Egypt. *Didst afflict the people*—The heathen; and *cast them out*. They got not the land, &c., by their own sword—That is, by their arms or valour. *But thy*

right hand, &c., and the light of thy countenance—Thy favour, as the next words explain it; thy gracious and glorious presence, which went along with them. The many complete victories which Israel obtained over the Canaanites, under the command of Joshua, were not to be attributed to themselves; nor could they claim the glory of them. They were neither owing to their own merit nor their own light, but to God’s favour and power engaged for them; without which all their own efforts and endeavours would have been fruitless.

Verses 4-8. *Thou art my king, O God*—And thou, O God, who didst such astonishing things for them, art still the very same almighty Being, whom I honour as my sovereign, my governor, and protector. The whole people speak as one man, being united together in one body. *Command*—That is, effectually procure by thy commanding word, *deliverances for Jacob*—For the posterity of Jacob, the Israelites. *Through thee will we push down our enemies*—Hebrew, נָנַח, *nenaggeeach, cornu feriemus, we will smite with the horn*, that is, subdue and destroy them. The phrase is taken from Deut. xxxiii. 17, and alludes to cattle pushing with their horns. As if he had said, If thou wouldst but appear for us, the most powerful enemies would not be able to stand before us. *Through thy name will we tread them under*—That is, by the help of thy power. *I will not trust in my bow*—I have no confidence in my arms, but in thee only, (as the next verse implies,) and therefore do not frustrate my hope and expect

A. M. 2981. 8 ⁱ In God we boast all the day long,
B. C. 1023. and praise thy name for ever. Selah.

9 But ^k thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to ^l turn back from the enemy: and they which hate us spoil for themselves.

11 ^m Thou hast given us ^l like sheep appointed for meat; and hast ⁿ scattered us among the heathen.

12 ^o Thou sellest thy people ² for naught, and dost not increase *thy wealth* by their price.

13 ^p Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

ⁱ Psalm xxxiv. 2; Jer. ix. 24; Rom. ii. 17.—^k Psalm lx. 1, 10; lxxiv. 1; lxxxviii. 14; lxxxix. 38; cviii. 11.—^l Lev. xxvi. 17; Deut. xxviii. 25; Joshua vii. 8, 12.—^m Romans viii. 36.—ⁿ Heb. *as sheep of meat*.—^o Deut. iv. 27; xxviii. 64;

ation, placed only on thee. *In God we boast all the day*—In this we glory continually, that we have such a King, such a mighty Saviour and Deliverer, who has wrought such wonderful things for us and our forefathers.

Verses 9, 10. *But thou hast cast us off*—Now thy countenance and course are quite changed to us; *and hast put us to shame*—Hast made us ashamed of our boasting and trust in thee, which we have often professed to the face of our enemies. *And goest not forth with our armies*—To lead them and fight for them, as this phrase signifies, Judg. iv. 14; 1 Sam. viii. 20. He seems to allude to God's marching with and before the Israelites in the wilderness, and afterward as occasion was offered, Psal. lxxviii. 7. *Thou makest us to turn back*—We have lost the courage wherewith thou didst formerly inspire us, and cannot defend our cities and fortresses. For, according to thy threatening, (Lev. xxvi. 36,) thou hast sent a faintness into our hearts in the land of our enemies. *And they which hate us spoil for themselves*—Plunder our camps, and take our estates, and other property for their own use; and that not with a view to comply with thy will, which was to punish us for our sins, nor for thy service and glory. They mind nothing but their own advantage.

Verses 11–14. *Thou hast given us like sheep, &c.*—Some of us they killed in the pursuit, without any mercy, like sheep appointed for the shambles. *And hast scattered us among the heathen*—Those of us who were not slain have been carried into captivity, and dispersed in several places. *Thou sellest thy people for naught*—Sufferest them to be sold for slaves at very inconsiderable prices. The expression implies the low esteem in which they were with God. *And dost not increase thy wealth by their price*—“We are thus sadly handled, without the comfort of bringing in any honour to thee by our calamities; since thy church among us is defaced, and no other people taken instead of us, by whom thy name may be glorified.”—Hammond. Or, as Poole interprets the words, “Thou hast not advanced thy

14 ^a Thou makest us a by-word among the heathen, ^r 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; ^s by reason of the enemy and avenger.

17 ^t All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, ^u neither have our ^v steps declined from thy way;

19 Though thou hast sore broken us in

Psal. lx. 1.—^a Isa. lii. 3, 4; Jer. xv. 13.—^b Heb. *without riches*.
^c Deut. xxviii. 37; Psal. lxxxix. 4; lxxx. 6.—^d Jeremiah xxiv. 9.
^e 2 Kings xix. 21; Job xvi. 4; Psalm xxii. 7.—^f Psalm viii. 2.
^g Dan. ix. 13.—^h Job xxiii. 11; Psal. cxix. 51, 157.—ⁱ Or, *going*.

honour and service thereby; for thy enemies do not serve thee more than thy people, nor yet so much.” *Thou makest us a scorn and derision, &c.*—They contemn our persons, and sport themselves with our miseries. *Thou makest us a by-word*—Or a proverb, as מַשָּׁל, *marshal*, signifies. Thou hast brought upon us the curse pronounced by thy servant Moses, Deut. xxviii. 37. For we are become a by-word among the heathen, who, when they would express the wretchedness of any person, say, He is viler or more miserable than a Jew. *A shaking of the head*—When they say nothing, they signify their contempt and derision of us, by the scornful motion of their heads.

Verses 15, 16. *My confusion is continually before me*—I cannot open my eyes but the tokens of our disgrace present themselves before me; *and the shame of my face hath covered me*—These things have made me so ashamed, that I do not willingly show my face. *For the voice of him that reproacheth and blasphemeth*—I can hear nothing but reproachful words against us, and blasphemous words against thee and thy religion, for our sakes; which is intolerable to me; *by reason of the enemy and avenger*—That insolent enemy, whose very countenance is full of disdain and scorn, and threatens further mischief to us, as being the executioner, both of thy vengeance and his own upon us, and who persecutes us with spiteful hatred and great cruelty.

Verses 17, 18. *All this is come upon us*—All the evils before mentioned, and certainly we have deserved them all; *yet have we not forgotten thee*—Although we cannot excuse ourselves from many other sins, for which thou hast justly punished us, yet, through thy grace, we have kept ourselves from apostacy and idolatry, notwithstanding all examples and provocations. *Our heart is not turned back*—Namely, from thee, or thy worship and service, unto idols, as it follows, verse 20. But we still adhere to thy religion, although both it and we be thus vilified and persecuted.

Verses 19–21. *Thou hast sore broken us in the*

A. M. 2991. * the place of dragons, and covered
B. C. 1023. us ^y 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 ^a Shall not God search this out? for he
knoweth the secrets of the heart.

22 ^b Yea, for thy sake are we killed all the day
long ; we are counted as sheep for the slaughter.

* Isa xxxiv. 13; xxxv. 7.—^y Psa. xxxiii. 4.—^a Job xi. 13; Psalm lxxviii. 31.—^b Job xxxi. 14; Psalm cxxxix. 1; Jer. xviii. 10.—^c Rom. viii. 36.

place of dragons—By inflicting upon us one breach after another, thou hast at last brought us to this pass; that we are become like a place extremely desolate, such as dragons love, (Isaiah xiii. 21, 22,) and therefore full of horror and danger; *and covered us with the shadow of death*—With deadly horrors and miseries. *If we have forgotten the name of God*—That is, God himself, or his worship and service; *or stretched out our hands to strange gods*—In the way of prayer or adoration. *Shall not God search this out?*—We appeal to the heart-searching God, concerning the sincerity of this our profession.

Verse 22. *Yea, or but, for thy sake we are killed all the day*—We do not suffer for our apostacy, but because we will not apostatize from thee. We are persecuted and put to death because we are thy people, and continue constantly and resolutely in the profession and practice of thy worship, which they abhor, and from which they seek to draw or drive us. It is well known that the Jews were exposed to a variety of evils from their conquerors, on account of their strict adherence to the Mosaic law. And it is well observed by a learned writer, “that as this and the like passages of this Psalm may be applied primarily to the persecuted Jews; so do they, in a secondary sense, refer to suffering Christians, and

23 ° Awake, why sleepest thou, O A. M. 2991.
LORD? arise, ^d cast us not off for ever. B. C. 1023.

24 ° Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression ?

25 For ^f our soul is bowed down to the dust :
our belly cleaveth unto the earth.

26 Arise ⁴ for our help, and redeem us for thy mercies' sake.

^c Psalm vii. 6; xxxv. 23; lix. 4, 5; lxxviii. 65.—^d Verse 9. ^e Job xiii. 24; Psalm xlii. 1; lxxxviii. 14.—^f Psalm cxix. 25. ⁴ Hebrew, a help for us.

their persecutions from heathen and unbelieving adversaries; and, accordingly, St. Paul so accommodates the present verse, Rom. viii. 36.”

Verses 24, 25. *Wherefore hidest thou thy face?*—Dost not regard our miseries, nor afford us any pity or help? *and forgettest our affliction*—Actest as if thou didst forget, or overlook it, when we have not forgotten thee? Does this become thy faithfulness and goodness? *For our soul is bowed down to the dust*—Under prevailing grief and fear. We lie prostrate at our enemies' feet. *Our belly cleaveth unto the earth*—We are not only thrown down to the earth, but we lie there. We cannot lift up ourselves, neither revive our own drooping spirits, nor recover ourselves out of our low and sad condition. And we lie exposed to be trodden on by every insulting foe.

Verse 26. *Arise, &c., redeem us for thy mercies' sake*—For though we are conscious of being sincere and constant in thy worship and service, we know our obedience and duties have been attended with so many imperfections, that we cannot lay them as the ground of our trust and confidence, as if we merited thy help or deliverance by them, but we implore and expect these blessings only upon account of thy own free and rich mercy.

PSALM XLV.

This Psalm is an illustrious prophecy of the Messiah, whom it represents as a bridegroom espousing the church to himself, and as a king ruling in it. “Most interpreters conclude,” says Bishop Patrick, “that it was composed on the occasion, at least, of Solomon's marriage with Pharaoh's daughter; who, it is probable, was a proselyte to the Jewish religion. Some few, indeed, will not allow so much as this, that there is any respect to Solomon at all in this Psalm; but only to Christ. And the truth is, many of the expressions in it are so magnificent, that they can but in a very poor and low sense be applied to Solomon and his bride; and some of them scarce at all: it being so apparent, that no Christian can deny it, that the mind of the prophet, while he was writing some part of this Psalm, was carried quite beyond King Solomon to the great King, the Lord Christ. Or, at least, he was guided to use words so high, that they proved too big for Solomon; and we must say, as our Saviour doth in another case, BEHOLD, A GREATER THAN SOLOMON IS HERE. And so the best of the Jewish interpreters acknowledge;” “particularly,” adds Dr. Dodd, “Kimchi, Aben Ezra, and Solomon Jarchi, and thus our church understands it, as is plain from the appointing it to be used on the nativity of our Lord.” Add to this, that our Saviour probably alludes to this Psalm, where he compares the kingdom of heaven to a royal marriage. And as the apostles frequently speak of Christ as the bridegroom of his church, so one of the most striking passages of this Psalm is expressly applied to him, Hebrews i. 8, 9. After the preface, it speaks of the person and victories of the royal bridegroom, 1–5. The righteousness of his government, 6, 7. The splendour of his court, 8, 9. Of the royal bride, the church, her consent gained, 10, 11. The nuptials solemnized, 12–15. The issue of this marriage, 16, 17.

To the chief Musician ¹ upon Shoshannim, for the sons of Korah, ² Maschil, A song of loves.

A. M. 2981.
B. C. 1023.

MY heart ³ is enditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men:

¹ Psalm lix. title.—² Or, of instruction.—³ Heb. boileth, or, bubbleth up.—⁴ Luke iv. 22.

NOTES ON PSALM XLV.

Title. *Upon Shoshannim*—That is, say some, an instrument of six strings. The original meaning, however, of the word is *lilies*, and is so rendered by Dr. Waterland, Houbigant, and some other learned men. And Parkhurst observes, that Christ, the divine light, and true believers, who are *children of the light*, and who are accordingly described as clothed in *white*, are emblematically represented by *lilies*. The Seventy, however, translate עַל שׁוֹשַׁנִּים, *gnal shoshannim*, *περ ἀλλοιωθησομενων*, *For, or, concerning, those that shall be changed, or transformed*, namely, from darkness to light, from sin to righteousness, from corruption to incorruption, from dishonour to glory. It is further entitled, *A song of loves*. The word יְדִידוֹת, *jedidoth*, here rendered *loves*, is thought by Bishop Patrick to allude to the name *Jedidiah*, given to Solomon by Nathan the prophet, 2 Samuel xii. 25. Accordingly, the Seventy translate it, *ὡδὴ ὑπερ ἀγαπῆτης*, *a song for, or concerning, the beloved*, words which may be applied to the beloved Son of the Father, typified by Solomon. Or, there may be an allusion to a custom observed in the Jewish marriages, wherein the bride was encircled by young virgins, who sung a peculiar song or Psalm in honour of her espousals. Hence Dr. Waterland renders it, *a song of the beloved maids*, namely, of the *bridemaids*. Certainly the Hebrew word is in the feminine gender, as well as in the plural number, and should either be translated *belovd women*, or *loves*. Thus the virgin company that attended the Lamb on mount Zion, are said to sing a new song, Rev. xiv. 3, 4. But the meaning of the expression is generally thought to be the *loves* subsisting between Christ and his church.

Verse 1. *My heart is enditing a good matter*—I am about to utter, not rash, vain, or foolish, much less false words, but such as proceed from my very heart, and most cordial affections; and are the result of my most deliberate and serious thoughts: things not only pleasant and delightful, and fit for the nuptial solemnity here intended, but *excellent*, as the word טוב, *tob*, often signifies: or *holy* and *spiritual*, as it is most commonly used: things heavenly and divine, and full of majesty, as is manifest from the matter of the Psalm. Surely this magnificent preface is too sublime and spiritual for such a carnal and earthly subject as Solomon's marriage with Pharaoh's daughter. The word רַחַשׁ, *rachash*, here rendered *is enditing*, properly means *boiling*, or *bubbling up*, and is here used metaphorically, for meditating deeply, with fervour and vehemency, in

^a grace is poured into thy lips: there-fore God hath blessed thee for ever. A. M. 2981. B. C. 1023.

3 Gird thy ^b sword upon *thy* thigh, ^c O most Mighty, with thy glory and thy majesty.

4 ^d And in thy majesty ^e ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

^b Isa. xlix. 2; Heb. iv. 12; Rev. i. 16; xix. 15.—^c Isa. ix. 6. ^d Rev. vi. 2.—^e Hebrew, prosper thou, ride thou.

allusion either to water boiled over a fire, or else springing forth from a fountain. *I will speak of the things I have made*—Hebrew, מַגְנָסִי, *magnasi*, *my work*, or *composition*; *touching the king*—The King Messiah and his government. The Hebrew, לְמַלְכִי, *lemelech*, is literally, *to the king*, and the clause is translated by the Seventy, *λεγω εγω τα εργα μου τω βασιλει*, *I rehearse my works to the king*. *My tongue is the pen of a ready writer*—That is, as some interpret it, "I will recite what I have composed with so much fluency, as shall equal the style of the most skilful and diligent writer." Or, rather, he means, I am but the pen or instrument in uttering this song. It has another and higher original, namely, the Spirit of God, by whose hand this pen is guided.

Verse 2. *Thou art fairer*—More beautiful and amiable; *than the children of men*—Than all other men. Which is most true of Christ, but not of Solomon; whom many have excelled, if not in wisdom, yet in holiness and righteousness, which is the chief part of the beauty celebrated in this Psalm. *Grace is poured into thy lips*—God hath plentifully poured into thy mind and tongue the gift of speaking wisely, eloquently, and acceptably, so as to find grace with, and communicate grace to, the hearers. This was in some sort true of Solomon, but far more eminently of Christ, Isaiah i. 4; Luke iv. 22; John vii. 46. The former clause refers to his inward perfections, and this to his ability and readiness to communicate them to others. *Therefore God hath blessed thee, &c.*—The psalmist does not mean that the beauty and grace, now mentioned, were the meritorious cause of the blessings which he speaks of, for they were the free gifts of God, and therefore, properly speaking, the effects and not the cause of God's blessing. But the sense of the clause is, Because God hath so eminently adorned and qualified thee for rule, therefore he hath intrusted and blessed thee with an everlasting kingdom.

Verses 3, 4. *Gird thy sword upon thy thigh, O most Mighty*—"Having described the beauty and eloquence of the king, the prophet now proceeds to set forth his power, and to arm him as a warrior for the battle." The sword of the Messiah, which is here put, by a synecdoche, for all his arms, is his *Word*, which, in the language of St. Paul, is said to be *quick and powerful, and sharper than any two-edged sword*, and is represented by St. John as a *sharp two-edged sword coming out of his mouth*, Heb. iv. 12; Rev. i. 19. With this he smites his enemies, and with this he subdues the nations, and enlarges and establishes his kingdom, both in the earth and

A. M. 2991. 5 Thine arrows are sharp in the
B. C. 1023. heart of the King's enemies; *whereby*
the people fall under thee.

6 ° Thy throne, O God, is for ever and ever :

* Psalm xciii. 2; Heb. i. 8.—† Psalm xxxiii. 5.

in the hearts of his people. *With thy glory and thy majesty*—Or, *which is thy glory and thy majesty*; that is, which sword or word is the great instrument of maintaining and spreading thy honour, glory, and kingdom. Or, as Bishop Patrick paraphrases the clause, "Appear like thyself in such splendour and majesty, as may serve for an emblem of that most illustrious power and sovereign authority, wherein the omnipotent Lord of all the world shall show himself among men." *And in thy majesty*—Being thus magnificently girt and armed; *ride prosperously*—March on speedily and successfully against thine enemies; *because of truth, &c.*—Hebrew, *לך דבר אמת*; *gñal debar emeth, upon the word of truth*, that is, the gospel; which is called *the word of truth*, Eph. i. 13, and may no less truly be called *the word of meekness*, because it is not delivered with terror, as the law was at Sinai, but meekly and sweetly; and *the word of righteousness*, because it brings in everlasting righteousness, and strongly excites all men to the practice of righteousness and holiness. And so the gospel is compared to a horse or chariot, upon which Christ is said to ride, when the gospel is preached, and carried about from place to place. And this may be here added, to show the great difference between the kingdoms of the world, which are managed and governed with outward pomp and glory, and the kingdom of Christ, which is a spiritual kingdom, not of this world, and like the spouse, mentioned verse 13, *all glorious within*, as consisting in spiritual graces and virtues, *truth, meekness, and righteousness. And thy right hand shall teach thee terrible things*—Thou shalt do great and glorious exploits, which shall be terrible to thine enemies, as the next verse explains it, and this not by great forces, and the assistance of others, but by thine own single power, Isa. lxiii. 3. But the phrase, *thy right hand shall teach thee*, is not to be taken properly, for so he taught his hand, not his hand him; but the meaning is, that his hand should *show him*, discover, and work before him. The LXX. render it, *οδηγοει σε θαυμασως, thy right hand shall guide, or direct thee wonderfully.*

Verse 5. *Thine arrows are sharp, &c.*—The allusion to an earthly conqueror is still continued. *The arrows* mean the same with the *sword*, both denoting the instruments wherewith he conquers his enemies; which are the truths, precepts, threatenings, promises, &c., of his word. These, when accompanied by the influences of the Holy Spirit, are sharp and powerful, and pierce the hearts of men with conviction of sin, shame, and sorrow, producing frequently terror, dismay, and exquisite distress for a time, till sinners are humbled, subdued, and reconciled. *In the heart of the king's enemies*—Of thine enemies, the third person being put for the second, as is frequently done in prophetic

the sceptre of thy kingdom is a right A. M. 2991.
B. C. 1023. sceptre.

7 † Thou lovest righteousness, and hatest wickedness: therefore ° God, ‡ thy God, † hath

* Or, O God.—† Isa. lxi. 1.—‡ 1 Kings i. 39, 40.

writings; and the word *king* being here brought in probably to describe the persons against whom the arrows are shot, and the reason thereof, because they were enemies of his kingdom, and would not be subject to him. *Whereby the people fall under thee*—Either slain by thine arrows, or prostrate at thy feet, after the manner of conquered persons. Those that were by nature enemies are thus wounded, in order to their being reduced, reconciled, and made subject to this king; and those that persist in their enmity, in order to their being ruined and destroyed. The arrows of God's terrors are sharp in their hearts, that they may so fall under him as to be made his footstool, Psalm cx. 1; that, as they would not submit to his golden sceptre, and have him to reign over them, they may be broken by his iron rod, and slain before him.

Verse 6. *Thy throne, O God, &c.*—It is evident that the speech is still continued to the same person whom he calls *king*, verses 1, 11; and here God, to assure us that he doth not speak of Solomon, but of a far greater king, who is not only a man, but *the mighty God*, Isa. ix. 6. For though the name *Elohim, or God*, be sometimes given in Scripture to some creatures, yet, in those cases, it is always clogged with some diminishing expression, signifying that they are only made, or called gods, and that only for a certain time and purpose; (see Exod. iv. 16, and vii. 1; Psalm lxxxii. 6; and it is nowhere put simply and absolutely for any person but him, who is God, *blessed for ever*, Rom. ix. 5. *Is for ever and ever*—Namely, properly, and in thine own person, in which, as he lives for ever, so he must necessarily reign for ever; whereas David, whose throne was said to be *established for ever*, 2 Sam. vii. 16, was a mortal man, and therefore that promise was not intended of, nor could be fulfilled in, his person, without including his seed, and especially the Messiah. And, as he here gives to the Messiah the name of *God*, which was never given to David nor Solomon, so he ascribes an everlasting kingdom to him, in such a sense as was never given to them. So Dan. ii. 44, and vii. 14. *The sceptre of thy kingdom is a right sceptre*—The sceptres of earthly princes are often swayed with great injustice and manifold iniquities, which lay the foundation of their overthrow; but thou rulest with exact righteousness and equity, and therefore thy throne is established, Prov. xvi. 12.

Verse 7. *Thou lovest righteousness, &c.*—Thou not only doest that which is good, and avoidest that which is evil, which even bad princes and men may do, and often actually do for political and prudential reasons; but thou doest these things from a pure and internal principle, from a sincere and most fervent love of righteousness, and an implacable hatred of all wickedness. The Lord Jesus has made it ap-

A. M. 2981. anointed thee with the oil ⁱ of gladness
B. C. 1023. above thy fellows.

8 ^k All thy garments *smell* of myrrh, and aloe, and cassia, out of the ivory palaces, where-by they have made thee glad.

ⁱ Psalm xxi. 6.—^k Cant. i. 3.

pear, by the holiness of his life, the merit of his death, and the great design of his gospel, that he loves righteousness; for by his example, his satisfaction, his precepts, and the influences of his grace and Spirit, he has brought in an everlasting righteousness: and his hatred to wickedness is equally manifest, for never did God's hatred to sin appear so fully as in the sufferings of Christ. *Therefore God, thy God*—According to thy human nature, John xx. 17; though in respect of thy divine nature thou art his fellow, Zech. xiii. 7, and one with him, John x. 30. *Hath anointed thee*—Because thou hast given so many and great proofs of thy love to righteousness, and of thy hatred to sin; and that not only by the constant course of thy life, but also, and especially, by thy death and passion, therefore God hath raised and exalted thee far above all men and angels, to a state of joy and endless glory at his right hand; which is fully expressed by the *oil of gladness*. For *anointing* doth not always signify the conferring of inward gifts and endowments, but sometimes only the designation or inauguration of a person to some high dignity or employment, as Ezek. xxviii. 14, and elsewhere. This seems to be the true sense of the clause, and is, for substance, the same thing which is expressed in other words, Phil. ii. 8–10, namely, the glorious exaltation of Christ, in reward of his obedience unto death. It is true, however, that Christ, as man and Mediator, in order that he might govern his kingdom in that perfectly righteous manner here intended, was anointed by God with his Holy Spirit, in a peculiar manner; was endowed with gifts and graces *above his fellows*, above all those that ever were anointed, whether prophets, priests, or kings, whether men or angels; to the comfort and refreshment, not only of his own heart, but of the hearts of all his people. For *it pleased the Father that in him should all fulness dwell*, and that *out of his fulness his people should receive grace upon grace*.

Verse 8. *All thy garments smell of myrrh, &c.*—Wherewith they used to perfume their garments, Gen. xxvii. 27. This may denote those glorious and sweet-smelling virtues, which, as they were treasured up inwardly in Christ's heart, so did they manifest themselves outwardly, and give forth a grateful smell in the whole course of his life and actions; his doctrine also was a sweet savour unto God and men, 2 Cor. ii. 14, 15. *Out of the ivory palaces*—The king is here supposed to reside in his ivory palaces, and his garments are so fragrant that they not only perfume the whole palace in which he is, but the sweet savour is perceived by those that pass by them; all which is poetically said, and with

9 ^l Kings' daughters were among thy honourable women: ^m upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and

^l Cant. vi. 8.—^m 1 Kings ii. 9.

allusion to Solomon's glorious garments and palaces. The heavenly mansions may not unfitly be called ivory palaces, as elsewhere, in the same figurative manner, they are said to be adorned with gold and precious stones; from which mansions Christ came into the world; into which Christ went, and where he settled his abode after he went out of the world; and from whence he poured forth all the fragrant gifts and graces of his Spirit. Although there is no necessity to strain every particular circumstance in such poetical descriptions; for some expressions may be used only as ornaments, as they are in parables; and it may suffice to know, that the excellences of the King Christ are described by things in which earthly potentates place their glory. *Whereby they have made thee glad*—Or, thou art made glad by the sweet smell of thy garments out of those ivory palaces, or the effusion of the gifts and graces of thy Spirit from heaven; which, as it is a great blessing to those who receive them, so doth it rejoice the heart of Christ, both as it is a demonstration of his own power and glory, and as it is the instrument of bringing souls to God.

Verse 9. *Kings' daughters were among thy honourable women*—Among them that attend upon thy spouse, as the manner was in nuptial solemnities. As the queen is the church in general, so these honourable women are particular believers, who are daily added to the church, Acts ii. 47. And although the church is made up of particular believers, yet she is distinguished from them for the decency of the parable, as the *whole* is often distinguished in our minds from the *parts* of which it consists, and as the daughters of Jerusalem are distinguished from the spouse in the book of Canticles, though the spouse (the church) be wholly made up of them. And these believers may be said to be *kings' daughters*, because, among others, many persons of royal race embraced the faith, and because they are, in a spiritual sense, *kings unto God*, Rev. i. 6. *On thy right hand*—The most honourable place; *did stand the queen*—In the posture of a servant; to show that although she is a queen, yet she is also his subject to serve and obey him. Or, rather, as נצבה, *nitzbah*, signifies, *is placed, or seated*, which seems more agreeable to the dignity of a queen, 1 Kings ii. 19, and of a spouse at the nuptial solemnity. *In gold of Ophir*—Clothed in the richest garments, made of the choicest gold; by which he designs the graces wherewith the church is adorned.

Verse 10. *Hearken, &c.*—The prophet, having hitherto spoken to the bridegroom, addresses himself now to the bride or queen. *O daughter*—He speaks like an elder person, and as her spiritual

A. M. 2991. incline thine ear; * forget also thine
B. C. 1023. own people, and thy father's house;

11 So shall the King greatly desire thy beauty: ° for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift; even ^pthe rich among the people shall entreat ⁶thy favour.

13 ^qThe King's daughter is all glorious within: her clothing is of wrought gold.

^a Deut. xxi. 13.—^o Psalm xc. 6; Isa. liv. 5.—^p Psalm xxii. 29; lii. 10; Isa. xlix. 23; lx. 3.

father and counsellor; Consider, and incline thine ear—He useth several words signifying the same thing, to show his serious and earnest desire of her good, and the great importance and difficulty of practising the following counsel. Forget also—Comparatively; thine own people, and thy father's house—He alludes to the law of matrimony, Gen. ii. 24, and to what Solomon said, or should have said, to Pharaoh's daughter, to wean her from the idolatry and other vices of her father's house. But this, as well as the rest of the Psalm, respects Christ, and is a seasonable and necessary advice and command to all persons that desire to be united to him, whether Jews or Gentiles, to cast off all their old errors and prejudices, all those superstitious, or idolatrous, or wicked opinions, or practices, which they had received by long, and ancient, and, as they might suppose, venerable tradition, from their fathers, and to give themselves up entirely to Christ to be instructed by him, to receive his doctrine, and obey his precepts, though they might seem new to them. Reader, art thou coming to Christ to give up thy name to him? Remember, thou art now entering into a new state; let old things, therefore, pass away; regard no more thy connections with earth; let the love, and, if possible, the very memory of thy former condition, be obliterated from thy mind; hate, comparatively, father and mother, and all that is dear to thee in the world; that is, love them less than Christ, and his honour, and thy interest in him, Luke xiv. 26.

Verse 11. So shall the king greatly desire thy beauty—So shalt thou be amiable in the eyes of thy husband, and truly acceptable and dear to him, who, having purchased and betrothed thee to himself, justly requires thy whole heart, thy undivided love; and his affection, and the complacency which he will take in thee, will abundantly recompense thee for the loss of thy father's house. For he is thy Lord—As he is thy husband, and also as he is thy King and God, he is thy Lord, and justly claims thy unlimited service and adoration: therefore worship thou him—Not only submit to his government, but give him divine honours: worship him as God and Lord. Honour the Son, in obedience to the divine command, even as thou honourst the Father: nay, in honouring the Son thou wilt honour the Father: for if thou confess that Christ is Lord and

14 ^rShe shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, * whom thou mayest make princes in all the earth.

^s Heb. thy face.—^q Rev. xix. 7, 8.—^r Cant. i. 4.—¹ Pet. ii. 9; Rev. i. 6; v. 10; xx. 6.

pay thy homage to him accordingly, it will be to the glory of God the Father, Phil. ii. 11.

Verse 12. The daughter of Tyre shall be there—That is, the people of Tyre; as the daughter of Zion or Jerusalem, is put for their inhabitants: he mentions the Tyrians, because they, among others, and before many others, were to be converted to Christ, Matt. xi. 21; Mark iii. 8, and vii. 24; Acts xxi. 3-5; but they are here put for all the Gentiles, whom that city fitly represented as being the mart of the nations, as she is called Isa. xxiii. 3. With a gift—To testify their homage, which was done by gifts or presents; and to procure thine and thy Lord's favour. Even the rich—Of other nations.

Verse 13. The King's daughter—The spouse, so called, because she was the daughter of one king, and the wife of another: intending the church of Christ; is all glorious within—In internal graces and gifts, with which she is adorned and accomplished. Her clothing is of wrought gold—Her internal perfections do not rest within her, but break forth into virtuous and honourable actions, where-with she is adorned in the view of the world.

Verses 14, 15. She shall be brought unto the king—He alludes to the custom of conducting the bride to the bridegroom's house; in raiment of needlework—The image of God, the divine nature, the robe of righteousness, the garment of salvation. The virgins, her companions—Her bride-maidens, attending upon her, called the honourable women, verse 9, (where see the note,) and here virgins, because of their spiritual purity and chastity, 2 Cor. xi. 2. With gladness and rejoicing shall they be brought—Full of joy, for the glory and felicity of the bride and bridegroom, and for the comfort and benefit which redound to themselves therefrom.

Verse 16. Instead of thy fathers shall be thy children, &c.—Having directed his speech to the bride, he now returns to the bridegroom, as may be gathered both from the Hebrew words, which are of the masculine gender, and from the next verse, which unquestionably belongs unto him. And therefore this cannot be understood of Solomon, and his marriage with Pharaoh's daughter, because he had no children by her, and but very few by all his wives and concubines; and his children were so far from being made princes in all the earth, that they enjoyed but a small part of their father's do-

A. M. 2981. 17 'I will make thy name to be re-
B. C. 1023. membered in all generations: there-

fore shall the people praise thee for A. M. 2981.
ever and ever. B. C. 1023.

[†] Mal.

i. 11.

minions, but this was fully accomplished in Christ; who, instead of his fathers of the Jewish nation, had a numerous posterity of Christians of all the nations of the earth, which here and elsewhere are called *princes* and *kings*, because of their great power with God and with men.

Verse 17. *I will make thy name to be remembered, &c.*—As he began the Psalm with the celebration of the King's praises, so now he ends with it, and adds this important circumstance, that this nuptial song

should not only serve for the present solemnity, but should be remembered and sung in all successive generations: which plainly shows that it was not composed upon such a slight and transitory occasion as that of Solomon's marriage, which was soon forgotten, and which, indeed, the Israelites had little cause to remember with any satisfaction; but upon that great, and glorious, and everlasting marriage between Christ and his church, in which it is most properly and literally verified.

PSALM XLVI.

This Psalm is thought to have been composed upon the occasion of David's victories over the neighbouring nations, 2 Sam. viii. 1, 2, and the rest which God gave him from all his enemies round about. The style is lofty, and every way worthy of that royal author. With great force of expression he compares the powerful fury and terror of his enemies to that of an earthquake, or the threatening horrors of a tempestuous sea. It is a Psalm which encourages us to trust and hope in God, and in his power and providence, and gracious presence with his church in the worst of times, and directs us to give him the glory for what he has done and will do for us. We have here, (1.) The safety of the church under God's care, 1-7. (2.) An exhortation to behold his works, and to trust in him, 8-11.

To the chief Musician ¹ for the sons of Korah, ² A Song upon ³ Alamoth.

A. M. 2981. **G**OD is our ^a refuge and strength,
B. C. 1023. ^b a very present help in trouble.

2 Therefore will not we fear, though A. M. 2981.
the earth be removed, and though the B. C. 1023.
mountains be carried into ⁴ the midst of the sea;
3 ^c *Though* the waters thereof roar *and* be

¹ Or, of.—² Psa. xlvi. ; lxxvi.—³ 1 Chron. xv. 20.—⁴ Psa. lxii. 7, 8; xci. 2; cxlii. 5.

^b Deut. iv. 7; Psalm cxlv. 18.—^c Heb. *the heart of the seas.*
^e Psa. xciii. 3, 4; Jer. v. 22; Matt. vii. 25.

NOTES ON PSALM XLVI.

Title. *A song upon Alamoth*—This word is translated by some, *The virgins*, and is supposed either to refer to some tune, then in common use, or some musical instrument, unknown to us, which was peculiarly adapted to the virgins, who sung in the choir, 1 Chron. xv. 20. Some, however, translate the expression, *things secret*, and suppose that it refers to the secret and hidden mysteries of the gospel. The Syriac says, "Taken in its prophetic sense, it alludes to the preaching of the apostles."

Verse 1. *God is our refuge and strength*—He hath manifested himself to be so in the course of his providence in time past, and he has engaged to be so in time to come, and will not fail to fulfil his engagement. Are we in danger from visible or invisible enemies? God is our refuge, to whom we may flee, and in whom we may be safe. Have we work to do, a warfare to accomplish, and sufferings to endure? God is our strength to bear us up under our burdens, and to fit us for all our services and sufferings. Are we oppressed with troubles and distresses? He is a *help in trouble*, yea, a *present help*—Hebrew, יִנְרָה נִצְצָה כֶּהָר, *gnezra nimtza meor*, a *help found exceedingly*, or, *tried very much*; one whom we have found by experience to

be such; a help on which we may write, *probatum est*; or, *a help at hand*, that is, never far to seek, but always ready to be found of us. Or, *a help sufficient*, accommodated to every case and exigence whatever.

Verses 2, 3. *Therefore will not we fear*—They that, with a holy reverence, fear God, need not, with any amazement, be afraid of any power of earth or hell. *If God be for us, who can be against us?* It is our duty, it is our privilege to be thus fearless. It is an evidence of a clear conscience, of an upright heart, and of a lively faith in God and in his providence and promise. *Though the earth*—The very foundation on which we stand, and on which are built all our temporal blessings; *should be removed*—Out of its place; should no longer support, but sink under us: though all our creature-confidence fail us, and that which should uphold us, threaten to swallow us up, as the earth did Korah; *and though the mountains*—The strongest and firmest parts of the earth; *be carried into the midst of the sea*—And lie buried in the unfathomed ocean; *Though the waters thereof roar and be troubled*—Though the sea rage and foam, and make a dreadful noise, and its furious billows lash the shore with so much violence, that *the mountains shake with the*

A. M. 2981. troubled, *though* the mountains shake
B. C. 1023. with the swelling thereof. Selah.

4 *There is* ^d a river, the streams whereof shall make glad ^e the city of God, the holy place of the tabernacles of the Most High.

^d Isa. viii. 7.—^e Psalm xlvi. 1, 8; Isa. lx. 14.—^f Deut. xxiii. 14; Isa. xii. 6; Ezek. xliii. 7, 9; Hos. xi. 9; Joel ii. 27; Zeph. iii. 15; Zech. ii. 5, 10, 11; viii. 3.

swelling thereof: yet, while we keep close to God, and have him for us, we have no cause to fear. What the heathen poet vainly boasted concerning his *justum et tenacem propositi virum*, his just and upright man, is really true of the believer that makes God his refuge and strength, and confides in him for support in trouble:

*Si fractus illabatur orbis,
Impavidum ferient ruinæ.*—HORACE.

“If the world should be dissolved, and fall in pieces around him, the ruins would strike him unappalled.” The psalmist, however, speaks figuratively. The earth represents the established course of human things, mountains are princes and kingdoms, and the waters of the sea multitudes of people. His meaning, therefore, is, though there should be nothing but shakings, commotions, and desolations, in all the nations around us; though kingdoms and states be in the greatest confusion, embroiled in wars, tossed with tumults, and their governments be overturned by insurrections of the people, and be in continual revolution; though their powers combine against the church and people of God, though they aim at no less than their ruin, and go very near to effect their purpose; yet will we not fear, knowing that all these troubles will end well for the church. If the earth be removed, those have reason to fear that have laid up their treasures on earth, and have set their hearts upon it; but not those who have laid up for themselves treasures in heaven, and who then can expect to be most happy, when *the earth, and all the works that are therein, shall be burned up*. Let those be troubled at the troubling of the waters, who build their confidence on such a floating foundation, but not those who are led to *the Rock that is higher than they*, and find firm footing upon that rock.

Verses 4, 5. *There is a river, the streams whereof make glad the city*—The church, of God—Which cheer, refresh, and comfort her, and that at a time when the waters of the sea roar, and foam, and threaten her. He alludes to the brook Kidron, and its two streams, or rivulets, flowing from it, Gihon and Siloah, 2 Chron. xxxii. 30, and Isa. viii. 6, whose waters went softly by Jerusalem, and, being small and contemptible, or still and gentle, are not unfitly opposed to the vast and unruly waters of the sea. He insinuates the weak condition of God's church, as to outward appearance, in that they had not one sea to oppose to another, but only a small river; which, however, though in itself apparently despicable, yet was sufficient to refresh and defend them in spite of their enemies. Now, as the sea

5 God is ^f in the midst of her; she shall not be moved: God shall help her, ^g and that right early.

6 ^h The heathen raged, the kingdoms were moved: he uttered his voice, ⁱ the earth melted.

^g Heb. *when the morning appeareth*, Exod. xiv. 24, 27; 2 Chron. xx. 20; Psa. xxx. 5; cxliii. 8; Num. xiv. 9; 2 Chron. xiii. 12. ^h Psalm ii. 1.—ⁱ Joshua ii. 9, 24.

and the *waters* thereof are to be understood metaphorically, so also are this river and its streams. The covenant of grace is the river, and its promises are the streams; or, the Spirit of grace is the river, and its influences, operations, and graces, are the streams. God's word and ordinances are rivers and streams, with which he makes his saints glad in cloudy and dark days. God himself is to his church *a place of broad rivers and streams*, Isa. xxxiii. 21. Mark, reader, the streams that make glad the city of God, are not rapid, but gentle, like those of Siloam. And observe, also, the spiritual comforts which are conveyed to the saints by soft and silent whispers, and which come not with observation, or rather, with outward noise and show, are sufficient to balance the most loud and boisterous threatenings of an angry and malicious world. *The city of God*—Zion or Jerusalem, a figure of God's church; and here, as frequently, put for it; *the holy place of the tabernacles*—The place where God's holy tabernacle is settled, the plural number being put for the singular, because the tabernacle included two apartments, the holy place, and the most holy, besides the different courts adjoining to it. *God is in the midst of her*—Not only by those symbols of his presence, the ark, the mercy-seat, and cherubim of glory, but by his own special residence, according to his promise. He is peculiarly present with and in his church, in all ages. *She shall not be moved*—That is, 1st, Not destroyed or removed as the earth may be, (verse 2,) God having undertaken her protection, and his honour being embarked in her. The church shall survive the world, and be in bliss when the world is in ruins. 2d, Not disturbed; not much moved with fears of the issue. If God be with us we need not be moved at the most violent attempts made against us. *God shall help her*—Who then can hurt her? He shall help her *under her troubles*; that she shall not sink; nay, that the more she is afflicted, the more she shall multiply. God shall help her *out of her troubles*; and that *right early*, Hebrew, *לפנות בקר*, *liphnoth boker*, *before the morning*, or, *when the morning appeareth*, that is, very speedily, for he is a *present help*, (verse 1,) and very seasonably; then when things are brought to the last extremity, and when the relief will be most welcome. This may be applied by particular believers to themselves: if God be in the midst of us, in our hearts, by his word and Spirit, we shall be established, we shall be helped in time of need; let us therefore trust and not be afraid: all is well and will end well.

Verses 6, 7. *The heathen raged*—At David's coming to the throne, and at the setting up of the

A. M. 2981. 7 ¹ The LORD of hosts *is* with us ;
B. C. 1023. the God of Jacob *is* ⁶our refuge.

Selah.

8 ² Come, behold the works of the LORD,
what desolations he hath made in the earth.

9 ¹ He maketh wars to cease unto the end
of the earth ; ² he breaketh the bow, and cut-

teth the spear in sunder ; ³ he burneth
the chariot in the fire.

10 Be still, and know that I *am* God : ⁴ I will
be exalted among the heathen, I will be exalted
in the earth.

11 ² The LORD of hosts *is* with us ; the God
of Jacob *is* our refuge. Selah.

¹ Verse 11 ; Num. xiv. 9 ; 2 Chron. xiii. 12.—⁶ Heb. a high
place for us, Psalm ix. 9.

² Psalm lxxvi. 5.—¹ Isa. ii. 4.—³ Psalm lxxvi. 3.—⁴ Ezek.
xxxix. 9.—⁵ Isa. ii. 11, 17.—⁶ Verse 7.

kingdom of the Son of David. Compare Psa. ii. 1, 2. *The kingdoms were moved*—With indignation, and rose up in a tumultuous, furious manner to oppose it. *He uttered his voice*—*He spake unto them in his wrath*, Psa. ii. 5, and they were moved in another sense ; they were struck into confusion and consternation, put into disorder, and all their measures broken. *The earth melted*—So that they found no firm footing ; their earthly hearts failed them for fear, and dissolved like snow before the sun. *The Lord of hosts is with us*—He who commands all the armies of heaven is on our side. Why then should we be afraid ? *The God of Jacob is our refuge*—That God who preserved our forefather Jacob in all his distresses, and hath made a gracious covenant with his posterity, defends us as in an impregnable fortress, where we need not fear any danger.

Verses 8, 9. *Come, behold the works of the Lord*—Draw near, all ye that doubt whether God be with us, and consider seriously these wonderful victories, which it would have been impossible for us to have obtained without the help of God ; *what desolations he hath made in the earth*—That is, among those people of the earth who were neighbouring and hostile to us, and thought to have laid us waste, 2 Sam. viii. 1 ; 1 Chron. xviii. 1. Mark, I beseech you, how many cities we have taken, and what desolations we have made, by his assistance, in their country. All the operations of providence must be considered as the works of the Lord, and his attributes and purposes must be taken notice of in them, particularly when he turns upon the enemies of his church that

very destruction which they designed to bring upon her. *He maketh wars to cease*—He hath ended our wars, and settled us in a firm and well-grounded peace ; *unto the end of the earth*—Or of this land, namely, of Israel, from one end of it to the other. Or, he may be understood as speaking more generally, that God, when he pleases, puts an end to the wars of nations, and crowns them with peace. For war and peace depend on his will and word, as much as storms and calms at sea.

Verse 10. *Be still, &c.*—He speaks, either, 1st, To the Israelites, and commands them henceforth silently and quietly to wait upon him, without fear or diffidence ; to be calm and sedate, and tremble no more ; but, knowing him to be God, God alone, *who would be exalted above the heathen*, to leave it to him to maintain his own honour, to fulfil his own counsels, and support his own interest in the world. Or, rather, 2d, He speaks to the heathen, who had raged, verse 8, and admonishes them to cease assaulting and disturbing his people. Let them threaten no more, but know, to their terror, that Jehovah is the only true and Almighty God, and that their gods are but dumb and vain idols ; that in spite of all their impotent malice against his name and honour, he will be exalted among them, as well as among his own people ; will make himself glorious by his great and wonderful works ; *will be exalted in the earth*—Or, in the world, as well as in the church. Let them, therefore, rage no more ; for it is all in vain. *He that sits in heaven laughs at them ; the Lord has them in derision.*

PSALM XLVII.

This Psalm is thought by some to have been composed by David (though his name be not in the title) when he brought the ark, which was the token of God's presence, with them, either from Kirjath-jearim, with the most solemn pomp, and all sorts of music, 2 Sam. vi. 5, or from the house of Obed-edom unto mount Zion. Others think it was composed by some of the sons of Korah, when the ark was carried by Solomon, with similar rejoicings, from mount Zion to the temple. But as Zion and the temple were types of the church, and the ark a type of Christ, so it has a further reference, even to Christ's ascension into heaven, and to the spreading of his kingdom in all parts of the world. It contains an exhortation to rejoice in God, 1-4. A prophecy of Christ's ascension, and of the calling of the Gentiles, 5-9.

To the chief Musician, A Psalm ¹ for the sons of Korah.

A. M. 2981
B. C. 1023. **O** ^aCLAP your hands, all ye people, shout unto God with the voice of triumph.

2 For the LORD most high ^bis terrible; ^che ^dis a great King over all the earth.

¹ Or, of. — ^a Isa. lv. 12. — ^b Deut. vii. 21; Neh. i. 5; Psa. lxxvi. 12.

NOTES ON PSALM XLVII.

Verses 1, 2. *O clap your hands, all ye people*—All ye tribes of Israel, or, rather, all nations, not only Jews but Gentiles; for all of them would, or might have benefit, if not by the removal of the ark to mount Zion, or to the temple, yet by that which was represented thereby, the ascension of the Messiah into heaven. *Shout unto God*—Unto the glory of the God of Israel. *For the Lord most high*—Above all gods and men; *is terrible*—To all his enemies; *a great King over all the earth*—The universal monarch of the whole world, and not of Israel only. These lofty expressions of calling on all people to shout unto God with the voice of triumph, &c., whatever was the first occasion of them, seem to have been dictated and raised to this height of expression by a divine prophetic influence, to prefigure an event which should happen in the world, namely, a time when all the people of the earth, and not the Hebrews only, should call upon, and rejoice in, the true God, Jehovah.

Verse 3. *He shall subdue the people under us*—Though this may be applied to the victories which God gave the Hebrews over the neighbouring people, yet the expressions are too magnificent to signify that only. *To subdue the nations*, seems to indicate something more than bringing a few neighbouring countries under the Hebrew government. And God certainly never intended to bring, nor, in fact, did he bring, *the nations* of the earth under the yoke of the Jewish people; who were far from being fit to have the rest of the world subjected to them. And therefore it is reasonable to conclude, that the bringing the nations of the earth to the knowledge and worship of Jehovah, and under subjection to the gospel, whereby, instead of being slaves, they were made free from the bondage of sin and death, was the great subject signified by these magnificent expressions. The Hebrew, *דבר נכיח את העמים*, is literally, *He shall speak the people under us*, that is, shall conquer, and make them subject to us by his word, the rod of his strength, to be sent forth out of Zion, (Psa. cx. 2.) whereby the people were to be made willing in the day of his power; by *the law*, the gospel law, or *word of the Lord*, which was to go forth from Jerusalem, Isa. ii. 3. In consequence of our Lord's ascension, his all-subduing word went forth, and, under its influence and direction, the convinced and converted nations renounced their idols and their lusts, and bowed their willing necks to the yoke of Jesus, and became his holy and happy subjects. "This," says Dr. Horne, "is that great conquest foreshowed

3 ^dHe shall subdue the people under ^eus, and the nations under our feet. A. M. 2981.
B. C. 1023.

4 He shall choose our ^einheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^fGod is gone up with a shout, the LORD with the sound of a trumpet.

^e Mal. i. 14. — ^d Psalm xviii. 47. — ^f 1 Pet. i. 4. — ^g Psalm lxxviii. 24, 25.

by the victories of Joshua, David, and all the faithful heroes of old time, and foretold in language borrowed from their histories." *And the nations under our feet*—The Gentile converts were in some sort brought under the Jews, because they were subjected to Christ and to his apostles, and to the primitive church, who were Jews. Or, rather, the psalmist speaks this in the name of the whole church, made up of Jews and Gentiles, unto which all particular believers were to submit themselves in and for the Lord.

Verse 4. *He shall choose our inheritance for us*—The Syriac, Arabic, and Latin, render the word *יבחר*, *jibchar*, here used, in the past time, *he hath chosen*, which, if understood of God's choosing Canaan for the Israelites, and placing them in it, is certainly more proper, being according to the matter of fact. The word, however, is in the future tense, and if interpreted of the Gentiles, who were to be called into God's church, and to receive the blessings of grace and glory for their inheritance, the more proper rendering is that of our translators, *He shall choose*, or, *he will appoint*, and bestow upon us, *our inheritance*—That is, the inheritance intended for us, designed to be *ours*, namely, God himself, who is the portion of his people, or the presence, worship, and blessing of God. This God had chosen for the Israelites, and had resolved to choose, or set apart, for the Gentiles. *The excellency of Jacob*—Or, his *glory*, or *boast*, as *גאון*, *geon*, also means; that wherein he gloried and excelled all other people, namely, not Canaan, but God's sanctuary, the ordinances of his worship, and his presence and blessing. See Ezek. xxiv. 21; Amos vi. 8, and viii. 7. He may mean the person of Jacob, who, though he never had the actual possession of Canaan, yet had the Lord, and his presence and blessing, for his inheritance. Or, rather, he means the people of Israel, who are frequently called Jacob; for these did actually enjoy both the promised inheritance of Canaan and the presence of God in his sanctuary. *Whom he loved*—This he adds, partly as the reason why he chose such a noble inheritance for them, which was not any peculiar worth in them, more than in other people, but only for his free love to them, as he declares, Deut. vii. 7, 8; and ix. 5; and partly as an evidence of the excellency of this inheritance, because it was chosen for his beloved people.

Verse 5. *God is gone up with a shout*—This is meant literally of the ark, wherein God was present, which went or was carried up to the hill of Zion, where the tabernacle was erected for it, and after-

A. M. 2981. 6 Sing praises to God, sing praises :
B. C. 1023. sing praises unto our King, sing praises.
7 ^a For God is the King of all the earth :
^b sing ye praises ² with understanding.
8 ¹ God reigneth over the heathen : God

^a Zech. xiv. 9.—^b 1 Cor. xiv. 15, 16.—² Or, every one that hath understanding.—¹ 1 Chron. xvi. 31 ; Psalm xciii. 1 ; xcvi. 10 ; xcvii. 1 ; xcix. 1 ; Rev. xix. 6.

ward to the hill of Moriah into the temple, which solemnities were accompanied with the shouts and acclamations of the people, and with the sound of trumpets; but mystically, it is to be understood of Christ's ascension into heaven, as may be gathered by comparing this with Eph. iv. 8, where the like words, uttered concerning the ark upon the same occasion, Psa. lxxviii. 18, are directly applied to Christ's ascension.

Verses 6, 7. *Sing praises, &c.*—These words are repeated four times in this verse, to show how vehemently desirous the psalmist was that God might have his due praise and glory: and of what great necessity and importance it was to men to perform this great, though much neglected duty; *unto our king*—For so he is in an especial manner. *God is King of all the earth*—Not only ours, as I now said, but of all the nations of the world: and, therefore, he may well require, and doth highly deserve, all our praises. *Sing ye praises with understanding*—Not formally and carelessly, but seriously, considering the greatness of this king whom you praise, and what abundant cause you have to praise him.

Verse 8. *God reigneth over the heathen*—Over all heathen nations. He is not only our King, and therefore we owe our homage to him, but he is *King of all the earth*, verse 7, and therefore in every place the incense of praise ought to be offered to him. God, as Creator, and the God of nature and providence, reigns even over the heathen, and disposeth of them and all their affairs as he pleaseth, though they know him not, nor have any regard to him. *God sitteth upon the throne of his holiness*—Namely, as Judge

sitteth upon the throne of his holiness. A. M. 2981.
B. C. 1023. 9 ³ The princes of the people are gathered together, ^k *even* the people of the God of Abraham: ¹ for the shields of the earth *belong* unto God: he is greatly exalted.

³ Or, *The voluntary of the people are gathered unto the people of the God of Abraham.*—^k Romans iv. 11, 12.—¹ Psalm lxxxix. 18.

and King, exercising dominion, or *reigning*, as was now said. Heaven is often called God's throne, whence God is said to behold and to rule all nations; of which general dominion of God he here speaks. And Christ sits at his Father's right hand for that purpose.

Verse 9. *The princes of the people*—The heads of the tribes; *even the people of the God of Abraham*—With all the people that worship him, who promised to give this country unto Abraham; *are gathered together*—Are assembled at their solemn feasts, without any fear of invasion from their foreign neighbours; *for the shields of the earth belong unto God*—For God (to attend whose service they have left their own houses unguarded) hath undertaken their protection; and he is infinitely superior to all other gods, who pretend to be the defenders of the earth. So Bishop Patrick. But almost all the ancient versions and more modern translators render the former clause of this verse, *The princes of the nations are incorporated with the God of Abraham*: similar to which is the version of our Liturgy; *The princes of the people are joined to the people of the God of Abraham*. "In this prophetic sense," says Dr. Dodd, "which seems most proper, *the princes of the people* mean the heathen princes, who were to be converted to Christianity, and to join themselves to the people of the God of Abraham; that is, to the Jewish converts under the dominion of Christ. *The shields* mean the sovereignty of the whole earth: for God takes to him *the shields of the earth*; all the princes of it under his own immediate government. *King and shield* are synonymous, Psa. lxxxiv. 9."

PSALM XLVIII.

The author of this Psalm is not known, nor the particular time when it was composed. Most commentators infer from its contents, that it was made on the occasion of some providential deliverance which God had given to the city of Jerusalem, when it was violently attacked, or threatened, at least, by some very powerful and confederate enemies. "If all things else would agree," says Bishop Patrick, "it might not unfitly be applied to the defeating Sennacherib's army, which actually begirt that city, but, by a sudden pestilence, that in one night killed a vast number, was forced to quit the siege with shame, 2 Kings xviii. 19. But the fourth verse of this Psalm speaks of a combination of kings, who had joined their forces together upon this design." He therefore thinks it most applicable to the deliverance granted them in Jehoshaphat's time, when Moab, Ammon, and they of mount Seir, came against him. But Mudge thinks it refers to the ineffectual attempt of Rezin, king of Syria, and Pekah, king of Israel; and that the prophecy of Isaiah, chapters vii., viii., confirms this idea. Some, however, are of opinion, that the Psalm is as old as the time of David, because it is evident that when it was made, mount Zion, the chief subject of it, was in the highest reputation; whereas, that mount was not much regarded after the ark had been some time removed from thence. Be this as it may; on whatever occasion the Psalm was composed, it is very applicable to the glories of the gospel church, of which Jerusalem, or mount Zion, was a type,

especially when that church shall be in its triumphant state. We have here, (1.) The glory and excellence of the church, 1-3. Which God preserves from her enemies, 4-8. God is praised for this, 9, 10. Who effectually provides for its safety, 11-14.

A Song and Psalm ¹ for the sons of Korah.

A. M. 2981. GREAT is the LORD, and greatly
B. C. 1023. to be praised ^a in the city of our
God, in the ^b mountain of his holiness.

2 ^c Beautiful for situation, ^d the joy of the whole earth, is mount Zion, ^e on the sides of the north, ^f the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, ^g the kings were assembled, they passed by together.

5 They saw it, and so they mar- A. M. 2981.
velled; they were troubled, and hast- B. C. 1023.
ed away.

6 Fear ^h took hold upon them there, ⁱ and pain, as of a woman in travail.

7 Thou ^k breakest the ships of Tarshish ^l with an east wind.

8 As we have heard, so have we seen in ^m the city of the LORD of hosts, in the city of our God: God will ⁿ establish it for ever. Selah.

¹ Or, of.—^a Psalm xlvi. 4; lxxxvii. 3.—^b Isaiah ii. 2, 3; Mic. iv. 1; Zech. viii. 3.—^c Psa. 1. 2; Jer. iii. 19; Lam. ii. 15; Dan. viii. 9; xi. 16.—^d Ezek. xx. 6.—^e Isa. xiv. 13.

^f Matt. v. 35.—^g 2 Sam. x. 6, 14, 16, 18, 19.—^h Exod. xv. 15.—ⁱ Hos. xiii. 13.—^k Ezek. xxvii. 26.—^l Jer. xviii. 17
^m Verses 1, 2.—ⁿ Isa. ii. 2; Mic. iv. 1.

NOTES ON PSALM XLVIII.

Verse 1. *Great is the Lord, &c.*—Great is the majesty and the power of Jehovah; who is therefore to be celebrated with the highest praises; *in the city of our God*—Especially in his own city Jerusalem, and by the inhabitants of it; *in the mountain of his holiness*—In that mountain which he hath long ago set apart for the place of his worship, and hath now so marvellously defended.

Verse 2. *Beautiful for situation is mount Zion*—A beautiful place it is, which he hath chosen for his habitation; and that which especially renders it beautiful is, that it is the mountain of God's holiness, the place where, in infinite wisdom, he hath fixed his sanctuary. *The joy of the whole earth*—For the law was to go forth out of Zion, and the word of the Lord from Jerusalem; the joyful doctrine of the gospel, the glad tidings of salvation, were to go out from thence unto all nations. The words however may be rendered, *The joy of the, or this, whole land*: for God's sanctuary, the solemn feasts kept there, and the vast multitudes of people who from time to time assembled at them, rendered it a most desirable place. *On the sides of the north*—It lies on the north side of Jerusalem; *the city of the great King*—Of Jehovah, the King of heaven and earth. Zion, nowever, is thought by some to have been situated on the south side of the mountain; but the temple stood on the north side of it, and was its peculiar honour and distinction.

Verse 3. *God is known*—To his people, by sensible and long experience; *in her palaces*—In the habitations of the city, and not only in the cottages, or meaner dwellings, but in the palaces: the princes and great men have recourse to God, and seek help from him. Possibly he may point at the king's palace and the temple, which was the palace of the King of heaven; which two palaces God did in a singular manner protect, and, by protecting them, protected the whole city and people. *For a refuge*—Under whose shadow his people are more safe and secure than other cities are with their great rivers and impregnable fortifications. "Thus the great Founder of the church is also her protector and defender. The de-

pendance of the new Jerusalem, like that of the old, is not in man, or in the arm of flesh, but in God, who resideth in the midst of her. For, surely, unless he kept the city, the watchmen in the towers would wake but in vain."—Horne.

Verses 4-6. *For lo, the kings were assembled*—The neighbouring princes confederate against Jerusalem: see the contents. *They passed by*—In their march toward Jerusalem. They advanced, and marched on, not doubting but they should presently make themselves masters of the city. Or, *they passed away together*—Departed without the success which they desired and expected. *They saw it*—They only looked upon it, but did not enter it, nor shoot an arrow there, nor cast a bank against it, as was said upon this or the like occasion, 2 Kings xix. 32. *They marvelled*—Not so much at the structure or strength of the city, as at the wonderful works wrought by God on its behalf. *They were troubled, and hastened away*—God impressed such terrors upon their minds as made them retire with precipitation. If he refer to the invasion by Sennacherib, he may allude to the fear he and his army were put into by tidings of Tirhakah's coming against them; or to that terrible slaughter of them, mentioned 2 Kings xix. 35. Thus "the potentates of the world saw the miracles of the apostles, the courage and constancy of the martyrs, and the daily increase of the church, notwithstanding all their persecutions; they beheld, with astonishment, the rapid progress of the faith through the Roman empire; they called upon their gods, but their gods could not help themselves. Idolatry expired at the foot of the victorious cross, and the power which supported it became Christian."—Horne.

Verse 7. *Thou breakest the ships of Tarshish, &c.*—Thou didst no less violently and suddenly destroy these raging enemies of Jerusalem, than sometimes thou destroyest the ships at sea with a fierce and vehement wind, such as the eastern winds were in those parts.

Verses 8, 9. *As we have heard, so have we seen*—The predictions of the prophets have been verified by the events. Or, we have had late and fresh ex-

A. M. 2981. 9 We have thought of ^o thy loving-kindness, O God, in the midst of thy temple.

10 According to ^p thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

^o Psalm xxvi. 3; xl. 10.—^p Deut. xxviii. 58; Josh. vii. 9; Psa. cxiii. 3; Mal. i. 11, 14.

perience of such wonderful works of God, as before we only heard of by the report of our fathers. *God will establish it for ever*—God will defend her in all succeeding ages. And so God would have done, if Jerusalem had not forsaken him, and forfeited his protection. *We have thought of thy loving-kindness*—It hath been the matter of our serious and deep meditation, when we have been worshipping in thy temple. For when the priests were offering incense, or sacrifices, the religious people were wont to exercise themselves in holy meditation and secret prayer to God, Luke i. 10. Or, *we have silently, or patiently waited for thy loving-kindness*, as רכינו חכרון, *diminu chasdecha*, more properly signifies, and some ancient and other interpreters render it. A consideration of the wondrous works which God has wrought for us tends to produce faith in his promises, and resignation to his will: “and he,” says Dr. Horne, “that with these dispositions waits for God’s mercies, in God’s house, shall not wait in vain.”

Verse 10. *According to thy name, so is thy praise*—Thou art acknowledged, and evidently proved, to be such a one as thou hast affirmed thyself to be in thy word, *God Almighty, or All-sufficient, the Lord of hosts, the King of thy church and people, a strong tower to all that trust in thee*; and whatever else thou art said to be in Scripture. None of thy names are empty titles, but all of them are fully answered by honourable and praiseworthy works. *Thy right hand is full of righteousness*—That is, of righteous actions, by which thou discoverest thy truth, justice, and holiness, in destroying the wicked and incorrigible enemies of thy people, and in fulfilling thy promises made to thy church.

Verse 11. *Let mount Zion rejoice*—That is, Jerusalem; *let the daughters of Judah*—The other lesser cities, towns, and villages; *be glad, because of thy judgments*—Upon thy and their enemies. Let the mother city give an example of joy and thankfulness to all the smaller places, and to the whole kingdom: and let them unanimously join together, with the greatest gladness, to express how sensible they are of thy power and goodness in the wonderful deliverance granted them. Just so, “the church and all her children ought to rejoice with joy unspeakable, on account of the manifestation of divine power on her behalf against her enemies. Thus, at the fall of mystic Babylon, it is said, *Rejoice over her, thou heaven, and ye holy apostles and prophets,*

12 Walk about Zion, and go round about her: tell the towers thereof.

13 ² Mark ye well her bulwarks, ³ consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will ^a be our guide *even* unto death.

² Hebrew, *Set your heart to her bulwarks.*—³ Or, *raise up.*
^a Isa. lviii. 11.

for God hath avenged you on her, Rev. xviii. 20.”—Horne.

Verses 12, 13. *Walk about Zion, &c.*—He speaks probably to the people of the city and kingdom, who had been eye-witnesses of the glorious work God had wrought for their deliverance. Bishop Patrick thus paraphrases the words: “Make a solemn procession, and go round about the city, blessing and praising God, with thankful hearts, who hath preserved you from being begirt by the enemy. Tell all the towers as you go along, and see if there be so much as one wanting, or the least hurt done to any of them.” Some commentators, however, think that he speaks to the hostile kings and their armies, who had come up against Jerusalem, and had gone round her to reconnoitre her strength, in order to take her, but who were now fled away; and that he calls upon them to return, and go round her again, and see how entire her fortifications were; and bids them tell the next generation, that it would be in vain to attempt any thing against her while she had Jehovah for her protector.

Verse 14. *This God, &c.*—Who hath done this great work for us; *is our God*—Who alone can protect us, and will be our defender, if we depend upon him, *for ever and ever. He will be our guide even unto death*—While we have a being. He will not content himself with having delivered and preserved us once; but will be our conductor, and will exercise a most tender care over us, such as a shepherd doth over his sheep, all the days of our life. Birth and life, and the several ages of life and death, are often ascribed to churches and commonwealths, both in the Scriptures and in other authors. This promise was made to the old and earthly Jerusalem, upon condition of their obedience, in which, as they grossly failed, they lost the benefit of it; but it is absolutely made good to the new and heavenly Jerusalem, the church of Christ, and all the true members thereof. Observe, reader, if Jehovah be our *God*, he will be our *guide*, our faithful, constant guide, to show us our way to true happiness here and hereafter, and to lead us in it; he will be so even unto death, which will be the period of our way, and will bring us to our rest. He will conduct us safe to felicity and immortality on the other side of death, to a life most blessed, in which there shall be no more death nor suffering. If we take the Lord for our God, he will convey us safe to death, through death, and beyond death; down to death, and up again to glory.

PSALM XLIX.

"This Psalm," says Henry, "is a sermon, and so is the next. In most of the Psalms we have the penman praying or praising; in these we have him preaching; and it is our duty, in singing Psalms, to teach and admonish ourselves and one another. The scope and design of this discourse are to convince the men of this world of their sin and folly, in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world; as also to comfort the people of God in reference to their own troubles, and the grief that ariseth from the prosperity of the wicked." We have the preface, 1-4. We need not fear the wicked, 5. They cannot by their riches save either their friends or themselves from death, 6-10. They cannot secure happiness to themselves either in this world or the world to come, 11-14. He comforts good men against the fear of death, or of the prosperity of the wicked, 15-20.

To the chief Musician, A Psalm ¹ for the sons of Korah.

A. M. 2991.
B. C. 1023. **H**EAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both ^a low and high, rich and poor together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

¹ Or, of.—^a Psalm lxxii. 9.—^b Psalm lxxviii. 2; Matt. xiii. 35.—^c Psalm xxxviii. 4.

NOTES ON PSALM XLIX.

Verses 1, 2. *Hear this, all ye people*—Hebrew, *all people*, Jews or Gentiles: for this doctrine is not peculiar to those that are blessed with divine revelation; but even the light of nature bears witness to it, and all the inhabitants of the world are concerned in it. All men may know, and therefore let all men consider, that their riches will not profit them in the day of death. *Both low and high, rich and poor together*—Whether you be men of obscure birth and meaner rank, or persons nobly descended, and in great authority; whether you abound in wealth, or are of the poorer class, you are all alike concerned to attend to my instruction.

Verses 3, 4. *My mouth shall speak of wisdom*—I shall not treat of trivial things, nor of those I have but slightly considered; but about the most weighty matters, which my mind hath greatly pondered. I will enrich your souls with wisdom, which is better than the wealth of the world, which you covet; and I will teach you how to direct all your actions aright unto that scope at which you aim, the being happy. *I will incline mine ear*—I will hearken to what God by his Spirit speaks to me, and that I will now speak to you. *To a parable*—Which properly is an allegorical speech, but is often taken for an important, and withal dark doctrine or sentence. *I will open*—I will not smother it in my own breast, but publish it to the world. *My dark saying*—So he calls the following discourse, because the thing in question ever hath been thought hard to be understood. "Much of the eastern wisdom consisted in the understanding of parables; and in the interpretation of dark sayings or riddles: the mysterious cover to this kind of wisdom made it the most high-prized accomplishment. And here, when the psalmist was to raise and engage the attention of his audience, he promises that he would speak of those things, in which the highest wisdom was supposed to consist: and, indeed, it must be confessed that, in

4 ^b I will incline mine ear to a parable: I will open my dark saying upon the harp. A. M. 2991.
B. C. 1023.

5 Wherefore should I fear in the days of evil, *when* ^c the iniquity of my heels shall compass me about?

6 They that ^d trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem

⁴ Job xxxi. 24, 25; Psalm lii. 7; lxxii. 10; Mark x. 24; 1 Tim. vi. 17.

the composition of this Psalm, he has made use of every art to render it worthy the subject."—Dodd, and Warburton's *Divine Legation*.

Verse 5. *Wherefore should I fear in the days of evil*—Either, 1st, *Of sin*; when iniquities of all sorts abound, which is, in many respects, grievous and vexatious to good men. Or, 2d, *Of misery*; in times of great distress and calamity, either public or private, when wicked men flourish, and good men are oppressed and persecuted. *When the iniquity of my heels shall compass me about*—That is, the violent and injurious practices of my ungodly and malicious enemies, who lay snares for my feet, and seek to trip up my heels, and cause me to fall into sin or into trouble. The words may, with propriety, be rendered, *The iniquity of my supplanters*; for the word עִקְבַּי, *gnakeebai*, rendered *heels*, may be, and is, by some learned interpreters, taken for a participle of that verb which signifies to *supplant*, or trip up the heels, or circumvent; from whence Jacob had his name. And this character fitly agrees to David's enemies, who were not only very malicious, but also very deceitful and treacherous, as he everywhere complains. This sense of the words, the reader will observe, is favoured both by the Syriac and Arabic interpreters; the former of whom render the words, *the iniquity of my enemies hath compassed me*; and the latter thus, *When mine enemies shall compass me about*. The sense is also agreeable to the main scope of the Psalm, which is to comfort good men against that great trial and stumbling-block, the prosperity of the wicked, and the oppressions and afflictions of the righteous. Bishop Hare translates the verse, "Wherefore should I fear in the days of adversity, when the iniquity of those that lie in wait for me surrounds me?"

Verses 6-9. *They, &c.*—The psalmist, having said that good men had no sufficient cause of fear on account of what they might suffer from ungodly men, now proceeds to show that the ungodly had no rea-

A. M. 2981. his brother, nor * give to God a ransom
B. C. 1023. for him ;

8 (For 'the redemption of their soul is precious, and it ceaseth for ever :)

9 That he should still live for ever, and * not see corruption.

10 For he seeth that ^b wise men die, likewise the fool and the brutish person perish, ⁱ and leave their wealth to others.

11 Their inward thought is, that their houses

* Matt. xvi. 26.—^f Job xxxvi. 18, 19.—^g Psalm lxxxix. 48.
^h Eccles. ii. 16.—ⁱ Prov. xi. 4 ; Eccles. ii. 18, 21.—^j Heb. to generation and generation.—^k Gen. iv. 17.—^l Verse 20 ;

son to be secure because of their riches. *That trust in their wealth*—As that which can secure them from calamities. *None of them can redeem*—Either from the first or second death ; *his brother*—Whom he would do his utmost to preserve, nor consequently himself ; *nor give to God*—The only Lord of life, and the Judge who passes on him the sentence of death ; *a ransom for him*—Hebrew, כֹּפֶר, *cophro*, his expiation, or, the price of his redemption, namely, from death. *For the redemption of their soul*—Of their life ; *is precious*—Costly, hard to be obtained. *And it ceaseth for ever*—It is never to be accomplished by any mere man, for himself or for his brother. *That he should live for ever*—That he should be excused from dying ; *and not see corruption*—Or, the pit, or the grave. These last four verses are well translated by Mudge, thus : "They that trust in their substance, and boast in the abundance of their riches ; not one can, in truth, redeem his brother, nor give to God his ransom ; (for the ransom of their life is of too high a value, and he is extinct for ever ;) so that he should live on continually, and not see the pit."

Verse 10. *For he seeth*—Every man sees and knows it ; it is visible and evident, both from reason and from universal experience ; *wise men die, &c.*—All men die, the wise and good, as well as the foolish and wicked ; *and leave their wealth to others*—He saith not to sons or kindred, but indefinitely to others, because it is wholly uncertain to whom they shall leave it, to friends, or strangers, or enemies ; which he mentions as a great vanity in riches. They neither can save him from death, nor will accompany him in and after death ; and after his death will be disposed of, he knows not how, nor to whom.

Verse 11. *Their inward thought*—Which they are ashamed to express, but which is yet their secret hope ; *is, that their houses*—Either their families, or rather their mansion-houses, as it is explained in the next clause ; *shall continue for ever*—To them and theirs in succeeding generations ; they imagine, and secretly please themselves in this fancy, that when they can stay no longer in the world, their goodly houses which they have built shall stand for ever, and the places of their abode continue in their family from age to age. *They call their lands after their own name*—Though they cannot be immortal them-

shall continue for ever, and their A. M. 2981
dwelling-places ² to all generations ; B. C. 1023.
they ^k call *their* lands after their own names.

12 Nevertheless ¹ man *being* in honour abideth not : he is like the beasts *that* perish.

13 This their way is their ^m folly : yet their posterity ³ approve their sayings. Selah.

14 Like sheep they are laid in the grave ; death shall feed on them ; and ⁿ the upright shall have dominion over them in the morn-

Psa. xxxix. 5 ; lxxxii. 7.—^m Luke xii. 20.—^o Heb. *delight in their mouth*.—^p Psa. xlvii. 3 ; Dan. vii. 22 ; Mal. iv. 3 ; Luke xxii. 30 ; 1 Cor. vi. 2 ; Rev. ii. 26 ; xx. 4.

elves, yet they hope their names, which they put upon their lands, shall never die. "Various are the contrivances," says Dr. Horne, "of vain men, to have their names written on earth, and to procure, after their deaths, an imaginary immortality, for themselves and their families, in the memory and conversation of posterity ; which is not often obtained ; and, if obtained, is of no value ; when, with less trouble, they might have had their names written in heaven, and have secured to themselves a blessed immortality in the glorious kingdom of their Redeemer."

Verses 12, 13. *Nevertheless*—Notwithstanding all these fine fancies ; *man being in honour*—Living in all the splendour and glory above mentioned ; *abideth not*—Hebrew, לַיְלָה, *bal jalin*, shall not lodge for a night ; his continuance in the world is as that of a traveller at an inn, who tarries but, or not even, for a night ; "so that, if honour and wealth do not soon leave him, he must soon leave them ; and, like the brutes around him, return to his earth, never more to be seen, and little more to be thought of." All his dreams of perpetuating his name and estate shall be confuted by experience. For "families decay, and are extinguished, as well as individuals, and the world itself is to perish after the same example. That such beings, in such a place, should think of becoming glorious and immortal" is astonishing !—Horne. *Their way*—Their counsel and contrivance to immortalize their names ; or, "their practice of labouring to acquire wealth and greatness, which can be of no service after death, and of endeavouring to perpetuate the possession of the most uncertain things in nature ;" *is their folly*—Though to themselves, and many others, it seems to be wisdom, yet it is apparent madness and folly. *Yet their posterity approve their sayings*—"It is a folly which, like many others, is both blamed and imitated." The word פִּיהֶם, *pihem*, translated, *their sayings*, is literally, *their mouth* ; but is undoubtedly put for the counsels and suggestions which they give to their offspring concerning these matters ; the mouth being often put for the words which come out of it.

Verse 14. *Like sheep*—Which for a season are fed in large and sweet pastures, but at the owner's pleasure are led away to the slaughter, not knowing, nor considering whether they are going ; *they are laid*

A. M. 2981. ing ; ° and their 4 beauty shall consume 5 in the grave from their dwelling.

15 But God p will redeem my soul 6 from the power of 7 the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased ;

17 9 For when he dieth he shall carry nothing

° Job iv. 21 ; Psa. xxxix. 11.—4 Or, strength.—5 Or, the grave being a habitation to every one of them.—6 Psa. lvi. 13 ; Hos. xiii. 14.—7 Heb. from the hand of the grave.—8 Or, hell.

in the grave—As to their bodies, or placed in the invisible world, (as the word שְׁאוֹל, sheol, also signifies,) with respect to their souls. *Death shall feed on them*—The first death shall consume their bodies in the grave, and the second death shall devour their souls. *And the upright*—Good men, whom here they oppressed and abused at their pleasure; shall have dominion over them in the morning—In the day of general judgment and the resurrection of the dead. For death being called *sleep* and the *night*, (see 1 Thess. iv. 13, 14; John ix. 4.) that time is fitly termed the *morning* when men awake out of sleep, and enter upon an everlasting day. Dr. Horne's note here is just and striking: "The high and mighty ones of the earth, who cause people to fear, and nations to tremble around them, must one day crowd the grave, in multitude and impotence, though not in innocence, resembling sheep, driven and confined by the butcher in his house of slaughter. There death, that ravening wolf, shall feed sweetly on them, and devour his long expected prey in silence and darkness, until the glorious morning of the resurrection dawn, when the once oppressed and afflicted righteous, risen from the dead, and sitting with their Lord in judgment, shall have the dominion over their cruel and insulting enemies; whose faded beauty, withered strength, and departed glory shall display to men and angels the vanity of that confidence which is not placed in God."

Verse 15. *But God will redeem my soul*—Though no man can find out a ransom to redeem himself or his brother, yet God can and will redeem me; *from the power of the grave*—Or, shall preserve me from the power of hell. The grave shall not have power to retain me, but shall be forced to give me up into my Father's hands; and hell shall have no power to seize upon me. *For he shall receive me*—Hebrew, יִקַּחֵנִי, jikacheeni, shall take me, out of this vain, mortal, and miserable life, unto himself, or into heaven, as this phrase is used Gen. v. 24; Psa. lxxiii. 24; Acts vii. 59.

Verses 16, 17. *Be not thou afraid*—That is, discouraged or dejected; *when one is made rich, &c.*—The prosperity of sinners is often matter of fear

away: his glory shall not descend after him. A. M. 2981. B. C. 1023.

18 Though 9 while he lived 1 he blessed his soul, (and men will praise thee, when thou doest well to thyself,)

19 9 He shall 9 go to the generation of his fathers; they shall never see 1 light.

20 11 Man that is in honour, and understandeth not, 11 is like the beasts that perish.

9 Job xxvii. 19.—8 Heb. in his life.—7 Deut. xxix. 19; Luke xii. 19.—9 Heb. The soul shall go.—10 Gen. xv. 15.—11 Job xxxiii. 30; Psa. lvi. 13.—12 Verse 12.—13 Eccles. iii. 19.

and grief to good men; partly because their prosperity enables them to do more mischief, and partly because it tends to shake the faith of God's people in his providence and promises, and to engender suspicions in minds not well informed, as if God did not regard the actions and affairs of men, and made no difference between the good and the bad, and consequently, as if all religion were unprofitable and vain. *For he shall carry nothing away*—For, as he will shortly die, so all his wealth, and power, and glory will die with him, and thou wilt have no cause either to envy or fear him.

Verses 18, 19. *Though he blessed his soul*—That is, applauded himself as a wise and happy man. See Luke xii. 19. *And men will praise thee, &c.*—As he flatters himself, so he meets with parasites that applaud and flatter him for their own advantage. *When thou doest well to thyself*—When thou dost indulge and please thyself, and advance thy own worldly interest. *He shall go to the generation of his fathers*—The rich worldly man, here spoken of, shall descend into the grave, with respect to his body, and his soul shall enter into the invisible world, where he shall meet with his wicked parents, who by their counsel and example led him into his evil courses; as the godly also are said to be gathered to their fathers, Gen. xv. 15. *They shall never see light*—Never enjoy the light of the living, or of this life, to which they shall never return; nor the light of the next life, to which they shall never be admitted, but shall be cast into utter darkness, Matt. viii. 12.

Verse 20. *Man that is in honour, and understandeth not*—That is, hath not true wisdom to know and consider what he is, and what is his true business and interest in this world, and what use he ought to make of his life, and of all his riches, and honour, and power; and whither he is going, and what course he should take for the attainment of true and lasting happiness; *is like the beasts that perish*—Though he hath the outward shape of a man, yet, in truth, he is a beast, a stupid and unreasonable creature, and shall perish like a brute beast made to be taken and destroyed.

PSALM L.

This Psalm is intended, (1.) As a reproof of the carnal Jews, both those that rested in the ceremonial and external performances of their religion, and were remiss in the more excellent duties of prayer and praise; and those that expounded the law to others, but lived wicked lives themselves. (2.) As a prediction of the abolition of the ceremonial law, and of the introduction of a spiritual way of worship, in and by the kingdom of the Messiah, John iv. 23, 24. (3.) As a representation of the righteous judgment of God, in which he will call men to an account concerning their observance of those things which they have thus taught. Men shall be judged according to what is written in the books; and, therefore, Christ is fitly represented speaking as a Judge, when he speaks as a Lawgiver. Here is, (1.) The glorious appearance of the Prince that gives law and judgment, 1-6. (2.) Instructions given how to worship him, 7-15. (3.) A reproof of those who pretend to worship him, while they disobey his commands, 16-20. Their doom read, and warning given, to all to order their conversation aright, 21-23.

A Psalm ¹ of Asaph.

A. M. 2981. **T**HE ^a mighty God, *even* the LORD,
B. C. 1023. hath spoken, and called the earth
from the rising of the sun unto the going down
thereof.

2 Out of Zion, ^b the perfection of beauty,
^c God hath shined.

¹ Or, for Asaph, see 1 Chron. xv. 17; xxv. 2; 2 Chron. xxix. 30.—Neh. ix. 32; Isaiah ix. 6; Jer. xxxii. 18.—^b Psalm xlviii. 2.

NOTES ON PSALM L.

Title. *A Psalm of Asaph*—Who was not only the chief of the sacred singers, but also a prophet, 2 Chron. xxv. 1, and a composer of several Psalms, 2 Chron. xxix. 3. As the Chaldee paraphrast reads it, *A Psalm by the hand of Asaph*, some have supposed that Asaph only conveyed it to the tabernacle by the order of David, who was really the author of it. But as it is certain that several of the other Psalms were composed by Asaph, it is much more probable that he was the author of this also, it being ascribed to him in the title exactly as the others are.

Verse 1. *The mighty God, even the Lord*—Hebrew, *Eel Elohim, Jehovah; the God of gods; Jehovah*; the supreme Lord of heaven and earth, the Lawgiver and Judge of men and angels; to whom the greatest kings and potentates are but subjects; the infinite, the eternal, who changes not; *hath spoken and called the earth, &c.*—Hath given forth his orders, that all the inhabitants of the earth, from one end to the other, should appear before him. These he now summons to be witnesses of his proceedings in this solemn judgment, between him and his people, which is here poetically represented. For here is a tribunal erected, the judge coming to it, the witnesses and delinquents summoned, and at last the sentence given, and cause determined.

Verse 2. *Out of Zion*—The place where he was supposed to reside, and where he would now sit in judgment; *the perfection of beauty*—The most amiable place of the whole world, because of the presence, and worship, and blessing of God; *God hath shined*—Hath manifested himself in a glorious manner; hath illustriously displayed his infinite and glorious perfections. Some versions read it, *Out of Zion, with perfection of beauty, God hath shined, or will shine.*

3 Our God shall come, and shall not ^{A. M. 2981.}
keep silence: ^{B. C. 1023.} ^d a fire shall devour be-
fore him, and it shall be very tempestuous round
about him.

4 ^e He shall call to the heavens from above,
and to the earth, that he may judge his peo-
ple.

^e Deut. xxxiii. 2; Psa. lxxx. 1.—^d Lev. x. 2; Num. xvi. 35; Psa. xcvi. 3; Dan. vii. 10.—^e Deut. iv. 26; xxxi. 28; xxxii. 1; Isa. i. 2; Mic. vi. 1, 2.

Verses 3, 4. *Our God shall come, &c.*—God will undoubtedly come and call us to judgment; though now he seems to take no notice of our conduct. The prophet speaks this in the person of one of God's worshippers. As if he had said, Though he be our God, yet he will execute judgment upon us. *And shall not keep silence*—He will no longer connive at, or bear with, the hypocrisy and profaneness of the professors of the true religion, but will now *speak unto them in his wrath*, and will effectually reprove and chastise them. Or, *he will not cease*, that is, neglect or delay to come, as *אל יררש, al jecheresh*, may be interpreted. *A fire shall devour before him, &c.*—“He will not come like earthly princes, before whom marches an armed multitude; but in a far more terrible and irresistible manner, which shall make you as sensible of his dreadful presence, as your ancestors were at mount Sinai, when the devouring flames, and thunder, and lightning, which attended him, made the very mountain quake and tremble.” *He shall call to the heavens, &c.*—“He shall call heaven and earth (angels and men) to be witnesses of the equity of his proceedings, Isa. i. 2; and you may as soon move them out of their place, as avoid appearing before his tribunal.”—Bishop Patrick. This is evidently a prediction of the terrible manner of God's coming to execute judgment on the apostate Jews and Israelites, partly by the kings of Assyria and Babylon, who laid waste their country, destroyed their cities, and carried multitudes of them into captivity; and more especially in their last destruction by the Romans, when a signal vengeance was taken on them, as for their hypocrisy, abuse of their privileges, and all their other sins, so in particular for crucifying their own Messiah. This most terrible execution of divine wrath upon them was frequently foretold by the prophets: see Mal. iii. 2; and iv. 1; Isa. lxvi. 15, 17; and is often represented in the Scriptures as *the*

A. M. 2981. 5 Gather ^f my saints together unto
B. C. 1023. me; ^g those that have made a covenant with me by sacrifice.

6 And ^h the heavens shall declare his righteousness: for ⁱ God *is* judge himself. Selah.

7 ^h Hear, O my people, and I will speak; O Israel, and I will testify against thee: ⁱ I *am* God, *even* thy God.

8 ^m I will not reprove thee ^a for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

^f Deut. xxxiii. 3; Isa. xlii. 3.—^g Exod. xxiv. 7.—^h Psa. xcvi. 6.—ⁱ Psa. lxxv. 7.—^k Psalm lxxxi. 8.—^l Exodus xx. 2.—^m Isa. i. 11; Jer. vii. 22.

coming of the kingdom of God, of the Son of man, or of Christ, the Father having committed all judgment to him. Now this prediction in this Psalm seems especially to respect this event. And it has accordingly been so interpreted by the best Christian expositors, as Poole has shown in his *Synopsis Criticorum*; where he likewise tells us that the Jewish rabbis affirm the subject of the Psalm to be, "that judgment, which will be executed in the days of the Messiah;" "ignorant, alas!" says Dr. Horne, "that they themselves, and their people, are now become the unhappy objects of that judgment."

Verses 5, 6. *Gather my saints, &c.*—O ye angels, summon and fetch them to my tribunal. Which is poetically spoken, to continue the metaphor and representation of the judgment here mentioned. *My saints*—The Israelites, whom he calls saints; 1st, Because they were all by profession *a holy people*, as they are called in Deut. xiv. 2; and, 2d, As an argument and evidence against them, because God had chosen and separated them from all the nations of the earth, to be a holy and peculiar people to himself, and they also had solemnly and frequently devoted themselves to God and his service; all which did greatly aggravate the guilt of their present apostasy. *Those that have made a covenant with me, &c.*—Who have entered into covenant with me, and have ratified that covenant with me *by sacrifice*—Not only in their parents, Exod. xxiv. 4, &c., but also in their own persons from time to time, even as often as they have offered sacrifices to me. This seems to be added, to acquaint them with the proper nature, use, and end of sacrifices, which were principally appointed to be signs and seals of the covenant made between God and his people; and consequently to convince them of their great mistake in trusting to their outward sacrifices, when they neglected the very life and soul of them, which was the keeping of their covenant with God: and withal to diminish that too high opinion which they had of sacrifices, and to prepare the way for the abolition of them. *And the heavens shall declare his righteousness*—Which they were called to witness, verse 4, as was the earth also; but here he mentions the heavens only, probably, because they were the most impartial and considerable witnesses in the case. For men

9 ^o I will take no bullock out of thy house, *nor* he-goats out of thy folds. A. M. 2981. B. C. 1023.

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* ² mine.

12 If I were hungry, I would not tell thee: ^p for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

^a Hos. vi. 6.—^o Mic. vi. 16; Acts xvii. 25.—² Heb. *with me* ^p Exod. xix. 5; Deut. x. 14; Job xli. 11; Psa. xxiv. 1; 1 Cor. x. 26, 28.

upon earth might be false witnesses, either through ignorance and mistake, or through prejudice, partiality, and passion; but the angels understand things more thoroughly, and are so exactly pure and sinless, that they neither can nor will bear false witness for God; and therefore their testimony is more valuable. Or, the meaning is, that God would convince the people of his righteousness, and of their own wickedness, by thunders and lightnings, and storms, or other dreadful signs wrought by him in the heavens. *For God is judge himself*—In his own person. God will not now reprove them by his priests or prophets, but in an extraordinary manner from heaven.

Verse 7. *Hear, O my people, &c.*—Having brought in God, as entering into judgment with them, he now gives an account of the process and of the sentence of the judge, whose words are contained in this and the following verses. *O Israel, I will testify against thee*—I will plead with thee, and declare my charge or indictment against thee. *I am God, even thy God*—Not only in general, but in a special manner, by that solemn covenant made at Sinai; whereby I avouched thee to be my peculiar people, and thou didst avouch me to be thy God.

Verses 8–13. *I will not reprove thee for thy sacrifices, &c.*—This is not the principal matter of my charge against thee, that thou hast neglected sacrifices, which thou shouldest have offered; for, although thou hast often omitted thy duty even in that respect, yet I have greater things than these to charge thee with. *I will take no bullock, &c.*—Be not so foolish as to imagine that thou dost lay any obligations upon me by thy sacrifices, or that I required them because I had need of them, or took any pleasure or satisfaction in them for their own sakes. *Every beast of the forest is mine*—I could command or dispose of them at my pleasure, without thy leave or assistance; *and the cattle, &c.*—Which feed upon innumerable hills, or in valleys and fields. *I know all the fowls, &c.*—Where they are, and whence I could easily fetch them when I please; and not only tame and domestic fowls, but even such as are wild and fly up and down upon mountains; which, though out of man's reach, are at my command. *If I were hungry*—If I wanted or desired any thing, which I do not, being the all-

A. M. 2981. 14 Offer unto God thanksgiving ;
B. C. 1023. and pay thy vows unto the Most High :

15 And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.

^a Hos. xiv. 2 ; Heb. xiii. 15.—^r Deut. xxiii. 21 ; Job xxii. 27 ; Psa. lxxvi. 11 ; Eccles. v. 4.—^s Job xxii. 27 ; Psa. xci. 15 ;

sufficient God ; *I would not tell thee*—That thou mightest supply my wants. *For the world is mine, &c.*—And all those creatures wherewith it is replenished. *Will I eat the flesh of bulls?*—If I did want any thing, hast thou such gross and carnal conceptions of me as to suppose that I need or delight in the blood of brute creatures ?

Verse 14. *Offer unto God thanksgiving*—If thou wouldst know what sacrifices I prize, and indispensably require, in the first place, it is that of thankfulness, proportionable to my great and numberless favours ; which doth not consist barely in verbal acknowledgments, but proceeds from a heart deeply affected with God's mercies, and is accompanied with such a course of life as is well pleasing to God. *And pay thy vows unto the Most High*—Not ceremonial, but moral vows seem to be evidently meant here : the things required in this Psalm being opposed to sacrifices, and all ceremonial observances and offerings, and preferred before them. He means those substantial vows, promises, and covenants, which were the very soul of their sacrifices, and to which their sacrifices were but appurtenances and seals ; namely, the vows whereby they did avouch Jehovah to be their God, and engaged to walk in his ways, Deut. xxvi. 17 ; and to love, serve, and obey him according to that solemn covenant which they entered into at Sinai, Exod. xxiv. 3-8, and which they often renewed, and indeed did implicitly repeat in all their sacrifices, which were appointed for this very end, to confirm this covenant.

Verse 15. *And call upon me*—Make conscience of that great duty of constant and fervent prayer to me, which is an acknowledgment of thy subjection to me, and of thy trust and dependance upon me, and therefore is pleasing to me ; *in the day of trouble*—When trouble comes, do not endeavour to avoid or extricate thyself from it by sinful shifts and contrivances, nor apply merely or chiefly to creatures for relief, but give glory to me, by applying to me, relying on my promises, and expecting help from me in the way of hearty and unfeigned prayer. *I will deliver thee*—I will support thee under thy troubles, and deliver thee out of them in the time and manner which will be most for my glory and thy good. *And thou shalt glorify me*—Shalt have occasion, and shalt consider it as thy duty, to praise and glorify me for thy deliverance. Observe well, reader, our troubles, though we see them coming from the hand of God, should drive us to God, and not from him. We must acknowledge him in all our ways, depend upon his wisdom, power, and goodness, and refer ourselves entirely to him, and so

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth ?

17 Seeing thou hatest instruction, and castest my words behind thee.

cvii. 6, 13, 19, 28 ; Zech. xiii. 9.—^t Verse 23 ; Psa. xxii. 23. ^u Rom. ii. 21, 22.—^v Neh. ix. 26.

give him glory. This is a cheaper, easier, readier way of seeking his favour than by a peace-offering or trespass-offering, and yet more acceptable. Observe also, when in answer to our prayers he delivers us, as he has promised to do in such way and time as he shall think fit, we must glorify him, not only by a grateful mention of his favours, but by living to his praise. Thus must we keep up our communion with God : meeting him with our prayers when he afflicts us, and with our praises when he delivers us.

Verse 16. *But unto the wicked*—The same hypocritical professors, whom he called *saints*, verse 5, in regard of their profession, and here *wicked*, in respect of their practice ; *God saith*—By his Holy Spirit inspiring his prophets with the knowledge of his will, and commissioning them to declare it ; *What hast thou to do to declare my statutes?*—Having informed them what he would not reprove them for, verse 8, and why, verses 9-13, he now tells them for what he did reprove and condemn them, even for a vain and false profession of religion. *That thou shouldst take my covenant in thy mouth*—With what confidence darest thou make mention of my grace and favour in giving thee such a covenant and such statutes, pretending to embrace them, and to give up thyself to the observation of them ? This concerned not only the instructors of the people, such as the scribes and Pharisees, at whom it prophetically pointed, but the hypocritical and formal Israelites in general, who professed to know God, but by works denied him. And it still concerns all those professors of the true religion, whose practice contradicts their profession, and in an especial manner those ministers of the gospel who, while they teach others, neglect to teach themselves. All such, according to the psalmist here, are guilty of a usurpation, and take unto themselves an honour to which they have no title, and from which therefore they shall soon be removed with shame and disgrace as intruders.

Verse 17. *Seeing thou hatest instruction*—Seeing thy practice contradicts thy profession, and makes thee a notorious and impudent liar. For though *with thy mouth thou showest much love* to my statutes and counsels, yet, in truth, thou hatest them, as they oppose and hinder the gratification of thy beloved lusts, and are the instruments of thy just condemnation, and a manifest reproach to thy conduct. Or, seeing thou hatest *reproof*, as מוסר, *musar*, is often rendered. And this, above all other parts of God's word, is most hateful to ungodly men ; and, therefore, this is fitly alleged as an evidence of their wick-

A. M. 2981. 18 When thou sawest a thief, then
B. C. 1023. thou ¹ consentedst with him, and ² hast
been ³ partaker with adulterers.

19 ⁴ Thou givest thy mouth to evil, and ⁵ thy
tongue frameth deceit.

20 Thou sittest and speakest against thy
brother; thou slanderest thine own mother's son.

21 These things hast thou done, ⁶ and I kept
silence; ⁷ thou thoughtest that I was altogether

¹ Romans i. 32.—² Hebrew, *thy portion was with adulterers.*
³ 1 Tim. v. 22.—⁴ Heb. *Thou sendest.*—⁵ Psa. lii. 2.—⁶ Ec-
clesiastes viii. 11, 12; Isa. xxvi. 10; lvii. 11.

edness. *And castest my words behind thee*—As men
do things which they abhor and despise.

Verses 18–20. *When thou sawest a thief*—Instead
of reproving him, and witnessing against him, as
those should do that declare God's statutes, or that
profess his religion; *thou consentedst with him*—
Didst approve of his practices, and desire to share in
the profits of his iniquitous proceedings. Or, *thou
didst run with him*, as תִּרְצֵץ גִּנְמִימוֹ, *tiretz gnimmo*,
may be rendered. Thou didst readily and eagerly
associate thyself with him in his unrighteous actions.
Thou didst yield to his motions, and that with great
complacency and earnestness. *And hast been par-
taker with adulterers*—By joining with them in
their lewd and filthy practices. "In this and the
two following verses," says Dr. Dodd, "are repre-
sented the notorious vices of the synagogue, (the
Jewish Church,) which was extremely corrupt in the
time of Christ." *Thou givest thy mouth to evil*—
To sinful or mischievous speeches. Thou hast an
unbridled tongue, and castest off all restraints of
God's law, and of thy own conscience, and givest
thy tongue liberty to speak what thou pleasest,
though it be very offensive and dishonourable to God,
and injurious to thy neighbour, or to thy own soul.
And thy tongue frameth deceit—Uttereth lies or fair
words, wherewith to deceive and circumvent those
who deal with thee. *Thou sittest and speakest
against thy brother*—Thou sittest in the seat of the
scornful to deride and backbite others, even those
whom thou oughtest to respect and show kindness
to, thy own relations. *Thy very brother*: and this,
not through inadvertency, or upon some sudden and
great provocation, but it is thy constant and delibe-
rate practice. This, the word תִּשְׁשֶׁב, *teesheb*, *thou sit-
test*, or *continuest*, implies. And thou art not only
guilty of backbiting, or speaking evil of them when
they are absent, and making known to others the
follies or faults with which they are justly charge-
able; but thou accusest them of things of which they
are innocent. *Thou slanderest even thine own mo-
ther's son*—And takest away his good name, which
is better than all riches, yea, than life itself: and this
in opposition to my express and often repeated
commands.

Verse 21. *These things hast thou done, and I
kept silence*—I did not express my displeasure
against thee in such grievous judgments as thou didst
deserve. Or, *I was deaf*: I conducted myself like

such a one as thyself: *but* ⁴ I will re- A. M. 2981.
prove thee, and set *them* in order before B. C. 1023.
thine eyes.

22 Now consider this, ye that ⁵ forget God,
lest I tear *you* in pieces, and *there* be none to
deliver.

23 ⁶ Whoso offereth praise glorifieth me and
⁷ to him ⁸ that ordereth his conversation aright
will I show the salvation of God.

⁴ Rom. ii. 4.—⁵ Psa. xc. 8.—⁶ Job viii. 13; Psa. ix. 17;
Isaiah li. 13.—⁷ Psa. xxvii. 6; Rom. xiii. 1.—⁸ Gal. vi. 16.
⁸ Heb. *that disposeth his way.*

one that did not hear thy sinful speeches, nor see,
or take any notice of thy wicked actions. *And thou
thoughtest, &c.*—Thou didst misconstrue and abuse
my patience and long-suffering, as if it had proceed-
ed from my not noticing, or not regarding thy evil
courses, or from my approving of them; and there-
fore thou didst grow more audacious and impudent
in sin. *But I will reprove thee*—I will quickly un-
deceive thee, and convince thee of the contrary, to
thy cost; *and set them, thy sins, in order before
thine eyes*—I will bring to thy remembrance, and
lay upon thy conscience, all thy sins in full number,
and in their order, with all their circumstances of
aggravation: and thou shalt then see and know that
I particularly observed and hated them all, and that
none of them shall go unpunished. Thus the psalm-
ist, as from the mouth of God, foretels the destruc-
tion of the impenitent Jews; who, having received
the law of God, and the ordinances of his worship
and service, and entered into a solemn covenant with
him, would not be reformed by the warnings and ex-
hortations of Moses or the prophets, nor by the
preaching and miracles of Christ and his apostles;
and, therefore, after a long series of lesser judgments
and calamities, of which we have a circumstantial
account in their history, at last suffered an infliction
of *wrath and vengeance* sufficient to make the ears
of every one that heareth it to tingle.

Verse 22. *Now consider this, ye that forget God*
—Ye hypocritical and ungodly Israelites, who have
forgotten (as Moses foretold ye would do, Deut.
xxxii. 18) *the God that formed you*, and made you
his people, and have forgotten his mercies and judg-
ments, by which you should have been instructed,
and the covenant which you made with him, and by
which you stand obliged to obey and serve him.
Lest I tear you in pieces—Lest my patience be
turned into fury, and I proceed to take vengeance on
you; and *there be none, or, for there is none to deli-
ver*—None that can rescue you from the power of
mine anger.

Verse 23. *Whoso offereth praise*—Or, *thanksgiv-
ing*, as the word תוֹדָה, *todah*, is often rendered; *glo-
rifieth me*—He, and he only, gives me the honour
which I prize and require; and not he who loads my
altar with a multitude of sacrifices. *And to him that
ordereth his conversation aright*—Hebrew, וְשָׁמ דֶּרֶךְ,
vesham derech, *that disposeth his way, namely, the
way, or manner of his life*: that is, that lives *orderly*,

and according to rule: for sinners are said to walk disorderly, 2 Thess. iii. 6-11, and by chance, as it is in the Hebrew, Lev. xxvi. 21, 23, which is opposed to order; and the Scriptures own no order but what God prescribes and approves; and, therefore, this word, *aright*, is properly added in our translation: *Will I show*—Hebrew, אראנו, *arennu*, *I will make*

him to see, that is, to enjoy, as that verb is often used; *the salvation of God*, my salvation, that true and everlasting happiness, which I have prepared for all my true and faithful servants, and for them only: so false is that position of some of the Jewish rabbis, that *every Israelite hath a portion in the world to come*.

PSALM LI.

Though David composed this Psalm upon a very particular occasion, yet it is of as general use as any of his Psalms. It is the most eminent of the penitential Psalms, and most expressive of the cares and desires of a repenting sinner. It is a pty, indeed, that in our devout addresses to God, we should have any thing else to do but to praise God, for that is the work of heaven; but as we make other work for ourselves by our sins and follies, we must come to the throne of grace in the posture of penitents to confess them, and sue for pardoning and renewing grace. And if, in doing this, we would take with us words, we can nowhere find any more apposite than in this Psalm, which is the record of David's repentance for his sin in the matter of Uriah, which, of all his faults, was the greatest blemish upon his character. Here David prays for pardon, 1, 2. Confesses his sins, 3-5. Prays for renewing grace, 6-14. Promises unfeigned thankfulness, 15-17. Prays for the whole church, 18, 19.

To the chief Musician, A Psalm of David, ¹ when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

A. M. 2970. **H**AVE mercy upon me, O God,
B. C. 1034. according to thy loving-kindness;

¹ 2 Sam. xii. 1; xi. 2, 4.—Verse 9; Isa. xl. 25; xlv.

NOTES ON PSALM LI.

Title. *When Nathan the prophet came unto him*—After his conscience was awakened by Nathan's words, 2 Sam. xii. 7-14, and Nathan had left him, David, being brought to true repentance for his very heinous sin, expressed his bitter sorrow for it, and poured out his soul in prayer to God for pardon and grace, in the following words, which he afterward wrote down and left on record, to be a monument both of his sin and repentance to all future generations.

Verse 1. *Have mercy upon me, O God*—O thou, who art the supreme Lawgiver, Governor, and Judge of the world, whom I have most highly offended many ways, and, therefore, may most justly be condemned to suffer the effects of thy severest displeasure; I cast myself down before thee, and humbly supplicate for mercy. O pity, help, and answer me in the desires I am now about to spread before thee; *according to thy loving-kindness*—Thy known clemency and infinite compassions. For I pretend to no merit: I know my desert is everlasting destruction of body and soul; but I humbly implore the interposition of thy free grace and unmerited goodness. *According to the multitude of thy tender mercies*—Hebrew, רחמיך, *rachameicha*, *thy bowels of mercies*, yearning over thy fallen, sinful, and miserable creatures. Thy mercies are infinite, and, therefore, sufficient for my relief: and such mercies, indeed, do I now need. "How reviving," says Chandler, "is the belief and consideration of these abundant and tender compassions of God, to one in

according unto the multitude of thy tender mercies ^{A. M. 2970.} blot out my transgressions. ^{B. C. 1034.}

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

22; Col. ii. 14.—^b Heb. ix. 14; 1 John i. 7, 9; Rev. i. 5.

David's circumstances; whose mind laboured under the burden of the most heinous, complicated guilt, and the fear of the divine displeasure and vengeance!" *Blot out*—כחה, *mechee*, *deleto*, *absterge*, *destroy*, *wipe away*, *my transgressions*—That is, entirely and absolutely forgive them; so that no part of the guilt I have contracted may remain, and the punishment of it may be wholly remitted. The word properly signifies *to wipe out*, or to wipe any thing absolutely clean, as a person wipes a dish: see 2 Kings xxi. 13. *Blot out my transgressions*—As a debt is blotted or crossed out of the book, when either the debtor has paid it, or the creditor has remitted it; *wipe them out*—That they may not appear to demand judgment against me, nor stare me in the face to my confusion and terror. Give me peace with thee, by turning away thine anger from me, and taking me again into thy favour; and give me peace in my own conscience, by assuring me thou hast done so.

Verse 2. *Wash me thoroughly from mine iniquity, &c.*—"I have made myself exceeding loathsome by my repeated and heinous acts of wickedness, which, like a stain that hath long stuck to a garment, is not easily purged away; but do not, therefore, I beseech thee, abhor me, but rather magnify thy mercy in purifying me perfectly, and cleansing me so thoroughly, that there may be no spot remaining in me."—Bishop Patrick. Hebrew, הרבה כבבתי, *harbeh chabbeseeni*, is literally, *multiplica, lava me, multiply, wash me*: that is, *Wash me very much*. By which phrase he implies the greatness of his guilt, the insufficiency of all legal washing, and the abso-

A. M. 2970. 3 For ^c I acknowledge my trans-
B. C. 1034. gressions: and my sin is ever before
me.

4 ^d Against thee, thee only, have I sinned,
and done *this* evil ^e in thy sight: ^f that thou

^c Psa. xxxii. 5; xxxviii. 18.—^d Gen. xx. 6; xxxix. 9; Lev. v. 19; vi. 2; 2 Sam. xii. 13.—^e Luke xv. 21.—^f Rom. iii.

lute necessity of some other and better means of cleansing him from it, even God's grace and the atoning blood of Christ; which as Abraham saw by faith, John viii. 56, so did David, as is sufficiently evident (allowance being made for the darkness of the Old Testament dispensation) from divers passages of his Psalms. Observe, reader, sin defiles us, renders us odious in the sight of the holy God, and uneasy to ourselves; it unfits us for communion with God, in grace or glory. But when God pardons sin, he cleanses us from it, so that we become acceptable to him, easy to ourselves, and have liberty of access to him. Nathan had assured David, upon his first profession of repentance, that his sin was pardoned. *The Lord has taken away thy sin, thou shalt not die*, 2 Sam. xii. 13: yet he prays, *Wash me, cleanse me, blot out my transgressions*; for God will be sought unto, even for that which he has promised; and those whose sins are pardoned, must pray that the pardon may be more and more evidenced to them. God had forgiven him, but he could not forgive himself, and therefore he is thus importunate for pardon as one that thought himself unworthy of it.

Verse 3. *For I acknowledge my transgressions*—With grief, and shame, and abhorrence of myself and of my sins, which hitherto I have dissembled and covered. And, being thus truly penitent, I hope and beg that I may find mercy with thee. This David had formerly found to be the only way of obtaining forgiveness and peace of conscience, Psa. xxxii. 4, 5, and he now hoped to find the same blessings in the same way. *And my sin is ever before me*—That sin, which I had cast behind my back, is now constantly in my view, to humble and mortify, and make me continually to blush and tremble. We see here David's contrition for his sin was not a slight, sudden passion, but an abiding grief. He was put in mind of his crimes on all occasions; they were continually in his thoughts: and he was willing they should be so for his further abasement. Let us learn from hence, that our acts of repentance, for the same sin, ought to be often repeated, and that it is very expedient, and will be of great use for us, to have our sins ever before us, that by the remembrance of those that are past, we may be armed against temptations for the future, and may be kept humble, quickened to duty, and made patient under the cross.

Verse 4. *Against thee, thee only, have I sinned*—Which is not to be understood absolutely, because he had sinned against Bath-sheba and Uriah, and many others; but comparatively. So the sense is, *Though I have sinned against my own conscience,*

mightest be justified when thou speakest, *and* be clear when thou judgest.

5 ^a Behold, I was shapen in iniquity; ^b and in sin did my mother ² conceive me.

6 Behold, thou desirest truth ¹ in the inward

4.—^a Job xiv. 14; Psa. lviii. 3; John iii. 6; Rom. v. 12; Eph. ii. 3.—^b Job xiv. 4.—¹ Heb. *warm me*.—² Job xxxviii. 36.

and against others, yet nothing is more grievous to me than that I have sinned against thee. *And done this evil in thy sight*—With gross contempt of thee, whom I knew to be a spectator of my most secret actions. *That thou mightest be justified*—This will be the fruit of my sin, that whatsoever severities thou shalt use toward me, it will be no blemish to thy righteousness, but thy justice will be glorified by all men. *When thou speakest*—Hebrew, *in thy words*, in all thy threatenings denounced against me. *And be clear when thou judgest*—When thou dost execute thy sentence upon me.

Verse 5. *Behold, I was shapen in iniquity*—Hebrew, *חוללהתי, cholaleti, I was born, or brought forth*: for it does not appear that the word ever signifies, *I was shapen*; and then the ensuing words will contain the reason of it; the sense being, *because in sin did my mother conceive me, therefore I was brought forth in iniquity*; that is, with great propensities and dispositions to sin. This verse is, both by Jewish and Christian, by ancient and later interpreters, generally, and most justly, understood of what we call *original sin*; which David here mentions, not as an excuse for, but as an aggravation of, his transgression, inasmuch as the knowledge which he had of the total corruption of his nature, and its tendency to evil, ought to have made him more on his guard, and to have watched more carefully over his sensual passions and affections. And the sense of the place is this: Nor is this the only sin which I have reason to acknowledge and bewail before thee; for this filthy stream leads me to a corrupt fountain. And, upon a serious review of my heart and life, I find that I am guilty of innumerable other sins; and that this heinous crime, though drawn forth by external temptations, yet was indeed the proper fruit of my own vile nature, which, without the restraints of thy providence or grace, ever was and still will be inclinable and ready to commit ten thousand sins as occasion offers. Thus, as Dr. Dodd, after Chandler, justly observes, "The psalmist owns himself to be the corrupted, degenerate offspring, of corrupted, degenerate parents, agreeable to what was said long before he was born, *Who can bring a clean thing out of an unclean? Not one*, Job xiv. 4. Nor is it unusual with good men, when confessing their own sins before God, to make mention of the sins of their parents, for their greater mortification and humiliation."

Verse 6. *Behold, thou desirest*—Hebrew, *חפצה, chaphatza, delightest in, willest, or requirest, truth in the inward parts*—Uprightness of heart, which seems to be here opposed to that iniquity mentioned in the last verse, in which all men are conceived and

A. M. 2970. parts: and in the hidden *part* thou
B. C. 1034. shalt make me to know wisdom.

7 ^k Purge me with hyssop, and I shall be clean: wash me, and I shall be ^l whiter than snow.

8 Make me to hear joy and gladness; *that*

^k Lev. xiv. 4, 6, 49; Num. xix. 18; Heb. ix. 19.—^l Isa. i. 18.
^m Matt. v. 4.

born; and it may be here added as a proof, or aggravation, of the sinfulness of original corruption, because it is contrary to the holy nature and will of God, which requires not only unblameableness in men's actions, but also the universal innocence and rectitude of their minds and hearts; and as an aggravation of his own actual sin, in which he had used gross deceit and treachery. *And in the hidden part, &c.*—That is, in the heart, called *the hidden man of the heart*, 1 Pet. iii. 4; and, in the former clause, *the reins, or inward parts; thou shalt make me to know wisdom*—That is, true piety and integrity, called wisdom, Job xxviii. 28; Psa. cxi. 10, and in many other passages; as sin, on the contrary, is commonly called, as it really is, *folly*. And to *know wisdom* is here to be understood of knowing it practically and experimentally; so as to approve, and love, and practise it: as words of knowledge are most commonly to be understood in Scripture, and in other authors. According to this interpretation the psalmist, in these words, declares his hope that God would pardon and cure the folly which he had discovered, and make him wiser for the future. But, as this does not seem to suit perfectly with the context, which runs in rather another strain, the word *תודיעני, todigneeni*, may, and it seems ought to, be rendered in the past time, *thou hast made me to know*. And so this is another aggravation of his sin, that it was committed against that knowledge which God had not only revealed to him outwardly by his word, but also inwardly by his Spirit, writing it on his heart, according to his promise, Jer. xxxi. 33. Or, the future verb may be here taken imperatively; and the words may be understood as a prayer, *Do thou make me to know, &c.*, as the following future verbs (verses 7, 8) are translated. Having then now said, for the aggravation of his sin, that God *required truth in the inward parts*, he takes occasion to break forth into prayer, which also he continues in the following verses.

Verse 7. *Purge me with hyssop*—Or, *as with hyssop*; the note of similitude being frequently understood. As lepers, and other unclean persons, are by thy appointment purified by the use of hyssop and other things, Lev. xiv. 6; Num. xix. 6; so do thou cleanse me, a most leprous and polluted creature, by thy grace, and by the virtue of that blood of Christ, which is signified by those ceremonial usages. The word *תהטאתני, tehatteeni*, here rendered *purge me*, properly means, *expiate my sin*. "The psalmist well knew that his sins were too great to be expiated by any legal purifications, and therefore prays that God would himself expiate them, and restore

the bones *which* thou hast broken A. M. 2970.
B. C. 1034. ^m may rejoice.

9 ^a Hide thy face from my sins, and ^o blot out all mine iniquities.

10 ^p Create in me a clean heart, O God; and renew ³ a right spirit within me.

^a Jer. xvi. 17.—^o Verse 1.—^p Acts xv. 9; Eph. ii. 10.
³ Or, a constant spirit.

him; that is," not only remove their guilt, but "make him as free from those criminal propensities to sin, and from all the bad effects of his aggravated crimes, as though he had been purified from a leprosy, by the water of cleansing, sprinkled on him by a branch of hyssop; and that he might be, if possible, clearer from all the defilement and guilt of sin than the new fallen snow. I think both these senses are included in the expiation which the psalmist prays for; as the person whose leprosy was expiated was wholly cured of his disease, and freed from all the incapacities attending it."—Dodd.

Verse 8. *Make me to hear joy and gladness*—Send me glad tidings of thy reconciliation to me; and by thy Spirit seal the pardon of my sins on my conscience, which will fill me with joy. *That the bones which thou hast broken may rejoice*—That my heart, which hath been sorely wounded, and terrified by thy dreadful message sent by Nathan, and by the awful sentence of thy law, denounced against such sinners as I am, may be revived and comforted by the manifestation of thy favour to my soul. For he compares the pains and agonies of his mind, arising from the deep sense he had of the aggravated nature of his sins, and of the displeasure of God against him on account of them, to that exquisite torture he must have felt if all his bones had been crushed: "for the original word *דכיתה, dicchita*, signifies more than *broken*; namely, the being entirely *mashed*. And he compares the joy that God's declaring himself fully reconciled to him would produce in his mind to that inconceivable pleasure which would have arisen from the instantaneous restoring and healing those bones, after they had been thus broken and crushed to pieces."

Verses 9, 10. *Hide thy face from my sins*—Do not look upon them with an eye of indignation and wrath, but forgive and forget them. *Create in me a clean heart*—Seeing I have not only defiled myself by these actual sins, but also have a most unclean heart, corrupt even from my birth, which nothing but thy almighty, new-creating power can purify; I beseech thee to exert that power to produce in me a new and holy frame of heart, free from those impure inclinations and vile affections, the effects of which I have too fatally felt; a heart in possession, and under the influence, of those sacred dispositions of piety and virtue, in which the moral rectitude and purity of the mind consist. Thus shall both my inward uncleanness be purged away, and I shall be prevented from falling again into such actual and scandalous sins. *And renew a right spirit in me*—Hebrew, *רוח נכון, ruach nachon*, a firm, constant, or steady-

A. M. 2977. 11 Cast me not away ^a from thy presence; and take not thy ^b Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* ^c free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from ^d blood-guiltiness, ^e O God, thou God of my salvation: *and* ^f my tongue

^a Gen. iv. 14; 2 Kings xiii. 23.—^b Rom. viii. 9; Eph. iv. 30.—^c 2 Cor. iii. 17.—^d Heb. *bloods*.—^e 2 Sam. xi. 17; xii. 9.—^f Psa. xxxv. 28.

fast disposition or temper of soul, that I may not be shaken and cast down by temptation, as I have been, but that my resolution may be fixed and immovable. He says, חַדְדֶּשׁ, *chaddesh, renew*, because he had had this good temper, in a great measure, before his late apostasy, and here prays that it might be restored to him with increase. *Within me*—Hebrew, בְּקִרְבִי, *bekirbi, in my inward parts*. Thus he wisely strikes at the root and cause of all sinful actions.

Verses 11, 12. *Cast me not away from thy presence*—That is, from thy favour and care. *Take not thy Holy Spirit from me*—Thy sanctifying Spirit, by which alone I can have acquaintance and fellowship with thee. *Restore unto me the joy of thy salvation*—The comfortable sense of thy saving grace, promised and vouchsafed to me, both for my present and everlasting salvation. *And uphold me*—A weak and frail creature, not able to stand against temptation and the corruption of my nature, without thy powerful and gracious succours; *with thy free Spirit*—Or *ingenuous, liberal, or princely*, which he seems to oppose to his own base, illiberal, disingenuous, and servile spirit, which he had discovered in his wicked and unworthy practices. And he now desires a better spirit of God, which might free him from the bondage of sin, and incline and enable him freely, cheerfully, and constantly to run the way of God's precepts.

Verse 13. *Then will I teach transgressors thy way*—Thy will and their duty, and the way to eternal happiness; or, rather, the manner of thy dealing with sinners, whom thou dost so severely chastise for their sins, and yet so graciously receive to mercy upon their repentance. Both which I will show them in my own example, for I will make known unto them my fall and recovery, through thy grace, although I shall thereby publish, not only thy goodness, but my own shame, which I shall most willingly bear, that I may, in some measure, repair the injury which I have done to thy cause and to my fellow-creatures, by my public and scandalous crimes. *And sinners shall be converted unto thee*—I persuade myself that my endeavours shall not want success; and that either thy justice and severity on the one hand, or thy goodness and clemency on the other, will bring some sinners to repentance. Certainly, as Dr. Delaney observes in this verse, this instance of David's miserable fall and happy restoration is well "fitted to mortify the vanity and merit of

shall sing aloud of thy righteousness. A. M. 2970.

15 O LORD, open thou my lips, and my mouth shall show forth thy praise.

16 For ^g thou desirest not sacrifice; ^h else would I give it: thou delightest not in burnt-offering.

17 ⁱ The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

^g Num. xv. 27, 30; Psa. xl. 6; l. 8; Isa. i. 11; Jer. vii. 22; Hos. vi. 6.—^h Or, *that I should give it*.—ⁱ Psa. xxxiv. 18; Isa. lvii. 15; lxxvi. 2.

human virtue, and to raise the power and price of humble penitence, to abate the pride of self-sufficiency, and support the hope of frailty! Who can confide in his own strength when he sees a David fall? Who can despair of divine mercy when he sees him forgiven? Sad triumph of sin over all that is great and excellent in man! Glorious triumph of repentance over all that is shameful and dreadful in sin!" Book iv. chap. 24.

Verses 14, 15. *Deliver me from blood-guiltiness*—Hebrew, מִדַּמַּיִם, *middamim, from bloods*, because he had been the cause of the death, not only of Uriah, but of others of the Lord's people with him, 2 Sam. xi. 17. My tongue shall sing of thy righteousness, of thy faithfulness in making good thy promises; or, rather, of thy clemency and goodness, as the word righteousness often signifies. *Open thou my lips*—Which are shut with shame, and grief, and horror. Restore unto me the opportunity, ability, and liberty which I formerly had of speaking to thee in prayer and praise, and to my fellow-creatures, by way of instruction, reproof, or exhortation, with freedom and boldness. *And my mouth shall show forth thy praise*—In thy mercy and thy faithfulness remember thy gracious promises, and accomplish them, notwithstanding my unworthiness, and, as I shall be furnished with new motives and occasions for gratitude and thankfulness, my mouth shall everywhere declare thy goodness, to thy perpetual praise and glory.

Verses 16, 17. *For thou desirest not sacrifice*—Which is not to be understood absolutely and universally, as appears from verse 19, but comparatively, (see on Psalm xl. 6,) and with particular respect to David's crimes of murder and adultery, which were not to be expiated by any sacrifice, but, according to the law of God, were to be punished with death. Thou requirest more and better sacrifices, namely, such as are mentioned verse 17. *Else would I give it*—I should have spared no cost of that kind. *The sacrifices of God*—Which God, in such cases as mine, requires, and will accept; *are a broken spirit, &c.*—A heart deeply afflicted and grieved for sin, humbled under a sense of God's displeasure, and earnestly seeking, and willing to accept of reconciliation with God upon any terms: see Isa. lvii. 15, and lxi. 2, and lxxvi. 2; Matt. xi. 28. This is opposed to that hard or stony heart, of which we read so often, which implies an insensibility of

A. M. 2970. 18 Do good in thy good pleasure
B. C. 1034. unto Zion: build thou the walls of
Jerusalem.

19 Then shalt thou be pleased with * the

* Psa. iv. 5;

the burden of sin, a spirit stubborn and rebellious against God, impenitent and incorrigible. *O God, thou wilt not despise*—This is such an acceptable sacrifice that thou canst not possibly reject it.

Verse 18. *Do good in thy good pleasure unto Zion*—Hebrew, בִּרְצוֹנָה, *birtzonecha*, for, or according to, thy grace, favour, or pleasure—That is, thy free and rich mercy, and thy gracious purpose and promise, made to and concerning thy church and people, here termed *Zion*. *Build the walls of Jerusalem*—Perfect the walls and buildings of that city, and especially let the temple be built and established in it, notwithstanding my great sins whereby I have polluted it, which I pray thee to purge away. But he may also be understood as speaking figuratively in these words, and praying for the enlargement and establishment of God's church, often meant by *Jerusalem*.

Verse 19. *Then*—When thou hast granted my humble requests, expressed in the former verses;

sacrifices of righteousness, with burnt-offering and whole burnt-offering: A. M. 2970.
B. C. 1034. then shall they offer bullocks upon thine altar.

Mal. iii. 3.

when thou hast renewed, and pardoned, and comforted me, and restored thy favour unto thy people and this city; *shalt thou be pleased with the sacrifices of righteousness*—Which I and my people, being justified and reconciled to thee, shall offer with sincere and penitent hearts. These are opposed to the sacrifices of the wicked, which God abhors, Prov. xv. 8; Isa. i. 11; and, withal, by thus speaking, he intimates that God, for their sins, might justly now reject their sacrifices as not being, properly speaking, *sacrifices of righteousness*, because they who offered them were not righteous. *Then shall they, &c.*—That is, they who, by thy appointment, are to do that work, namely, the priests in the name and on the behalf of thy people. *Offer bullocks upon thine altar*—The best and most costly sacrifices, and that in great numbers, in testimony of their gratitude for thy great favour, in pardoning mine and their sins, and preventing that total ruin which we had reason to expect and fear upon that account.

PSALM LII.

In this Psalm, (for the occasion of which the reader is referred to 1 Sam. xxii. 22,) we have, (1.) *The character of Doeg, who is represented as glorying in his villany, 1. Of a smooth, but extremely deceitful and mischievous tongue, 2. As delighting in malicious charges, and supporting them by lies, 3. And taking pleasure in acts of wickedness and cruelty, 4. (2.) The utter ruin of this man, and of his fortune and family, foretold, and the triumph of good men in that event, 5. (3.) The psalmist's assurance of protection and future prosperity from God, whom he determines to praise, patiently waiting for his salvation, 8, 9.*

To the chief Musician, Maschil, A Psalm of David,
1 when Doeg the Edomite came and 2 told Saul,
and said unto him, David is come to the house
of Ahimelech.

A. M. 2946. WHY boastest thou thyself in mis-
B. C. 1058. chief, O * mighty man? the

1 1 Sam. xxii. 9.—2 Ezek. xxii. 9.—3 1 Sam. xxi. 7.

NOTES ON PSALM LII.

Verse 1. *Why boastest thou thyself, &c.*—As if thou hadst done a great exploit, which none else durst undertake; and thereby established the crown upon Saul's head, and thyself in his favour; and frustrated all David's designs, by striking a terror into all his friends, by this sad example; *O mighty man?*—He speaks ironically. *O valiant captain! O glorious action!* To kill a few weak and unarmed persons in the king's presence, and under the protection of his guards. Surely thy name will be famous to all ages for such heroidal courage! It seems probable that *Doeg*, after he had massacred the priests,

goodness of God *endureth* continu- A. M. 2946.
ally. B. C. 1058.

2 Thy tongue deviseth mischief; ° like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and ° lying rather than to speak righteousness. Selah.

° Psa. l. 19.—° Psa. lvii. 4; lix. 7; lxiv. 3.—1 Jer. ix. 4, 5.

boasted of his loyalty to Saul, and of having prevented the treasonable schemes which, he artfully insinuated, had been concerted by David and the priests; and that he had been liberally rewarded by Saul on account of it; and that this is the reason why the Psalm begins in thus expressing a kind of contempt of *Doeg*. See Dodd. *The goodness of God endureth continually*—Know, vain man, that I am out of the reach of thy malice. That *goodness of God*, which thou reproachest me for trusting in, is my sure protection, and will follow me day by day; and, surely, that same goodness, together with his forbearance and long-suffering, is wonderfully

A. M. 2946. 4 Thou lovest all devouring words,
B. C. 1059. 3 O thou deceitful tongue.

5 God shall likewise ⁴destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and ^oroot thee out of the land of the living. Selah.

6 ^fThe righteous also shall see, and fear, ^gand shall laugh at him :

7 Lo, this is the man that made not God his

³ Or, and the deceitful tongue. — ⁴ Heb. beat thee down. — ^o Prov. ii. 22. — ^f Job xxii. 19 ; Psa. xxxvii. 34 ; xl. 3 ; lxiv. 9 ; Mal.

displayed in sparing thee, amidst thy complicated crimes, who art continually doing evil ; while he is continually doing good.

Verse 2. *Thy tongue deriseth mischief*—That is, expresses what thy wicked mind had devised. Thus skilfulness is ascribed to those hands which are governed by a skilful man, Psa. lxxviii. 72. *Like a sharp razor, working deceitfully*—Wherewith a person, pretending only to shave off the hair, doth suddenly and unexpectedly cut a man's throat. So Doeg, pretending only to vindicate himself from the imputation of disloyalty, 1 Sam. xxii. 8, really intended to expose the priests, who were friends to David, to the king's fury and cruelty.

Verses 4, 5. *Thou lovest all devouring words*—Hebrew, דַּבְּרֵי בַלְגָּם, *dbree balang, all the words of devouring, or destruction* ; that is, such calumnies as are the most pernicious in their nature, and as may most effectually involve others in utter destruction : such as might swallow up and destroy a whole family at once. *God shall likewise destroy thee for ever*—That is, totally and unavoidably, as thou didst destroy the priests. *He shall pluck thee*—Violently, irresistibly, and suddenly remove thee, as the word כָּרַךְ, *jissachacha, signifies ; out of thy dwelling-place*—From thy house and lands, and all the wages of thy unrighteousness. Or, *out of his, that is, the Lord's tabernacle, from which thou didst cut off the Lord's priests. Therefore God shall excommunicate thee from his presence, and from the society of the faithful. And though thou seemest to have taken very deep root, and to be more firmly settled in this barbarous cruelty ; yet God shall root thee out of the land of the living, out of this world ; shall pluck thee up by the very roots, and destroy thee, both root and branch. Which must have been very terrible to him who had his whole portion in this life.*

Verses 6, 7. *The righteous also shall see*—Name-ly, thy remarkable downfall, and, consequently, shall survive thee, in spite of all thy malice and violence against them ; *and fear*—Shall reverence God's just judgment upon thee, and be afraid of provoking him. *And shall laugh at him*—Not taking pleasure in his ruin, considered in itself, but only in the glory of God's justice vindicated thereby, (Rev. xviii. 20,) and deriding his vain and carnal confidence in his wicked courses. "The peculiar judgments of God, executed upon exemplary offenders, who have been guilty of treachery, rapine, and murder, good men

strength ; but ^btrusted in the abundance of his riches, *and strengthened* himself in his ⁵wickedness.

8 But I *am* ⁱlike a green olive-tree in the house of God : I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it* : and I will wait on thy name ; ^kfor *it* is good before thy saints.

i. 5. — ⁵ Psa. lviii. 10. — ^b Psalm xlix. 6. — ⁶ Or, substance. — ^j Jeremiah xi. 16 ; Hosea xiv. 6. — ^k Psalm liv. 6.

will carefully observe ; and observe, though with awe, yet thankfulness ; not that they rejoice to see the punishments and miseries of mankind, separately considered ; no person of humanity taking pleasure in the execution of criminals as such ; but as the administration of justice is always a right, and, so far, a pleasant thing ; as instances of God's vengeance are sometimes necessary to keep men in tolerable order ; and as the cutting off such kind of incorrigible offenders prevents them from doing further mischiefs, and is so far a public and common blessing to mankind. It was therefore impossible that any good man, who had seen the crimes of this treacherous and bloody Edomite retaliated on him by Divine Providence, should do otherwise than approve so righteous a retribution, and when he observed it, forbear to say, as in verse 7, *Lo, this is the man, &c.*" —The great and famous man, *that made not God his strength*—That trusted in and feared Saul more than God, and was willing to purchase Saul's favour with God's displeasure ; *but trusted in the abundance of his riches*—Thought himself secure in his great and growing wealth without God's protection or blessing. "Observe the fate of this haughty slanderer and murderer ! Where now are all his boasted riches and prosperity ?" He and they are separated for ever ! See Dodd and Chandler.

Verse 8. *I am like a green olive-tree*—When Doeg and his brethren shall wither and perish, I, who have made God my refuge ; I, whom he despised and persecuted, and thought to be in a desperate condition, shall be established and flourish ; *in the house of God*—In God's church, and among his people ; or, in God's tabernacle, from which Doeg shall be plucked away ; but to which, I doubt not, I shall be restored. "One principal part of the happiness David promised himself was, that he should have a constant admission to the house of God, and the solemnities of his worship there ; notwithstanding he was now driven from it by the malice of his enemies." As "the olive-tree is an evergreen, and therefore of long duration," and as it also "propagates itself by fresh shoots, being thus far, as it were, immortal ; hence the psalmist compares himself to it, to denote the stability and perpetuity of his prosperity, and that of his family ; adding, *I trust in the mercy of God for ever and ever*—His promises shall never fail ; nor shall those who hate me rejoice over me in my destruction."

Verse 9. *I will praise thee because thou hast done*

it—Destroyed mine and thine implacable enemies, and established me in the throne, and in thy house, of which I am no less assured than if it were already done. *And I will wait on thy name—I will continue in thy way, placing my whole trust and confidence in thy power, goodness, and faithfulness, all which are called God's name; and I will not turn*

aside to any crooked path for my deliverance, as others do. *For it is good before thy saints—That is, in the eyes of thy saints. They whose judgments only are to be valued approve of this practice of trusting in God, and keeping his way, as the wisest and safest course, and have ever found it so to be by their own experience.*

PSALM LIII.

The occasion of this Psalm, which varies but little from the fourteenth, and for which variation it is not easy to account, is supposed to have been the next revolt which the Israelites in general made, immediately after the rebellion of Absalom, before David had quite recovered Jerusalem, and upon the quarrel which arose between the men of Judah and the men of Israel, about precedency in bringing back the king. 2 Sam. xx. 2. See the contents of Psalm xiv., and the notes upon it.

To the chief Musician upon Mahalath, Maschil,
A Psalm of David.

A. M. 2983. B. C. 1021. **T**HE ^a fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: ^b there is none that doeth good.

2 God ^c looked down from heaven upon the children of men, to see if there were *any* that did understand, that did ^d seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good, no, not one.*

^a Psa. x. 4; xiv. 1, &c. — ^b Rom. iii. 10. — ^c Psa. xxxiii. 13. — ^d 2 Chron. xv. 2; xix. 3. — ^e Jer. iv. 22. — ^f Lev. xxvi. 17, 36;

NOTES ON PSALM LIII.

Title. *Upon Mahalath*—This also seems to be the name of a musical instrument or tune. It is rendered, by Dr. Waterland, *upon the hollow instruments*; and by Houbigant, *upon the chorus*. With respect to many of such titles, it is better to confess our ignorance, as the Jewish doctors themselves do, than to give way to groundless conjectures about them.

Verse 5. *Where no fear was*—Where there was no great or sufficient cause of fear. They who designed to secure themselves from all fear and danger, by their contempt of God, and by the persecution of good men, and by other wicked courses, were, by these means, filled with the terrors which they sought to avoid. *For God hath scattered the bones, &c.*—Hath not only broken the bones, that is, their strength and force, which are often signified by *bones*; but also dispersed them hither and thither,

4 Have the workers of iniquity ^o no knowledge? who eat up my people as

they eat bread: they have not called upon God. 5 ^f There ¹ were they in great fear, *where* no fear was: for God hath ^g scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 ^b O ² 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.

Prov. xxviii. 1. — ¹ Heb. they feared a fear, Psa. xiv. 5. — ^g Ezk. vi. 5. — ^b Psa. xiv. 7. — ² Heb. Who will give salvations, &c.

so that there is no hope of a restoration. *Of him that encampeth against thee*—That is, against thy people, expressed verse 4, or *Israel*, or *Zion*, as it is in the next verse. Many refer this to Sheba, who blew the trumpet of rebellion afresh, 2 Sam. xx. 2, and who, being left at last to shift for himself, was shut up in the city of Abel, and there taken and beheaded; after which, it is thought, his body was exposed to the fowls of the air, or the wild beasts, inasmuch that his bones were at last scattered. *Thou hast put them to shame*—Thou, O Zion, or Jerusalem, or thou church of God, for the great and strange disappointment of their hopes and confidence; *because God hath despised them*—Or rejected them. Therefore it is no wonder if they could not stand before thee.

Verse 6. *O that the salvation, &c.*—See on Psalm xiv. 7.

PSALM LIV.

The psalmist prays to God for protection, 1, 2. Represents his danger from lawless and oppressive men, who sought after his life, 3. Encourages himself by faith and hope in God, 4, 5. Declares his resolution to render a sacrifice of thanksgiving, 6, 7.

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 ?

A. M. 2946. B. C. 1058. **S**AVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God: give ear to the words of my mouth.

3 For ^astrangers are risen up against me, and oppressors seek after my soul: they have

¹ 1 Samuel xxiii. 19; xxvi. 1.—^a Psa. lxxxvi. 14.—^b Psalm cxviii. 7.

NOTES ON PSALM LIV.

Title. *When the Ziphims came*—When they sought to betray him a second time.

Verses 1-3. *Save me by thy name*—That is, by thy own strength, as the next words explain it, because I have no other refuge. Or, *for thy name*, for thy own glory, which is concerned in my deliverance. *And judge me*—Give sentence for me, or plead my cause. *For strangers are risen up against me*—The Ziphites, whom, though Israelites, he calls strangers in regard of their barbarous and perfidious conduct toward him, by which they showed themselves to be *estranged from God*, as the wicked are said to be, Psa. lviii. 3, and from the commonwealth of Israel, and from all the laws of piety and humanity. For which causes he calls such persons *heathen*, Psa. lix. 5, and elsewhere. *They have not set God before them*—They have cast off all regard to his presence and authority, and all fear of his judgments.

Verses 4, 5. *Behold, God is my helper*—Consider it, and see the vanity of all your wicked practices against me. *The Lord is with them that uphold my soul*—He fights for them, and on my behalf, and therefore against all mine enemies. *He shall reward evil to mine enemies*—He shall bring upon themselves the mischief they intended for me. *Cut them off in thy truth*—For, or according to, thy truth; whereby thou art engaged to fulfil thy promises made to me, and thy threatenings denounced against thine and mine implacable enemies.

Verses 6, 7. *I will freely sacrifice, &c.*—Not by constraint, as many do, because they are obliged to

not set God before them. Selah. A. M. 2946. B. C. 1058.

4 Behold, God *is* my helper: ^b the Lord *is* with them that uphold my soul.

5 He shall reward evil unto ² mine enemies; cut them off ^c in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; ^d for *it is* good.

7 For he hath delivered me out of all trouble: ^e and mine eye hath seen *his desire* upon mine enemies.

^a Hebrew, *those that observe me*, Psa. v. 8.—^c Psa. lxxxix. 49. ^d Psa. lii. 9.—^e Psalm lix. 10; xcii. 11.

do it, and cannot neglect it without shame and inconvenience to themselves; but with a willing and cheerful mind, which thou lovest in and above all sacrifices. *I will praise thy name, for it is good*—Thy name is not only *great*, but *good*, and therefore to be praised. And to praise thy name is not only our duty, but our interest and our happiness. It is pleasant and profitable; good for us, as well as reasonable, just, and good in itself. *For he hath delivered me out of all trouble*—Hebrew, *מכל צרה*, *michal tzarah*, *from every strait*. Or, as the Seventy render it, *εκ πασης θλιψεως*, *out of every affliction*. He speaks of his deliverance as already effected, either to express his assurance of it, or because this Psalm was made after it was wrought. *And mine eye hath seen his desire upon mine enemies*—Not seen them cut off and ruined, but forced to retreat; tidings being brought to Saul that the Philistines *had invaded the land*, 1 Sam. xxiii. 27, 28. All that David desired was to see himself safe: and when he saw Saul draw off his forces, he saw his desire. The words, *his desire*, however, are not in the Hebrew, which may be properly rendered, *mine eye hath looked upon mine enemies*, that is, "mine enemies came near enough to be seen by me, and that was all. God kept them from coming near me, so that they have all been disappointed of their prey." This was the very case with David. He saw his enemies with pleasure at a distance, and he enjoyed the sight; especially when they marched off and left him to escape. His deliverance was great, and was manifestly the work of God, and he gave God the glory of it.

PSALM LV.

From the complaint which the psalmist makes in the middle of this Psalm, that his greatest confidant proved treacherous to him, it seems probable that it was composed when Absalom's rebellion broke out, and he was forced to flee suddenly from Jerusalem, and as he was going barefoot up the mount of Olives, (he and all his company weeping,) to increase his sorrow, was informed that Ahithophel also was among the conspirators, 2 Sam. xv. 31. Immediately he had recourse to God in prayer for support and relief, beseeching him to turn the counsel which Ahithophel might give Absalom into foolishness, and disappoint the conspirators. And it is probable, as soon as he came to a place where he could rest and retire himself, he spread before God his distressed condition more largely in this Psalm, in which there are many excellences. "His description of his own distress is very pathetic, and the occasion of it such as must deeply affect any man of real virtue and

honour; namely, the undeserved reproaches with which his enemies loaded him. His wishing for the wings of a dove to carry him into the wilderness, and representing the confusions and violences that were occasioned by the rebellion, under the similitude of a sweeping storm and furious tempest, is truly poetical. The character and treachery of this false friend are painted in such strong colours that no one who reads it can help detesting the man, and abhorring his falsehood and treason. His conduct in casting his cares upon God, under all the distresses he was involved in, and his assurance that God would sustain him, and cause him at last to triumph over all his treacherous and bloody enemies, discover his high sentiments of the benevolence and faithfulness of God, and show us that the principles of religion will support good men under the greatest afflictions and most threatening dangers to which they can be exposed."—Chandler. In this Psalm, (1.) David prays for support and relief in his great distress, through the conspiracy formed against him, and the clamour, treachery, and violence, that abounded in the city, 1-5. (2.) Wishes for the wings of a dove, that he might hasten his escape from that scene of confusion and wickedness, which excited his abhorrence and threatened his destruction, 6-8. (3.) Entreats that the iniquitous counsels of his enemies might be divided and confounded, 9-11. (4.) Describes the baseness and treachery of one who had been his intimate friend, 12-14. (5.) Fortells the destruction of his enemies on account of their wickedness, 15. (6.) Determines still to call upon God, and expresses his confidence that God would hear and deliver him, 16-18. And sooner or later would avenge his cause, and cut off his bloody and deceitful enemies, 19-23.

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

A. M. 2981. B. C. 1023. **G**IVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me; I ^a mourn in my complaint and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: ^b for they cast iniquity upon me, and in wrath they hate me.

^a Isa. xxxviii. 14.—^b 2 Sam. xvi. 7, 8; xix. 19.

NOTES ON PSALM LV.

Verses 1-3. *Hide not thyself from my supplication*—Either as one unconcerned and not regarding it, or as one displeased, and resolved not to hear nor help. *I mourn and make a noise*—I cannot forbear such sighs and groans, and other expressions of grief, as discover it to those about me. The word *ואהיה קוֹחַ*, *veahimah*, here rendered *and make a noise*, is translated by Chandler, *and am in the greatest consternation*. He was brought into such immediate danger, as that he scarcely knew what method to take to avoid the destruction which threatened him. *Because of the voice of the enemy*—That is, their clamours, and threats, and slanders, and insolent boastings; all which are hateful to thee, as well as injurious to me. *They cast iniquity upon me*—They make me the great object of their wicked and mischievous practices; or rather, they lay many crimes to my charge falsely, as if by my own wickedness I was the cause of all my calamities. *And in wrath they hate me*—Their anger and rage against me is not a sudden and transitory passion, but has increased and ripened into constant malice and settled hatred.

Verse 4. *My heart is sore pained within me*—Hebrew, *יָחִיל*, *jachil*, trembles, or suffers pains like those of a travailing woman, as the word properly signifies. My heart, which hath generally supported me in my distresses, is now ready to sink within me; therefore, Lord, pity and help me. *The terrors of*

4 ^a My heart is sore pained within me: and the terrors of death are fallen upon me. A. M. 2981. B. C. 1023.

5 Fearfulness and trembling are come upon me, and horror hath ¹ overwhelmed me.

6 And I said, O that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and remain* in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

^a Psa. cxvi. 3.—¹ Heb. *covered me*.

death are fallen upon me—Either deadly terrors, such as seize upon men in the agonies of death, or fear of death; which is the more grievous to me, because my death would reflect dishonour upon thee, and bring many miseries upon the people.

Verses 6-8. *O that I had wings like a dove*—Hebrew, *כִּי יִהְיֶה לִי*, *mi jitten li*, *who will give me wings like a dove?* "The dove is remarkable for the swiftness of its flight; therefore the psalmist, who saw himself in the extremest danger, and knew that his very life depended on his immediate escape, wishes for the swift wings of a dove, that, with the utmost speed, he might fly from the destruction which threatened him."—Dodd. *And be at rest*—Or, *that I might, or where I might, be at rest*. Or, as *אֶשְׁכְּנָה*, *eshchonah*, rather signifies, *may dwell*, namely, in some settled and safe place, and be delivered from those uncertainties and wanderings to which I am now exposed. Observe, reader, gracious souls wish to retire from the hurry and bustle of the world, not only or chiefly that they may escape trouble and danger, but also, and especially, that they may sweetly enjoy God. *And remain in the wilderness*—Where I might be free from the rage and treachery of my wicked enemies, who are worse than the wild beasts of the wilderness. Peace and quietness, in silence and solitude, are what the wisest and best of men have most earnestly coveted, and the more when they have been vexed and wearied with the noise and clamour of those about them. *I would*

A. M. 2981. 9 Destroy, O LORD, and divide their
B. C. 1023. tongues: for I have seen ^d violence
and strife in the city.

10 Day and night they go about it upon the
walls thereof: mischief also and sorrow *are* in
the midst of it.

11 Wickedness *is* in the midst thereof: deceit
and guile depart not from her streets.

12 ^e For *it was* not an enemy *that* reproached
me; then I could have borne *it*: neither *was*

A. M. 2981. *it* he that hated me *that* did ^f magni-
B. C. 1023. fy *himself* against me; then I would
have hid myself from him:

13 But *it was* thou, ² a man mine equal, ^g my
guide, and mine acquaintance.

14 ³ We took sweet counsel together, *and*
^h walked unto the house of God in company.

15 Let death seize upon them, *and* let them
ⁱ go down quick into ⁴ hell; for wickedness *is*
in their dwellings, *and* among them.

^d Jer. vi. 7.—^e Psa. xli. 9.—^f Psa. xxxv. 26; xxxviii. 16.
^g Heb. a man according to my rank.—^h 2 Sam. xv. 12; xvi. 23;

Psalm xli. 9; Jeremiah ix. 4.—ⁱ Heb. Who sweetened counsel.
^h Psa. xlii. 4.—ⁱ Num. xvi. 30.—⁴ Or, the grave.

hasten, &c., from the windy storm and tempest—
Hebrew, כִּירוּחַ כִּינֵר כִּינֵר, *meruach sognah missagnar*, literally, *from the sweeping wind and furious tempest*, as Chandler translates the words. From the force and fury of mine enemies, who highly threaten me, or from the tumult and ferment that the city is now in, and the danger arising therefrom. This makes heaven desirable to a child of God, that it is a final escape from all the storms and tempests of this world, to perfect and everlasting rest.

Verse 9. *Destroy, O Lord, and divide*—Destroy them by dividing their tongues—Their speech, as thou didst at Babel, (Gen. xi.) their votes, and opinions, and counsels. Which was eminently done among Absalom's followers, 2 Sam. xvii. *I have seen violence and strife*—Injustice and fraud, oppression and contention rule there, instead of that public justice and peace which I established. *In the city*—In Jerusalem, which in Absalom's time was a sink of all sins. And this circumstance is mentioned as an aggravation of their wickedness, that it was committed in that city where the throne and seat of public justice were settled; and where God was in a special manner present, and worshipped, and where they had great opportunities both for the knowledge and practice of their several duties.

Verses 10, 11. *Day and night they*—That is, the violence and strife, last mentioned; *go about*—Do encompass it, as it were a garrison. *Upon the walls thereof*—In the outward parts, as also in the very midst of it—So that all parts were horribly corrupted. *Deceit and guile depart not from her streets*—The places of buying and selling, and of public commerce. So their sins were both universal and impudent.

Verses 12–14. *It was not an enemy*—Not an open and professed enemy, or, not an old and inveterate enemy, (as appears from the following description to be his meaning,) *that reproached me*—That misrepresented me, and my government, as if I either abused my power, or neglected the proper use of it, and who industriously spread other similar accusations to incense the people against me; *then I could have borne it*—With more patience, because I could have expected nothing better from such persons. *Neither was it he that hated me*—With a manifest or old hatred; *then I would have hid myself from him*—I would have stood upon my guard against

him; would have concealed my counsels from him, and have prevented or avoided the effects of his hatred. *But it was thou mine equal*—Not in power and dignity, which could not be; but in reputation for deep wisdom, and thy great influence upon me, and upon all my people; *my guide*—Whose counsel I highly prized, and constantly followed. The Chaldee paraphrase names Ahithophel as the person here meant, and certainly the description agrees perfectly well to him, whom David had used as his counsellor and friend, and to whom he had committed his most important secrets; and certainly nothing in the plot of the rebels seems to have discouraged David so much as to hear that Ahithophel was among the conspirators with Absalom. *We took sweet counsel together*—I imparted my secret counsels and designs to him with great delight and satisfaction. *And we walked unto the house of God*—We agreed no less in exercises of piety than in matters of state and policy; *in company*—Hebrew, בְּרִישׁ, *beragesh, in, or with, the numerous congregation*. The Seventy, however, render it, *ev omoioia, in concord, consort, or union, or with consent*, as the ancients in general interpret the word.

Verse 15. *Let death seize upon them*—Hebrew, יִשׁ כּוּחַ עֲלֵיכֶם, *jashi maveth gnuleemo*, which Cocceius renders, *death will exact the debt with usury*, a version which, as Dr. Chandler well remarks, preserves the propriety of the original verb, and greatly adds to the force of the expression. The verb is in the future tense, and therefore should not be rendered as an execration; for it only points out what would be the punishment of such perfidy and wickedness. *And let them go down, &c.*—Hebrew, יִרְדּוּ שְׂאוֹל חַיִּים, *jeeredu sheol chaim, they shall descend alive into hades, or into the grave*, for the word, as has been observed before, may mean either. Thou wilt cut off, by a sudden and violent death, him, and all such false-hearted and hypocritical wretches, that pretend to religion with a wicked design, and now have manifestly apostatized both from the profession and practice of it. This was awfully verified by the event, as Ahithophel hanged himself, and went down, as it were, alive into hades. *Wickedness is in their dwellings*—בְּבִגְרָם, *bim-guram*, in the place where they sojourn. They carry their wickedness along with them from place to place, and leave the impressions and effects of it

A. M. 2981. 16 As for me, I will call upon God :
B. C. 1023. and the LORD shall save me.

17 ¹ Evening, and morning, and at noon,
will I pray, and cry aloud : and he shall hear
my voice.

18 He hath delivered my soul in peace from

¹ Dan. vi. 10 ; Luke xviii. 1 ; Acts iii. 1 ; x. 3, 9, 30 ; 1 Thess.
v. 17.—² 2 Chron. xxxii. 7, 8,

wheresoever they come. *And among them*—Hebrew, בקרבם, *bekirbam*, in their inwards. Wickedness is deeply rooted in their hearts, and it breaks forth in all their houses and actions.

Verses 16, 17. *As for me, I will call upon God*—Let them take what course they please to secure themselves; let violence and strife be their guards, prayer shall be mine. By this I have found deliverance, support, and comfort, and therefore this I will abide by. *And the Lord shall save me*—While he destroys them. *For whosoever shall call on the name of the Lord*, in a right manner, shall be saved, Rom. x. 13. As they and I differ in the course of our lives, so shall we in our end. *Evening and morning, &c., at noon, &c.*—The three stated times of prayer among the Jews; *will I pray*—It is probable this had been his constant practice, and he resolves to continue it, now he is in his distress. And he could come more boldly, and with greater confidence, to God in his trouble, inasmuch as he did not then first begin to call upon him, but it was what he had long constantly practised and especially in all his difficulties, dangers, and distresses he had been accustomed to have recourse to him his strong helper, and that not in vain. “They,” says Henry, “that think three meals a day little enough for the body, ought much more to think three solemn prayers a day little enough for the soul, and to count it a pleasure, not a task. As it is fit in the morning we should begin the day with God, and in the evening close it with God; so it is fit that, in the midst of the day, we should retire a while to converse with him. It was Daniel’s practice to pray three times a day, Dan. vi. 10. And noon was one of Peter’s hours of prayer, Acts x. 9. Let us not be weary of praying often, for God is not weary of hearing.” *And cry aloud*—Pray fervently. The former word, אשיחה, *asicha*, rendered, *I will pray*, means also, *I will meditate, speak with my heart, or converse*. Then we pray aright when we pray with all that is within us; when we think first, and then pray; for the true nature of prayer is lifting up our hearts to God. David, having meditated, will cry, yea, will cry aloud: the fervour of his spirit in prayer shall be expressed, and yet more excited by the intenseness and earnestness of his voice. *And he shall hear my voice*—The Lord shall hear and answer my prayer, by granting my petitions, and will not blame me, either for coming too often, or being too earnest and importunate.

Verse 18. *He hath delivered my soul*—He may be considered, either as referring to former deliverances, and mentioning them as a reason why he should

the battle *that was* against me : for A. M. 2981.
¹ there were many with me. B. C. 1023.

19 God shall hear and afflict them, ^m even he that abideth of old. Selah. ⁵ Because they have no changes, therefore they fear not God.

^m Deut. xxxiii. 27.—⁵ Or, with whom also there be no changes, yet they fear not God.

now trust in God; or as speaking of a future deliverance as already effected, because he was confident it would be effected. He adds, *in peace*, because he was persuaded God would restore him to his former peace and tranquillity. But, perhaps, he speaks of inward peace, peace of soul. By patience and trusting in God, he kept possession of his peace, in the midst of the tumult, clamour, and confusion, yea, and the bloodshed and slaughter attending the rebellion. *For there were many with me*—David thought, at first, almost all were against him, but now he sees there were many with him, more than he imagined; his interest proved better than he expected, and of this he gives God the glory. For it is he that raiseth us up friends when we need them, and makes them faithful to us. There were many with him; for though his subjects in general deserted him, and went over to Absalom; yet God was with him, and the good angels. With an eye of faith he now sees himself surrounded, as Elisha was, with chariots of fire, and horses of fire, and, therefore, triumphs thus: *There are many with me, more with me than against me*, 2 Kings vi. 16, 17.

Verse 19. *God shall hear*—My prayer against them, mentioned verse 15, or their reproaches, verse 12, their deceitful and treacherous speeches, verse 21. He had said, God would hear his voice, verse 17, now he adds that God will hear his enemies’ voice also, of which he spake, verse 3. *And afflict them*—Or, testify against them; or, give an answer to them, as וינן, *yagnaneem*, may be properly rendered; not in words, but in deeds, and by dreadful punishments, as this word signifies Ezek. xiv. 4, which seems best to agree with the word next foregoing, *God will hear and answer them*. *Even he that abideth of old*—Hebrew, ישב קדם, *vejosheb kedem*, he that inhabiteth antiquity, or eternity: who is eternal, and, therefore, unchangeable and almighty; who sits judge from the beginning of time, and hath always presided in the affairs of the children of men, and consequently, as he ever was, so he still is and ever will be, ready to defend his people, and to destroy their enemies; and none can prevent or hinder him in either of these designs. Chandler, after Cocceius, translates the clause, *Even he who reigns from everlasting*: and observes, “The introducing God, as reigning of old, and holding the government of the world from before all ages, has great propriety, and was one of the principal considerations which established David’s hope in God, that he would deliver him from this unnatural rebellion.” Mortal men, though ever so high and strong, will easily be crushed by an eternal God,

A. M. 2981. 20 He hath ^a put forth his hands
B. C. 1023. against such as ^o be at peace with
him: ^e he hath broken his covenant.

21 ^p *The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

^a Acts xii. 1.—^o Psa. vii. 4.—^e Hebrew, *he hath profaned*.
^p Psa. xxviii. 3; lvii. 4; lxii. 4; lxiv. 3; Prov. v. 3, 4; xii. 18.
^q Psa. xxxvii. 5; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7.

and are a very unequal match for him. *Because they have no changes*—No afflictions, no crosses, nor disappointments, no interruption to the constant course of their prosperity, no trouble and distress to empty them from vessel to vessel; *therefore they fear not God*—Their prosperous success makes them go on securely and obstinately in their wicked courses, without any regard to God, or dread of his judgments; there being nothing which more hardens men's hearts, or makes them more presumptuous and incorrigible, than uninterrupted prosperity. See Psa. xxx. 6; Prov. i. 32; Jer. xxii. 21.

Verses 20, 21. *He, &c.*—I speak especially of "that perfidious person, who hath not only violated all the laws of friendship, but profanely broken his promise and oath of fidelity, wherein he was engaged to me."—Bishop Patrick. Although, as we have seen, David did not excuse the rest that were concerned in these treacherous and treasonable practices, yet the base conduct of Ahithophel grieved him most, and dwelt most upon his mind; and, therefore, having mentioned the wickedness, and foretold the punishment of the others, he here returns to him of whom he had spoken, verse 13, and of whose wickedness, as being the chief contriver and promoter of the rebellion, he here adds some new and aggravating circumstances. *Hath put forth his hand*—In the way of force or violence; *against such as be at peace with him*—Against me, who gave him no provocation nor disturbance, but lived in great peace, and security, and friendship with him. *He hath broken his covenant*—All those solemn obligations by which he was tied to me, both as his king and as his friend. *The words of his mouth were smoother, &c.*—Chandler and Houbigant, taking מַחְמָאוֹת, *machumaoth*, for an adjective, render the clause, *Smooth and deceitful are the buttery words of his mouth*. It is, however, considered by Kimchi as a substantive, with the preposition כִּי prefixed, and so taken is properly translated, *than butter*. Either way the sense is the same, namely, he covered his treasonable and bloody design with fair and flattering speeches. So courteous was he, and obliging, so free in his professions of respect and kindness, and the proffers of his service, that he carried the appearance of a true and faithful friend: *but war was in his heart*—All this courtesy and pretended kindness was but a stratagem of war, and those very words had a mischievous intention: though *softer than oil, yet were they drawn swords*—Pernicious in their design and consequences.

22 ^a Cast thy ^r burden upon the LORD, and he shall sustain thee: ^r he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: ^a bloody ^a and deceitful men ^a shall ^t not live out half their days; but I will trust in thee.

^r Or, *gift*.—^a Psa. xxxvii. 24.—^r Psa. v. 6.—^a Heb. *men of bloods and deceit*.—^t Heb. *shall not half their days*.—¹ Job xv. 32; Prov. x. 27; Eccles. vii. 17.

Verse 22. *Cast thy burden upon the Lord*—Whoever thou art that art burdened, and whatever the burden is; whatever affliction God sendeth to thee; all thy trials and troubles, thy crosses and distresses, thy cares and fears, nay, and all thy affairs, lay upon the shoulders of the Almighty, and commit to him, by faith and prayer, with a confident expectation of a good issue. He directs his speech to himself, or to his own soul, as he often does in this book, and withal to all good men in like circumstances. The word יְהַבְעָה, *jehabecha*, however, here rendered *thy burden*, properly means, *thy gift, or portion*: for even the afflictions, trials, and troubles of good men are God's gifts to them, and are termed such in Scripture, Phil. i. 29; John xviii. 11. Or, he may intend gifts of another kind, namely, such as are agreeable and pleasing to us; and then his meaning is, Whatever blessings God has given thee to enjoy, commit to his custody, and use to his glory; and particularly commit the keeping of thy soul to him. Or, Whatever it is that thou desirest God should give thee, leave it to him to give it thee in his own way and time. The version of the LXX. is excellent, ἐπιρριψον ἐπὶ Κυρίῳ τὴν μερίμναν σε. *Throw, or cast, upon the Lord thy care*; to which St. Peter refers, 1 Pet. v. 7. Care is a burden to many, which depresses their spirits. This burden we should learn to cast upon God by faith and prayer, committing our ways and works to him, and saying, Let him do what seemeth him good, and I shall be satisfied. To cast our burden upon the Lord, is to stay ourselves on his providence and promise, and to be very easy in the assurance that all shall work for good. *And he shall sustain thee*—Both support or bear thee up, and supply thy wants. He has not promised immediately to free us from the trouble which gives rise to our cares and fears, but he will strengthen our spirits by his Spirit, so that they shall not sink under the trial, and he will provide that we be not tempted above what we are able, and that as our day is our strength shall be. The LXX. render it, αὐτος σε διατρέψει, *he himself shall nourish thee*, shall supply thy every need, according to his riches in glory, Philippians iv. 19. Shall give thee all things that pertain to life, as well as those that pertain to godliness. *He shall never suffer the righteous to be moved*—As he doth wicked men. Though he may, for a season, suffer them to be shaken, yet he will not suffer them to be utterly overwhelmed.

Verse 23. *Thou shalt bring them*—My wicked

enemies, of whom I have hitherto spoken; *down into the pit of destruction*—Not only to the dust, but to hell, called *destruction*, Job xxvi. 6. God afflicted them, verse 19, to humble and reform them, but as that effect was not produced by their afflictions, he will at last bring them to ruin. Those that are not reclaimed by the rod of correction will certainly be brought into the pit of destruction. *Bloody and deceitful men*—That colour their cruel intentions with specious and deceitful pretences; which are most hateful to God and all men; *shall not live out*

half their days—Not half so long as men ordinarily live, and as they, by the course of nature, might have lived, and as they themselves expected to live, but shall be cut off by God's just judgment, by an untimely and violent death. *But I will trust in thee*—In thy providence, power, and mercy; and not in my own prudence, strength, or merit. When the wicked are cut off in the midst of their days, I shall still live by faith in thee. And in this confidence I will quietly and patiently wait on thee for their downfall, and for my deliverance.

PSALM LVI.

This Psalm is well suited to the occasion on which, the inscription says, it was written, and which is related, 1 Sam. xxi. David begins it by imploring the divine protection, on account of the many enemies waiting for his destruction, 1, 2 Places his hope and confidence in God, 3, 4. Of being saved from their wiles and stratagems, although they wrested his words, and narrowly watched all his actions, 5-7. He comforts himself with the consideration that God takes account of his sufferings, and will appear on his behalf, 8, 9. Repeats the declaration of his faith in the divine promises, 10, 11; and concludes with paying his tribute of praise and thanksgiving, 12, 13.

To the chief Musician upon Jonath-elem-rechokim,
¹ Michtam of David, when the ² Philistines took him in Gath.

A. M. 2946. **BE** ^amerciful unto me, O God:
 B. C. 1058. ^bfor man would swallow me up;
 he fighting daily oppresseth me.

² ^cMine enemies would daily ^bswallow me

¹ Or, a golden Psalm of David, so Psalm xvi.—² 1 Sam. xxi. 11.—³ Psa. lvii. 1.—⁴ Heb. *Mine observers*, Psa. liv. 5.

up: *for they be many that fight against* A. M. 2946.
 me, O thou Most High. B. C. 1058.

³ What time I am afraid, I will trust in thee.

⁴ ° In God I will praise his word, in God I have put my trust; ^d I will not fear what flesh can do unto me.

^b Psa. lvii. 3.—^c Verses 10, 11.—^d Psa. cxviii. 6; Isa. xxxi. 3; Heb. xiii. 6.

NOTES ON PSALM LVI.

Title. *Upon Jonath-elam-rechokim. Upon the silent dove afar off*.—Waterland. This is thought to agree very well to David in his present circumstances, and he is supposed to call himself a *dove* for his innocence and folly (which is ascribed to a dove, Hos. vii. 11) in casting himself into this snare; and for the vexation and persecution he suffered from his enemies, those birds of prey; and for his sad and mournful state. *Silent* he was, and it was his prudence so to be in such a place and condition; and he was *afar off* from his father's house, and from God's sanctuary, where his heart was. *When the Philistines took him in Gath*—When, being chased by Saul's restless malice, he had put himself into their hands and power in that place. Where, when he was, the following meditations came into his mind, which, after his escape, he digested into this Psalm.

Verses 1, 2. *Be merciful unto me, O God*—This petition includes all the good we can come unto the throne of grace for: if we obtain mercy there, we obtain all we can desire, and need no more to make us happy. It implies, likewise, our best plea; not our merit, but God's mercy, his *free, rich* mercy. He prays he might find mercy with God, for with men he could find none. When he fled from the

cruel hands of Saul, he fell into the cruel hands of the Philistines. "Lord," says he, "be thou merciful to me, or I am undone." Thus, when we are surrounded on all sides with difficulties and dangers, we must flee and trust to, and pray in faith for, the mercy of God. *For man*—Hebrew, שונו, *enosh*, weak, mortal, and miserable man, whom thou canst crush in an instant; *would swallow me up*—Like wild and ravenous beasts, rather than men. Hebrew, שפני, *sheapani*, *hath swallowed me up*. The thing is begun, and in a manner done, if thou do not miraculously prevent it. *Mine enemies*—שוררי, *shoreri*, *my observers*, who narrowly mark all my paths, and watch for my halting, and for an opportunity to destroy me. *They be many that fight against me*—They trust to their great numbers, wherein they know themselves to be much superior to me; *O thou Most High*—Who from thy high place beholdest all their plots, and canst with perfect ease confound and blast them.

Verses 3, 4. *What time I am afraid, &c.*—When I have the greatest cause of fear I will rely on thy providence and promise for deliverance. *In God will I praise his word*—I will praise, or boast, in the Lord's word, or, in the Lord for his word. *Or with, or by, God's favour or help, I will praise his word*. The sense seems to be this: there are

A. M. 2946. 5 Every day they wrest my words :
B. C. 1058. all their thoughts are against me for
evil.

6 * They gather themselves together, they
hide themselves, they mark my steps, † when
they wait for my soul.

7 Shall they escape by iniquity? in *thine*
anger cast down the people, O God.

8 Thou tellest my wanderings : put thou my
tears into thy bottle : ‡ are they not in thy book?

* Psa. lix. 3 ; cxi. 2.—† Psa. lxxi. 10.—‡ Mal. iii. 16.

many things to be praised and celebrated in God, his power and wisdom, &c., but among them all, and above them all, I shall now praise him for his *Word*, which he *hath magnified above all his name*, as is said Psalm cxxxviii. 2, even for his promises of protection and deliverance, made to his people in all their exigencies, and particularly for that promise of the kingdom made to me; for which I will now praise him, because, though it be not yet fulfilled, I am as sure of its accomplishment as if it were done already. *I will not fear what flesh can do unto me*—Infirm and mortal men, altogether unable to oppose thy infinite majesty; called *flesh* by way of contempt.

Verse 5, 6. *They wrest my words*—They misconstrue and pervert my most innocent expressions, and turn them into matter of calumny, in order that they may incense Saul against me. Hebrew, יַעֲצִיב, *jegnatzeebu*, they put upon the rack my words, to extort that out of them which was never in them. Or, they endeavour to *squeeze* from my words, as it were by *torture*, any sense they please, contrary to the intention of the speaker. *All their thoughts, &c.*—It is their whole study to do me mischief. *They gather themselves together, &c.*—After they have separately employed their thoughts against me, they meet together to hold consultations, and compare their schemes, and put them in execution. *They hide themselves*—They lurk secretly; either, that they may pry into all my most private actions; or, that they may surprise me with mischief unawares. *They mark my steps*—All my ways and actions, that they may find some occasion to reproach or entangle, and so destroy me; *when they wait for my soul*—Or *life*, namely, to take it away.

Verse 7. *Shall they escape by iniquity*—Shall they secure themselves by such injurious and malicious practices, whereby they do not only vex me, but provoke and despise thee? Shall they have success instead of the punishments which thou hast threatened, and they have deserved? But the words may be read without an interrogation, *By their iniquity they hope to escape; or, they do escape*, namely, at present: but, Lord, do not suffer them thus to escape. *In thine anger cast down the people*—That is, these people of whom I am speaking, namely, my malicious and wicked enemies, as well those followers of Saul, as these Philistines among whom I now am. This request is opposed to their

9 When I cry unto thee, then shall
mine enemies turn back : this I know ;
for ^h God is for me.

10 ⁱ In God will I praise his word : in the
LORD will I praise his word.

11 In God have I put my trust : I will not
be afraid what man can do unto me.

12 Thy vows are upon me, O God : I will
render praises unto thee.

13 For ^k thou hast delivered my soul from

^h Rom. viii. 31.—ⁱ Ver. 4.—^k Psa. cxvi. 8.

present exultation and triumphs over him, and to their hopes and confidence of safety and success.

Verse 8. *Thou tellest my wanderings*—“Thou art perfectly acquainted, I am sure, how often I have been forced to flee, like a vagabond, from place to place; which hath cost me many a tear. Good Lord, preserve a kind remembrance of them, and let them not perish as things thou nothing regardest.”—Bishop Patrick. “David’s whole life, from his victory over Goliath till the death of Saul, was almost entirely spent in wandering from place to place. He was now an exile at Gath; he comforts himself, however, in the consideration that God was with him, whithersoever he fled; and that he beheld, as no unconcerned spectator, the distresses of his unhappy situation. He therefore adds, *Put thou my tears into thy bottle*; which seems to intimate that the custom of putting tears into the *ampullæ*, or *urnæ lacrymales*, so well known among the Romans, was more anciently in use among the eastern nations, and particularly among the Hebrews. These urns were of different materials, some of glass, some of earth, and were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving friends and relations. It will be difficult to account for this expression of the psalmist but upon this supposition. If this be allowed when the psalmist prays, *Put my tears into thy bottle*, the meaning will be, ‘Let my distress, and the tears I have shed in consequence of it, be ever before thee; let them excite thy kind remembrance of me, and plead with thee to grant the relief I stand in need of.’ The allusion is pertinent and expressive:” see Chandler and Calmet. *Are they not in thy book*—But why do I pray God to do that which I am well assured he is of himself inclined to do, and hath already done? Thus the psalmist signifies “the confidence which he placed in the kind regard of God toward him, as though he took an account of every tear he shed, and would, in due time, remember and comfort him. The continual care and providence which God exercises over his people, is frequently represented by his keeping a book, or register, in which he records their conception, Psa. cxxxix. 15; their birth, Psa. lxxxvii. 6; their actions, Mal. iii. 16; and what shall happen to them, Jer. xxii. 30; Dan. xii. 1.”—Dodd.

Verses 12, 13. *Thy vows are upon me*—As I have prayed to thee, and am assured that thou wilt de-

A. M. 2946. death: wilt not thou deliver my
B. C. 1058. feet from falling, that I may walk

before God in ¹the light of the living? A. M. 2946.
B. C. 1058.

¹Job

xxxiii. 30.

liver me, so, in confidence thereof, I have made vows to express my gratitude to thee, and I acknowledge myself obliged thereby, and do resolve to perform them. For thou hast delivered my soul from death—Which my enemies designed to bring upon me, and of which I was in extreme danger. Wilt thou not deliver my feet from falling?—I am confi-

dent that thou wilt, because of thy promises, and my former experience; that I may walk before God—That I may please, serve, and glorify thee; which is the great end for which I desire life; in the light of the living—In this life here, which is opposed to the death last mentioned; and in heaven hereafter

PSALM LVII.

This Psalm is similar to the preceding, and was composed on a like occasion, namely, when David was in great danger from his enemies. And he observes the same method in the composition of it as in the former. He begins with prayer and complaint, though not without hope, 1-6. He concludes with joy and praise, 7-11.

To the chief Musician, ¹Al-taschith, Michtam of David, ²when he fled from Saul in the cave.

A. M. 2946. B. C. 1058. **BE** ^amerciful unto me, O God, be merciful unto me: for my soul trusteth in thee: ^byea, in the shadow of thy wings will I make my refuge, ^cuntil these calamities be overpast.

2 I will cry unto God most high; A. M. 2946.
unto God ^dthat performeth all things B. C. 1058.
for me.

3 ^eHe shall send from heaven and save me ^ffrom the reproach of him that would ^gswallow me up. Selah. God ^hshall send forth his mercy and his truth.

¹ Or, Destroy not. A golden Psalm.—² 1 Sam. xxii. 1; xxiv. 3; Psalm cxlii. title.—³ Psalm lvi. 1.—^b Psa. xvii. 8; lxiii. 7.—^c Isa. xxvi. 20.

^d Psa. cxxxviii. 8.—^e Psa. cxliv. 5, 7.—^f Or, he reproacheth him that would swallow me up.—^g Psalm lvi. 1.—^h Psalm xl. 11; xliii. 3; lxi. 7.

NOTES ON PSALM LVII.

Title. *Al-taschith*—*Destroy not*. This Psalm is supposed to be thus entitled, because some of David's men, observing the advantage which he had over Saul in the cave of En-gedi, would fain have despatched him, if David had not forbidden the person who was ready to strike the blow, saying, *Destroy not*. The same title is prefixed to the two following, and to the seventy-sixth Psalm, most probably to show that they were to be sung to the same tune. The reader will find the history here referred to 1 Sam. xxiv. 1.

Verse 1. *Be merciful unto me, O God*—Thus the psalmist prays, and looks to God for help, when surrounded with enemies: and he repeats his petition because of the greatness of his danger, and through the fervency of his spirit in his request, withal implying that his whole hope and trust was in God's mercy. *Yea, in the shadow of thy wings*—In thy almighty protection; *will I make my refuge*—Will I still depend, as I have hitherto done, for defence and preservation; *until these calamities be overpast*—Or the time of these calamities, which I know will soon have an end: or till this danger be past, which is now impending over me, and threatens to destroy me.

Verse 2. *I will cry unto God*—For succour and relief; *most high*—To whom there is none superior or equal: and unto whom, therefore, I will continually commend myself; *unto God that performeth all things for me*—Hebrew, נָכַר עָלַי, *gomer gna'i*, that *perfecteth, or finisheth*, as this word properly

signifies; that is, will certainly perform or finish, for, or, toward, or, concerning me. He does not express what God performed or perfected, (the words *all things* not being in the Hebrew,) but leaves it to be understood by the reader. He performeth, or perfecteth, all that he hath promised; he engages himself to finish what he hath begun, or what is yet to be completed. His words imply, that God is not like men, who make large promises, but, either through inability, or carelessness, or unfaithfulness, do not perform them; but that he will certainly be as good as his word.

Verse 3. *He shall send from heaven*—Either his angels, as Dan. iii. 28, or his power and help in some less extraordinary way. As if he had said, There are greater armies in heaven than those that here surround me; and rather than I should perish, he will send them for my deliverance; and save me from the reproach of him, &c.—From that shameful destruction which Saul designs to bring upon me. The Hebrew, however, חָרַף שָׂאֵפִי, *cheereeph shoapi*, may be properly rendered, as in the margin, *he reproacheth, or hath reproached*, that is, he will certainly put to shame, or reproach him that would swallow me up, by disappointing his expectation, and delivering me from his rage. *God shall send forth his mercy and truth*—Shall discover them by their proper fruits, namely, by affording his gracious help in pursuance of his promises. "The reader will observe, that *mercy and truth* are here poetic-

A. M. 2946. 4 My soul is among lions: and I
B. C. 1058. lie even among them that are set on
fire, even the sons of men, ^b whose teeth are
spears and arrows, and ⁱ their tongue a sharp
sword.

5 ^k Be thou exalted, O God, above the
heavens; let thy glory be above all the earth.

6 ^l They have prepared a net for my steps;
my soul is bowed down: they have digged a
pit before me, into the midst whereof they are
fallen themselves. Selah.

^h Prov. xxx. 14.—ⁱ Psalm lv. 21; lxiv. 3.—^k Verse 11;
Psa. cviii. 5.—^l Psalm vii. 15, 16; ix. 15.—^m Psalm cviii.
1, &c.

ally represented as ministers of God, standing in his
presence, ready to execute his pleasure, and em-
ployed by him in the salvation of his people.”—
Dodd.

Verse 4. *My soul is among lions*—I live in the
midst of a generation of fierce and bloody men; *I
lie*—That is, I have my abode; *among them that
are set on fire*—Namely, of, or from hell, James iii.
6, who are mere firebrands and incendiaries, that are
continually breathing out their wrath and threaten-
ings. *Even the sons of men*—Whereby he explains
what he meant by lions, and tells us that they were
beasts in the shape of men; *whose teeth*—With
which they gnash upon me, and with which they
would, as it were, tear me to pieces, or eat me up;
are spears and arrows—Fitted for mischiefs and
murders; *and their tongue*—With which they
wound my reputation, and load me with their curses,
is a sharp sword—To cut and give deadly wounds.

Verse 5. *Be thou exalted above the heavens*—
That is, higher than the heavens, or to the highest
degree possible. Glorify thy power and goodness,
thy justice and faithfulness, by my deliverance; all
which attributes are exposed to censure and reproach
while thou sufferest the ungodly to oppress and tri-
umph over the righteous, who put their trust in thee.
Let thy glory be above all the earth—Above all men
upon earth, some of whom do now audaciously lift
up themselves against thee, and act as if they thought
themselves above thee, and able to counteract thy de-
signs. Or, *through all the earth*, as the Hebrew
may be rendered. Spread the fame of thy glorious
perfections through all nations. Display thy glory,
not only among thy own people, but in such a man-

7 ⁿ My heart is ⁴ fixed, O God, my A. M. 2946.
heart is fixed: I will sing and give B. C. 1058.
praise.

8 Awake up, ^a my glory; awake, psaltery and
harp: I myself will awake early.

9 ^o I will praise thee, O LORD, among the
people: I will sing unto thee among the nations.

10 ^p For thy mercy is great unto the heavens,
and thy truth unto the clouds.

11 ^q Be thou exalted, O God, above the
heavens: let thy glory be above all the earth.

⁴ Or, prepared.—^a Psa. xvi. 9; xxx. 12; cviii. 1, 2.—^o Psa.
cviii. 3.—^p Psalm xxxvi. 5; lxxi. 19; ciii. 11; cviii. 4
^q Verse 5.

ner that even the heathen may be forced to acknow-
ledge and admire it.

Verse 6. *They have prepared a net for my steps*
—In which to take me, that I might not again escape
out of their hands. *My soul is bowed down*—He-
brew, שפך נפשי, he hath bowed down my soul; re-
ferring to Saul at the head of his troops, pursuing
David to his ruin. *They have digged a pit before
me*—Hebrew, before my face: not in my sight, for
that would have been in vain, Prov. i. 17, but in my
way, where they thought I would go; *into the midst
whereof they are fallen*—This was fulfilled in Saul,
who, by pursuing David, fell into his hands, 1 Sam.
xxiv. 3.

Verses 7–11. *My heart is fixed*—Hebrew, נכח, na-
chon, prepared, or, established; namely, in a full
assurance of obtaining thy merciful help. It was
ready to sink with fear, but now I have, through thy
grace, conquered my fears, and am fixed in a stead-
fast belief of, and confidence in thy promises. Or,
my heart is prepared to sing and give praise, as it
follows. *Awake up, my glory, &c.*—My tongue,
wherewith I ought to glorify thee, shall be no longer
silent; nor shall any instrument of music be wanting
to accompany my hymns. *I myself will awake right
early*—I will rouse up, and employ all the powers
of my soul and body to set forth thy praises. And I
will do it so early, that I will prevent the rising sun.
I will praise thee among the people—In the great
congregations, among the Israelites of all tribes, who
are called by thy name, (Deut. xxxiii. 19,) and among
the heathen, as I shall have occasion. *For thy mercy
is great unto the heavens*—Is most evident, and
greatly exalted.

PSALM LVIII.

This Psalm was composed, as very many others were, upon the occasion of those wicked calumnies, and unjust cen-
sures and sentences, which were passed upon him by Saul and his courtiers. David describes his enemies, 1–5.
Foretels their ruin, 6–9. Which would be to the comfort of good men, and the glory of God, 10, 11.

To the chief Musician, ¹ Al-taschith, ² Michtam of David.

A. M. 2946. **DO** ye indeed speak righteousness,
B. C. 1058. O congregation? do ye judge
uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ^a ye weigh the violence of your hands in the earth.

¹ Or, *Destroy not, A golden Psalm of David.*—² Psalm lvii. title.—³ Psalm xciv. 20; Isa. x. 1.—⁴ Psalm li. 5; Isa. xlviii. 8.—⁵ Heb. *from the belly.*

NOTES ON PSALM LVIII.

Verse 1. *Do ye indeed speak righteousness?*—No: you are far from it. You censure me freely without any regard to truth or justice; *O congregation*—The word עֵלֶם, *elem*, thus rendered, signifies a *band*, or *company* of men; and seems to point at Saul's judges and counsellors, who met together to consult what they should do against David; and probably passed a sentence upon him as guilty of treason and rebellion. *O ye sons of men*—So he calls them, to remind them that they also were men, and must give an account to God for all their hard speeches and unrighteous decrees against him.

Verse 2. *Yea, in heart ye work wickedness*—Or, *with your heart*, that is, with free choice and consent; with premeditation and design, and with a strong inclination to it, and resolution in it, and not merely by constraint, and out of compliance with Saul, or through surprise and inadvertence. The more there is of the heart in any act of wickedness, the worse it is. *Ye weigh the violence of your hands*—Or, *you weigh violence, or injustice, with your hands*. The phrase of *weighing* hath respect to their office, which was to administer justice, which is usually expressed by a pair of balances. So he intimates that they did great wrong under the pretence and with the formalities of justice; and while they seemed exactly to weigh the true proportion between men's actions and the recompenses allotted to them, they turned the scale, and pronounced an unjust sentence. *In the earth*—Or, *in this land*, where God is present, and where you have righteous laws to govern you, and you profess better things.

Verse 3. *The wicked are estranged*—From God, and from all goodness; *from the womb*—From their tender years, or, rather, strictly and properly, from their birth: their very natures and principles are corrupt even from their infancy: they are the wicked offspring of sinful parents. *They go astray* by actual sins, the fruit of their original corruption; *as soon as they are born*—As soon as ever they are capable of the exercise of reason, and the practice of sinning.

Verses 4, 5. *Their poison*—Their malicious disposition; *is like the poison of a serpent*—Both in itself, being natural, inveterate, and incurable; and also in its effects, which are most pernicious. *They are like the deaf adder that stoppeth her ear, &c.*—They are like that particular species of serpents

3 ^b The wicked are estranged from A. M. 2946.
B. C. 1058.
the womb: they go astray ^a as soon as
they be born, speaking lies.

4 ^c Their poison *is* ^d like the poison of a serpent: *they are* like ^e the deaf ^f adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, ^g charming never so wisely.

^c *Pea. cxl. 3; Eccles. x. 11.*—^d Heb. *according to the likeness.*
^e *Jeremiah viii. 17.*—^f Or, *asp.*—^g Or, *be the charmer never so cunning.*

which suffer not themselves to be charmed from their mischief by any methods whatever: for no arguments, persuasions, or efforts that can be used, can mollify the envenomed malice, or change the disposition of these men. They are deaf to all my counsels, to the dictates of their own consciences, and to the voice of God's law: nor will they hearken to any instructions, remonstrances, cautions, or advices, however reasonable and proper, excellent or necessary they may be. The psalmist here alludes to a prevailing notion in those countries, that all serpents, except one particular species, might be so influenced by some sort of music or verse as to be disarmed of their rage and power of doing mischief, and rendered gentle and innocent. As to what Dr. Hammond observes from Schindler, that the *deaf adder*, or *viper*, here mentioned, is so called, because, being deaf of one ear, it uses to stop the other with dust, or with its tail, to avoid the force of charms or incantations wherewith some species of them were wont to be caught; it seems so improbable as to be hardly worth noticing. For why should the God of nature give any species of creatures two ears, and yet design one of them to be always deaf? To say, as some have done, that it lays one ear upon the ground, and stops the other with dust, or with its tail, would appear more credible. But it seems much more reasonable to suppose, with Dr. Horne, that either a serpent deaf by accident is here intended by the *deaf adder*, or one of a species naturally deaf; for several such kinds are mentioned by Avicenne, as quoted by Bochart: and a modern writer on the Psalms, cited by Dr. Dodd, asserts that the common adder, or viper here in England, the bite of which is very venomous, is either wholly deaf, or has the sense of hearing very imperfectly; and gives good reasons for his assertion. But, "for my part," adds Dr. Dodd, "I cannot help conceiving, that the psalmist does not allude to any natural deafness of the adder, (which appears to be a very disputable point,) but to an artificial deafness, arising from its fury; its unwillingness to hear, and to regard any of the usual methods of taming it, when irritated, and in a rage: and, indeed, this seems to be most applicable to the point in comparison." Certainly, in any of these cases, "the adder might be said, in the language of poetry, to *stop her ear* from being proof to all the efforts of the charmer." "Of the charming of serpents," says Poole, "mention is made both in other places of Scripture, and in all sorts of

A. M. 2946. 6 * Break their teeth, O God, in their
B. C. 1058. mouth: break out the great teeth of
the young lions, O LORD.

7 † Let them melt away as waters which run
continually: when he bendeth his bow to shoot
his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of
them pass away: † like the untimely birth of a

* Job iv. 10; Psa. iii. 7.—† Josh. vii. 5; Psa. cxii. 10.—‡ Job
iii. 16; Eccles. vi. 3.—§ Prov. x. 25.

authors, ancient and modern, Hebrew and Arabic, and Greek and Latin. And particularly the Arabic writers (to whom these creatures were best known) name some sorts of serpents, among which the adder is one which they call deaf, not because they are dull of hearing, but, as one of them expressly says, because they will not be charmed." The version of the Seventy here is, *which will not hear, φωνη επανορωτων, the voice of those that sing.* And certainly musical sounds were anciently supposed to have the effect of charming or disarming the rage of some kinds of serpents. Bochart quotes several authors to this purpose, and, among the rest, Virgil, (see *Aeneid*, vii. v. 753,) and the elder Scaliger. And Mr. Boyle gives us the following passage from Sir H. Blunt's *Voyage to the Levant*: "Many rarities of living creatures I saw in Grand Cairo; but the most ingenious was a nest of four-legged serpents, of two feet long, black and ugly, kept by a Frenchman, which, when he came to handle them, would not endure him, but ran and hid themselves in their hole; but, when he took out his cittern and played upon it, they, hearing his music, came all crawling to his feet, and began to climb up to him, till he gave over playing, then away they ran."

Verse 6. *Break their teeth, O God*—Their power and instruments of doing mischief. "The mention of *teeth* here, with the relative *their*, most probably first refers to those of the adder or serpent, immediately foregoing, whose poison and noxious power are in their teeth; and the way to disarm serpents is to deprive them of their teeth. They who keep serpents tame usually do this by putting to them a piece of red cloth, in which they love to fix their teeth, and so draw them out. This mention of *teeth* fairly introduces that which follows concerning the lions, whose power of doing mischief with them is more violent; and so signifies the open and riotous offender; as the serpent's teeth may imply the more secret and indiscernible wounds of the whisperer or backbiter: which yet are as dangerous and destructive as the former; by the smallest prick killing him on whom they fasten."—Dodd.

Verse 7. *Let them melt away as waters, &c.*—As waters arising from melted snow, or great showers, or some other extraordinary cause, which at first run with great force and noise, and throw down all that stands in their way, but are suddenly gone, and run away, and vanish, and return no more. *When he—Saul, or any, or every one of mine enemies, as ap-*

woman, that they may not see the A. M. 2946.
sun. B. C. 1058.

9 Before your pots can feel the thorns, he shall take them away ^has with a whirlwind, ⁷ both living, and in his wrath.

10 ⁱ The righteous shall rejoice when he seeth the vengeance: ^h he shall wash his feet in the blood of the wicked.

^h Heb. as living as wrath.—ⁱ Psa. lii. 6; lxiv. 10; cvii. 42.
^k Psa. lxxviii. 23.

pears from the foregoing or following words; *bendeth his bow to shoot his arrows*—Taking his aim at the upright in heart; *let them*—That is, his arrows, *be cut in pieces*—Let them be like arrows broken, while a man is shooting them. Let them fall at his feet, and never come near the mark.

Verse 8. *As a snail melteth*—Which thrusts forth itself, and seems to threaten with its horns, but is quickly dissolved. For it wastes by its own motions, in every stretch it makes, leaving some of its moisture behind, which, by degrees, must needs consume it, though it makes a path to shine after it. *Like the untimely birth of a woman*—Which dies as soon as it begins to live, and never sees the sun.

Verse 9. *Before your pots can feel the thorns*—That is, the heat of a fire of thorns made under them, which they soon do, as it is a quick fire, and burns violently while it lasts; *he shall take them away*—Namely, mine enemies; so speedily, with such a hasty and destructive flame; *as with a whirlwind*—That is, violently and irresistibly; *both living, and in his wrath*—Hebrew, כמו חי כמו חי, *chemo chi, chemo charon, as living, as wrath*, or, as it were *alive*, as it were *with fury*. "The intention of the psalmist is to express both the *quickness and terribleness* of the destruction of the wicked. They were to be taken away suddenly, or rapidly, before the pots could feel the soon kindling and vehement fire of thorns. They were to be taken off by some terrible catastrophe, like the furious burning of thorns, to which the wrath of God is frequently compared."

Verse 10. *The righteous shall rejoice when he seeth the vengeance*—The vengeance of God upon the enemies of his church. That is, he shall rejoice when he sees the blessed effects of it; the vindication of God's honour, and the deliverance of himself, and all good men. The pomp and power, the prosperity and success of the wicked, are often a discouragement to the righteous. It weakens their hands, and is sometimes a strong temptation to them to call in question the wisdom and equity of the dispensations of divine providence; but when they see the judgments of God taking away the wicked, and just vengeance taken on them, although but in part, for the mischief they have done to the people and cause of God, they rejoice in the satisfaction thereby given to their faith in God's providence, and in his justice and righteousness in governing the world. *He shall wash his feet in the blood of the wicked*—There shall be so great a slaughter of his enemies,

A. M. 2946. 11 ¹ So that a man shall say, Verily
B. C. 1058. *there is* ² a reward for the righteous :

verily he is a God that ³ judgeth in the earth. A. M. 2946.
B. C. 1058.

¹ Psa. xcii. 15.—² Heb. *fruit of the*, &c., Isaiah iii. 10.

³ Psalm lxvii. 4 ; xcvi. 13 ; xcvi. 9.

that he might, if he pleased, wash his feet in their blood. It is an allusion to a great conqueror, who, upon "returning with a complete victory from the slaughter of his enemies, dips his feet in their blood as he passes over their carcasses."—Bishop Patrick.

Verse 11. *So that a man shall say, &c.*—These administrations of Divine Providence shall be so evident and convincing, that not only good men shall

be sensible thereof, but any man that sees them; yea, even such as were apt to doubt of God's providence shall, upon this eminent occasion, be ready to exclaim, Now I see that religion is not a vain and unprofitable thing, and that there is a God who at present observes and governs, and, when he sees fit, judges the inhabitants of the earth; and will hereafter judge the whole world in righteousness, and recompense every man according to his works.

PSALM LIX.

"The title," says Bishop Patrick, "sufficiently informs us of the occasion of this Psalm, wherein David expresses what his thoughts and feelings were when Saul sent officers to watch his house all night, and to slay him when he should come out of his doors in the morning." See 1 Sam. xix. 11–18. He prays to God to be delivered from the power of his cruel enemies, whose indefatigable malice he describes, 1–7. Predicts his own enlargement, through the tender mercy and mighty power of God, 8, 9. Also the singular vengeance to be poured upon his enemies, for their punishment and the admonition of others, 11–15. Of which he gives God the glory, 16, 17.

To the chief Musician, ¹ Al-taschith, ² Michtam of David ; ³ when Saul sent, and they watched the house to kill him.

A. M. 2946. **DELIVER** ⁴ me from mine ene-
B. C. 1058. **mies, O my God :** ⁵ 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 : ⁶ the

mighty are gathered against me ; A. M. 2946.
⁷ not for my transgression, nor for my sin, O LORD. B. C. 1058.

4 They run and prepare themselves without my fault : ⁸ awake ⁹ 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. Selah.

¹ Or, *Destroy not, A golden Psalm of David.*—² Psa. lvii. title.
³ 1 Sam. xix. 11.—⁴ Psalm xviii. 48.

⁵ Heb. *set me on high.*—⁶ Psa. lvi. 6.—⁷ 1 Sam. xxiv. 11.
⁸ Psalm xxxv. 23 ; xlv. 23.—⁹ Heb. *to meet me.*

NOTES ON PSALM LIX.

Verse 1. *Deliver me from mine enemies, O my God*—Thou art God, and canst deliver me; my God, under whose protection I have put myself; and thou hast promised me to be a God all-sufficient, and therefore in honour and faithfulness thou wilt deliver me. He chiefly means Saul by his enemies; but speaks in the plural number, out of reverence to his king, and that he might, as far as he could with truth, lay the blame of these odious practices on those that were about him.

Verse 3. *They lie in wait for my soul*—For my life, to take it away. *The mighty are gathered against me*—They are all mighty, men of honour and estates, and interest in the court and country. They are in a confederacy, united by a league; and actually gathered together against me; combined both in consultation and action. *Not for my transgression, nor for my sin*—Without any provocation or cause given by me. I am a sinner before thee, O Lord, but I have done them no injury. It was a noble vindication of David's innocence, in that he

could, in the most private retirement, and upon the most serious and deliberate reflection, thus solemnly appeal to God, that he was not chargeable with the least perfidy, wickedness, or crime, which could excite the hatred of his enemies, and give occasion to Saul to pursue him with such eagerness and malice, to his destruction.

Verse 4. *They run*—To and fro, first to receive Saul's commands, and then to execute them with all diligence; and *prepare themselves*—With the utmost speed and fury, to do me a mischief; or, *they dispose themselves*, as כוֹנְנִי, *jeconanu*, may be properly rendered. They place themselves here and there about my house, that they may catch me when I go out of it. *Awake to my help*—Hebrew, לִקְרָאתִי, *likraati*, to meet me, as I come abroad, and to conduct me away with safety. *And behold*—With an eye of pity; take cognizance of my case, and exert thy power for my relief.

Verse 5. *O Lord, &c., the God of Israel*—In covenant with all true Israelites, whom thou promisest to protect and bless. *Awake to visit all the heathen*

A. M. 2946. 6 • They return at evening; they
B. C. 1058. make a noise like a dog, and go round
about the city.

7 Behold, they belch out with their mouth:
f swords are in their lips: for e who, say they,
doth hear?

8 But h thou, O LORD, shalt laugh at them;
thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon
thee: i for God is o my defence.

* Verse 14.—f Psa. lvii. 4; Prov. xii. 18.—g Psa. x. 11, 13;
lxiv. 5; lxxiii. 11; xciv. 7.—h 1 Sam. xix. 16; Psalm ii. 4.
i Verse 17; Psa. lxii. 2.—o Heb. my high place.

—Or, these heathen, who, though they are Israelites by birth, yet in truth, and in their dispositions and manners, are mere heathen. *Be not merciful*—Hebrew, אל תחון, *al tachon*, Thou wilt not be merciful, that is, Thou canst not with honour, nor according to thy word, be merciful, to any wicked transgressors—Hebrew, כל בוגדו און, *cal bogedee aven, perfidious transgressors*, or, more literally, *prevaricators of wickedness*; that is, such as are guilty of great treachery and perfidiousness, meaning such as, with pretences of friendship, persecuted him and other good men, out of malice, and against their own consciences. But neither can God, in consistency with the perfections of his nature, and the truths of his word, show mercy to any incorrigible offenders.

Verses 6, 7. *They return at evening*—Saul sent once to destroy him, and the messengers went back to inform him that he was ill; but they returned in the evening to bring him even in his bed. *They make a noise like a dog*—The Hebrew יהמו, *jehemu*, signifies the confused hum and noise of an assembled crowd. “The psalmist here compares the muttered threats of his enemies to the growlings or snarlings of a dog, ready to bite and tear any person; and the comparison is just and natural.”—Dodd. *And go round about the city*—When they did not find him in his own house, they sought for him in other parts of the city. *They belch out with their mouths*—Hebrew, כייעון, *jabignun*, they pour forth, namely, words, even sharp and bitter words, as the next clause explains it, such as threatenings, calumnies, and imprecations, and that abundantly and vehemently, as a fountain doth waters, as the word signifies. *Swords are in their lips*—Their expressions are as keen and mischievous as swords; their threats and reproaches are cruel and deadly. *For who, they say, doth hear?*—David doth not hear us, and God either does not hear, or not regard what we say. They vented their calumnies more freely and dangerously, because privately; so that none could refute them.

Verses 8, 9. *But thou, O Lord, shalt laugh at them*—Shalt disappoint their high confidence and hopeful designs, and then deride them, and make them ridiculous and contemptible to others. *Because of his strength*—That is, Saul’s strength, because he is too strong for me: or, as to his strength; will I wait on thee—Hebrew, אלין אשמרה, *eleicha eshmo-*

10 The God of my mercy shall k pre- A. M. 2946.
vent me: God shall let l me see my B. C. 1058.
desire upon m mine enemies.

11 n Slay them not, lest my people forget:
scatter them by thy power; and bring them
down, O LORD our shield.

12 o For the sin of their mouth and the words
of their lips let them even be taken in their
pride: and for cursing and lying which they
speak.

k Psa. xxi. 3.—l Psa. liv. 7; xcii. 11; cxii. 8.—m Heb.
mine observers, Psa. lvi. 2.—n So Gen. iv. 12, 15.—o Prov.
xii. 13; xviii. 7.

rah, I will observe, or look, to thee. “Saul’s soldiers give me no concern; mine eyes are toward thee;” for God is my defence—Hebrew, מישגבתי, *mishgabbi*, my high place, my refuge.

Verse 10. *The God of my mercy*—The giver of all that mercy and comfort which I have or hope for; *shall prevent me*—With the blessings of his goodness, Psa. xxi. 3. Thou shalt help me seasonably, before it be too late, and sooner than I expect. *God shall let me see my desire upon mine enemies*—Namely, in their disappointment and overthrow, as it follows; which was very desirable to David, no less for the public good than for his own safety and happiness. Dr. Waterland renders the clause, *God shall make me look upon mine enemies.* “The word rendered enemies,” שוררתי, *shorerai*, “properly signifies insidious men, who craftily observed and lay in wait for him. David says, God will cause me to see them, or, see among them; that is, to discover their plots and contrivances to ruin me, that they may not prove fatal to me; or to see them fall by the destruction which they intend me.”

Verse 11. *Slay them not*—Hebrew, אל תהרגם, *al tahargeem*, Thou wilt not slay them, namely, suddenly, or at once; lest my people—My countrymen, those over whom thou hast appointed me to be governor in due time; *forget*—Their former danger, thy glorious mercy in delivering them, and their own duty to thee for it. Hereby it plainly appears that David, in his prayers against, and predictions concerning his enemies, was not moved by private malice or desire of revenge, but by the respect which he had to God’s honour, and the general good of his people. *Scatter them by thy power*—הניעמו, *hanigneemo*, Make them to wander. As they have wandered about the city and country to do me mischief, so let their punishment be agreeable to their sin; let them wander from place to place for meat, (as it is expressed verse 15,) that they may carry the tokens of thy justice, and their own shame, to all places where they come. *And bring them down*—From that power and dignity in which thou hadst set them, which they so wickedly abused; and from the height of their carnal hopes of success against me.

Verse 12. *For the sin of their mouth, &c.*—For their ungodly, injurious, and pernicious speeches, of which he spoke verse 7. *Let them even be taken*—Hebrew, וילכרו, *vejilachedu*, they shall be taken as

A. M. 2946. 13 ° Consume *them* in wrath, con-
B. C. 1058. sume *them*, that they *may not be* :
and ^p let them know that God ruleth in Jacob
unto the ends of the earth. Selah.

14 And ^q at evening let them return ; *and*
let them make a noise like a dog, and go round
about the city.

15 Let them ^r wander up and down ^s for

° Psa. vii. 9.—^p Psa. lxxxiii. 18.—^q Verse 6.—^r Job xv. 23 ;
Psa. cix. 10.—^s Heb. to eat.

in a snare, namely, in order to their ruin ; *in their pride*—For their proud and insolent speeches against thee ; *and for cursing and lying*—For their execrations, and lying reports, which they have raised or spread abroad ; *which they speak*—Which they are ready to utter upon all occasions.

Verse 13. *Consume them in wrath*—By degrees, and after thou hast made them to wander about, verse 11. *That they may not be*—Namely, any more in the land of the living ; *and let them know*—Experimentally, and to their cost ; *that God ruleth*—Over and above them ; that though Saul be king, yet God is his superior in power and authority, and all things shall be ordered among us, not as Saul pleases, but as God pleases ; and therefore I shall be preserved, and at the proper time crowned, in spite of all that Saul or his forces can do against me. *In Jacob unto the ends of the earth*—In the land, and over the people of Israel, whose king and governor he is in a peculiar manner, and throughout the world. The sense is, that by those eminent and extraordinary discoveries of thy power, wisdom, and justice, it may be evident, both to them, and to all that hear

meat, ⁹ and grudge if they be not sa- A. M. 2946.
tisfied. B. C. 1058.

16 But I will sing of thy power ; yea, I will sing aloud of thy mercy in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, ° O my strength, will I sing : ° for God is my defence, *and* the God of my mercy.

° Or, if they be not satisfied, then they will stay all night.—° Psa. xviii. 1.—^t Verses 9, 10.

of it, that thou art no inferior or local deity, like the gods of the heathen, but the high and mighty Jehovah, the Creator, Upholder, Governor, and Judge of the whole world.

Verses 14, 15. *And at evening let them return, &c.*—This is a repetition of the sixth verse, but is to be understood in a different sense. The sixth verse is a real complaint of their fury and diligence in pursuing him ; here he speaks of them with a kind of indifference and contempt ; and as free from any apprehension of danger from them. “ *Let them, if they please, return in the evening, growl at me like dogs, and watch all the avenues of the city, to take me ; yet, like greedy dogs, they shall want their food, and wander about, as those shivering for hunger ; for they shall not be satisfied, but murmur on account of their disappointment.*” The Hebrew verbs of these verses are in the future tense, and ought to have been rendered, “ *They shall return, &c. They shall make a noise, and go round about the city. They shall wander about, shivering for hunger, and, because not satisfied, they shall murmur.*”—Chandler and Houbigant.

PSALM LX.

This Psalm is supposed to have been written by David, after the tribes of Israel had submitted to his sceptre, and he was settled in the throne, upon occasion of an illustrious victory, with which God had blessed his forces, over the Syrians and Edomites. See 2 Sam. chap. v. and viii. He was then in the zenith of his prosperity, and the affairs of his kingdom seem to have been in a better state than ever they were either before or after. He describes what Israel had lately suffered from foreign enemies and domestic feuds, while God had been contending with them, 1-3. Notices the happy turn God had given to their affairs, and prays for deliverance from all their enemies, 4, 5. Triumphs in hope of being victorious over them all, and of subduing and adding to his empire Edom, Moab, and Philistia, 6-8. In order to which he prays for the divine aid, and declares that his trust was in the mighty power of God, and not in the arm of flesh, 9-12.

To the chief Musician ¹ upon Shushan-eduth, ⁴ Michtam of David, to teach ; ³ when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand.

A. M. 2964. O GOD, ° thou hast cast us off,
B. C. 1040. thou hast ⁴ scattered us, thou

¹ Psa. lxxx. title.—² Or, a golden Psalm.—³ 2 Sam. viii. 3, 13 ; 1 Chron. xviii. 3, 12.

NOTES ON PSALM LX.

Title. *Upon Shushan-eduth*—This seems to have been the name of a musical instrument, hymn, or tune, then well known, but now quite unknown. Dr.

hast been displeased ; O turn thyself A. M. 2964.
to us again. B. C. 1040.

2 Thou hast made the earth to tremble ; thou hast broken it : ^b heal the breaches thereof ; for it shaketh.

3 ° Thou hast showed thy people hard things :

° Psa. xlv. 9.—^a Heb. broken.—^b 2 Chron. vii. 14.—^c Psa. lxxi. 20.

Waterland and Houbigant render the words, *Upon the hexachord of the testimony*. Others render them, *Upon the lily of the testimony, or oracle* : but why it was so called is a matter of mere conjecture, and

A. M. 2964. ^d thou hast made us to drink the wine of astonishment. B. C. 1040.

4 • Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

^d Isa. li. 17, 22; Jer. xxv. 15.—^e Psa. xx. 5.—^f Psa. cviii. 6, &c.

of small importance to us. *Michtam of David, to teach*—Namely, in an eminent manner; or, for the special instruction of God's church and people, in some points of great moment; as concerning the grievous calamities to which God's church and people were obnoxious, (verses 1-3,) and the certainty of God's promises, and of their deliverance out of them, upon condition of their faith and obedience. Which doctrines were of great moment, especially to the Israelites, who were, and were likely to be, exercised in the same manner, and with the same variety and vicissitudes of condition, under which their ancestors had been. *When he strove with Aram-naharaim*—That is, *Syria of the rivers*; or, that part of it which is called *Mesopotamia*, as lying between the two rivers Tigris and Euphrates. The Syrians, both here and in other places, were called *Aram*, because they were the descendants of Aram, the son of Shem, Gen. x. 22. *Aram-zobah* is that part of Syria which was called *Zobah*, 2 Sam. viii. 5. As David's victory over Idumea was different from that over the Syrians, the next clause should be rendered literally, *And Joab returned, &c.* This conquest of Joab's is to be looked upon as distinct from that of Abishai, mentioned 2 Sam. viii. 13; 1 Chron. xviii. 12. After Abishai had slain eighteen thousand of the Idumeans, Joab fell upon them again; and, as the title of this Psalm particularly informs us, smote in the same place twelve thousand more, and afterward destroyed them entirely. See 1 Kings xi. 15, 16. The valley of Salt is in Idumea, near the Dead sea.

Verse 1. *O God, thou hast cast us off*—So highly had our sins provoked thy divine majesty, that thou didst reject or forsake us, so as to withdraw thy gracious and powerful presence from us, and no longer to go forth with our armies. Thus the Psalm begins with a melancholy memorial of the many disgraces and disappointments with which God had, for some years past, chastised the people. For, during the reign of Saul, especially in the latter part of it, and during David's struggle with the house of Saul, while he reigned over Judah only, the affairs of the kingdom were much perplexed, and the neighbouring nations were very vexatious to them. *Thou hast scattered us*—Hebrew, פִּרְצַתָּנוּ, *peratztanu*, *thou hast broken us*; partly by that dreadful overthrow by the Philistines, 1 Sam. xxxi., and partly by the civil war in our own country between Judah and Israel. *Thou hast been displeased*—And thy displeasure, caused by our sins, has been the source of all our sufferings. Whatever our trouble may be, and whoever may be the instruments of it, we must own he righteous hand of God in it. *O turn thyself to*

5 ^f That thy beloved may be delivered; A. M. 2964. save *with thy right hand*, and hear me. B. C. 1040.

6 God hath ^e spoken in his holiness; I will rejoice, I will ^h divide ⁱ Shechem, and mete out ^k the valley of Succoth.

^e Psa. lxxxix. 35.—^h Josh. i. 6.—ⁱ Gen. xii. 6.—^k Joshua xiii. 27.

us again—Be at peace with us; smile upon and take part with us, and we shall again have prosperity.

Verses 2, 3. *Thou hast made the earth to tremble*—A poetical expression, signifying great and dreadful changes among the people. *Heal the breaches thereof*—Reconcile all those differences which our civil wars have made among us. *Thou hast showed thy people hard things*—Thou hast made us feel what it is to offend thee, by inflicting grievous punishments upon us; *thou hast made us drink the wine of astonishment*—Thou hast fulfilled the words of thy servant Moses, Deut. xxviii. 34, for we have been like men bereft of the use of their reason by some intoxicating portion, and have madly destroyed one another.

Verses 4, 5. *Thou hast given a banner, &c.*—But now thou hast granted the desires of those that devoutly worship and serve thee, and given an ensign to which all the tribes may repair. David, says Dr. Delaney, was the only centre of union which that people ever had, and God now made him their captain and ruler to manifest the truth of those promises which had been made to him long before. But the banner here is not only to be considered as a sign and instrument of their union, intimating that they, who were lately divided under several banners, should now be gathered together and united under one; but also of battle and war. As if he had said, Thou hast given us an army and power to oppose our enemies: we have our banner to set against theirs. Though the Philistines and other nations have long been too hard for us, by reason of our divisions, yet now thou hast united us under one government, that the people may unanimously fight against their enemies. *To them that fear thee*—Or, *for, or on behalf of, them that fear thee*; an emphatical passage, implying that God gave this great blessing to the people of Israel for the sake of those few sincere Israelites, who were among them. *That it may be displayed because of the truth*—Not for any merit of ours, but to show thy faithfulness in making good thy promises. *That thy beloved may be delivered, &c.*—That by thy mighty power accompanying my arms, I may be an instrument of delivering thy beloved people from those that have oppressed them; *save with thy right hand*—With thine own power, and with such instruments as thou art pleased to make use of. Observe, reader, they that fear God are his beloved; they are dear to him as the apple of his eye: they are often in distress, but they shall be delivered, for God's own right hand shall save them.

Verse 6. *God hath spoken, &c.*—Having prayed

A. M. 2964. 7 Gilead is mine, and Manasseh is
B. C. 1040. mine; ¹ Ephraim also is the strength

of my head; ^m Judah is my lawgiver;
8 ^a Moab is my wash-pot; ^o over Edom will
I cast out my shoe: ^p Philistia, ⁶ triumph thou
because of me.

9 Who will bring me into the ⁶ strong city?
who will lead me into Edom?

¹ Deut. xxxiii. 17.—^m Gen. xlix. 10.—^a 2 Samuel viii. 2.
^o Psa. cviii. 9; 2 Sam. viii. 14.—^p 2 Sam. viii. 1.—⁶ Or, tri-
umph thou over me, by an irony; Psa. cviii. 10.—⁶ Heb. city of

that God would hear and save him, he now intimates that God had done it already, had prevented his prayers, and had spoken to him, and of him, about the establishing of his throne; in his holiness—Or, rather, by his holiness, as this very expression, בקדשו, *bekodsho*, is rendered, Psa. lxxxix. 35. Which carries the form of an oath, and implies, that God did not simply speak, but swore by his holiness, as is there expressed. I will rejoice—Therefore I will turn my prayers into praises, for what God has already done; and, as I am assured, will further do on my behalf. I will divide Shechem—Namely, as a portion or inheritance, as אַחֲלֵקָה, *achallekah*, properly signifies. I will exercise dominion over, and distribute it to be possessed as I see good. Shechem was a place within Jordan in mount Ephraim. And mete out the valley of Succoth—A place without Jordan. He mentions Shechem and Succoth for all the land of Canaan within and without Jordan, which, having been formerly divided between him and Ish-bosheth, was now entirely in his possession. Some, however, think that the expression is proverbial, and only means, I will divide the spoils of my enemies with as much ease as the sons of Jacob portioned out Shechem, and measured out for their tents the valley of Succoth.

Verse 7. Gilead is mine—All the land beyond Jordan, which was possessed by Reuben and Gad, and half of the tribe of Manasseh. And Manasseh is mine—The other half of that tribe within Jordan. Ephraim is the strength, &c.—A chief part of my strength, either to offend mine enemies, or to defend myself. For this tribe was very numerous, and valiant, and rich. Judah is my lawgiver—The chief seat of my throne and kingdom, and of the inferior throne of judgment, Psa. cxxii. 5. The tribe to which the royal sceptre and lawgiver were appropriated by divine appointment, Gen. xlix. 10. Thus he exultingly surveys his strength, Gilead and Manasseh comprehending the whole country beyond Jordan, as did Ephraim and Judah that on this side of it.

Verse 8. Moab is my wash-pot—The wash-pot being a mean article of household stuff, for the use of the feet, (as the Syriac interprets it,) the lowest part of the body, it is a fit title for the Moabites, whom David intended to bring into the lowest degree of servitude, and to render contemptible, 2 Sam. viii. 2. Over Edom—An old, proud, insolent, and cruel enemy of Israel; will I cast my shoe—I will use them

10 Wilt not thou, O God, which A. M. 2964.
^a hadst cast us off? and thou, O God, B. C. 1040.
which didst ^r not go out with our armies?

11 Give us help from trouble: for ^a vain is the
^r help of man.

12 Through God ^t we shall do valiantly:
for he it is that shall ^u tread down our ene-
mies.

strength, 2 Sam. xi. 1; xii. 26.—^a Verse 1; Psa. xlv. 9; cviii. 11.—^r Josh. vii. 12.—^t Psa. cxi. 8; cxlvi. 3.—^u Heb. salvation.—^u Num. xxiv. 18; 1 Chron. xix. 13.—^u Isa. lxiii. 3.

like slaves. I will, as it were, trample upon them; a proverbial expression. Philistia, triumph thou because of me—Or, over me, as in former years thou didst use to triumph and insult over the poor Israelites. It is an ironical expression, signifying that her triumphs were to come to an end. Bishop Patrick gives a different interpretation to this clause, thus: "The Philistines likewise, whom I have begun to smite, shall add to my triumphs, and be forced to meet me as their conquering Lord."

Verses 9, 10. Who will bring me into the strong city, &c.—As if he had said, These are difficult things indeed; and I may well ask, when I consider how potent these nations are, By what power shall I enter that strongly fenced city? (or, cities rather, the singular number being put for the plural.) Who is it that will conduct me into Idumea, and make me master of it? None can do it but God. Having beaten his enemies out of the field, he desires God's assistance to take their strong holds, and so secure himself from further attempts. Edom was a high and rocky country, Obad. verse 3, fortified by nature, as well as by art, and therefore not to be subdued without a divine hand. Wilt not thou, &c., who didst not go out with our armies—Namely, in former times; but now hast graciously returned to us. He brings to his own mind, and to the minds of the people, their former calamities, that they might be more thankful for present mercies and deliverances.

Verses 11, 12. Give us help from trouble—Do not frustrate these hopes, but afford us thy help against the Syrians also 2 Sam. viii. 5, who now distress us; for vain is the help of man—No human force is able to deliver us; nor have we any confidence in it, but in thee alone. Observe well, reader, then only are we qualified to receive help from God, when we are brought to own the insufficiency of all creatures to do that for us which we expect him to do. Through God we shall do valiantly—Through his help we shall behave ourselves courageously, and do valiant acts; for he it is that shall tread down our enemies—And not we ourselves. Though we do ever so valiantly, the success must be attributed entirely to him. All our victories, as well as our valour, are from him, and therefore at his feet all our crowns must be laid. Observe again, reader, as it is only through God, and by the influence of his grace, that we can, at any time, do valiantly; as it is he that puts strength into us, and inspires us, who of ourselves are weak and timorous, with true courage and

resolution; so confidence in him is the best principle, and chief means of this courage and fortitude. But we must remember this confidence must be so far from superseding, that it must encourage and quick-

en our endeavours in the way of duty. For though it is God that performeth all things for us, and *worketh in us to will and to do*, yet we must be *workers together with him*.

PSALM LXI.

The occasion of this Psalm is very doubtful; but it seems to have been some great distress of David's, either by Saul, or by Absalom; though it might be composed some time after that distress was past. David, in great danger, flees to God for deliverance, upon experience of his former goodness, 1-3. Resolves to trust in him, and promises him perpetual service for his hearing his prayers, 4, 5. Praises him from an assurance of future blessings, 6-8.

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

A. M. 2964.
B. C. 1040. **H**EAR my cry, O God; attend unto my prayer.

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, A. M. 2964.
B. C. 1040. and ^a a strong tower from the enemy.

4 ^b I will abide in thy tabernacle for ever: ^c I will ¹ trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

^a Prov. xviii. 10.—^b Psa. xxvii. 4.

^c Psa. xvii. 8; lvii. 1; xci. 4.—¹ Or, *make my refuge*.

NOTES ON PSALM LXI.

Verses 2, 3. *From the end of the earth*—Or rather, of the land, to which, it seems, David had been driven by the violence of his enemies; *will I cry unto thee*—And not to other gods, but to thee only. It is our happiness that, wherever we are, we may have liberty of access to God, and may find a way open to a throne of grace. *Lead me to the rock that is higher than I*—Convey to a place of safety, where mine enemies cannot approach to hurt me: take me under thy peculiar care and protection. He alludes to their custom of securing themselves in rocks. God's power and promise are a rock that is higher than we. In these we must take refuge, and in these must we abide. Christ is the rock of our salvation, and they, and only they, are safe that are in him. But we cannot get upon this rock unless God lead us by his power. *I will put thee in the cleft of the rock*—We should therefore, by faith and prayer, put ourselves under the divine conduct, that we may be taken under the divine protection. *For thou hast been a shelter to me*—I have found in thee a rock higher than I, therefore I trust thou wilt still lead me to that rock. Our past experience of the benefit of trusting in God, as it should engage us still to keep close to him, so it should encourage us to hope that it will not be in vain. *Thou hast been my strong tower from the enemy*, and thou art as strong as ever, and thy name as much a refuge for the righteous as ever it was, Prov. xviii. 10.

Verse 4. *I will abide in thy tabernacle for ever*—I shall, I doubt not, be restored to thy tabernacle, from which I am now banished, and, according to the desire of my heart, worship and enjoy thee there all my days. Thus he determines that the service of God shall be his constant business; and all those

must make it so who expect to find God their shelter and strong tower. None but his servants have the benefit of his protection. David speaks of abiding in God's tabernacle *for ever*, because it was a type and figure of heaven, Hebrews ix. 8, 24. And those that dwell in his tabernacle, as it is a house of duty, during the short time of their abode on earth, shall dwell in that tabernacle which is a house of glory during an endless eternity. *I will trust in the covert of thy wings*—In the mean time, while I am in danger and trouble, I will cast myself upon thy protection with full confidence. This advantage they have that abide in God's tabernacle; that in the time of trouble he shall there hide them. And those that have found God a shelter to them, ought still to have recourse to him in all their straits.

Verse 5. *For thou, O God, hast heard my vows*—My fervent prayers, attended with vows and promises, as was usual, especially in cases of great danger or difficulty. Thou hast taken notice of them; thou hast accepted them, because they were made in sincerity, and hast been well pleased with them. We ought always to remember that God is a witness to all our vows, all our good purposes, and solemn promises of new obedience. He keeps an account of them, which should be a sufficient reason with us (as it was with David here) why we should perform our vows. For he that hears the vows we make, will cause us to hear from him if they be not made good. *Thou hast given me the heritage, &c.*—Thou hast allotted me my portion with and among them that fear and worship thee, who are the *excellent ones, in whom is all my delight*, and upon that account I must acknowledge it to thy praise, that *I have a goodly heritage*. Thou hast granted me this singular mercy, to live in thy land, to enjoy thy presence, and to worship in thy tabernacle.

A. M. 2964. 6 ^dThou ²wilt prolong the king's
B. C. 1040. life: and his years ³as many genera-
tions.

7 He shall abide before God for ever: O

⁴ Psa. xxi. 4.—³ Heb. *Thou shalt add days to the days of the king.*

which is the heritage which all, that fear thee, prize and desire above all things.

Verses 6-8. *Thou wilt prolong the king's life*—My life. He calls himself king, either, 1st, Because, if this Psalm was composed before Saul's death, yet even then he knew he was designed and appointed to be king; or, rather, 2d, Because it was not composed till Saul was dead, and he was actually crowned king, at least of Judah. *And his years*—The years of my life and reign; *as many generations*—As long as if I had a lease of it for many ages. Thus he speaks, because his kingdom was not like Saul's, but established to him and his heirs; and because Christ, his Son and Heir, should actually, and in his own person, possess the kingdom for ever. We may observe further here, that the Chaldee Paraphrase adds the word *Christ*; thus, *Thou shalt give unto Christ the King days upon days. His years shall be as the generations of this world, and the generations of the world to come.* And so Theodoret observes, that the former part of the verse may very well agree with the psalmist, but that the latter part of it is by no means applicable to him, but only to Christ; who was, according to the flesh, to descend from him, and of whom the psalmist was an eminent type. *He shall abide*—Hebrew, יָשֵׁב, *jesheeb, he shall sit*; namely, on the throne; *before God for ever*—Living and ruling as in God's presence, serving him with his royal power, and worshipping him

prepare mercy * and truth, which may A. M. 2964.
preserve him. B. C. 1040.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

² Heb. *as generation and generation.*—^o Psa. xl. 11; Prov. xx. 28.

in his tabernacle. *O prepare mercy and truth*—Or, *order, or appoint*, as the word כִּן, *man*, here signifies, intending, either, 1st, The graces of *mercy, or compassion and truth, or faithfulness*, which are the great supporters of thrones; or rather, the effects of God's mercy and truth. *Thy truth*, in giving me those mercies which thou hast promised to me; and thy *mercy*, in giving me such further blessings as I need, and thou seest fit to give me. *So will I sing praise unto thy name for ever*—I will never cease praising thee while I live, and after I die I shall praise thee in eternity. Let us remember, we must make praising God the work of our *time* in this world; even to the last, as long as our lives are prolonged, we must continue praising him; and then it will be made the work of our *eternity* in the world to come, and we shall be praising him for ever. *That I may daily perform my vows*—That I may pay unto thee those services and oblations which I vowed to thee, when I was in trouble. David's praising God was itself the performance of his vows, and it disposed his heart to the performance of them in other instances. Praising God, and paying our vows to him, must be our constant daily work; every day we must be doing something toward it; because it is all but little in comparison with what is due; because we daily receive fresh mercies, and because, if we think much to do it daily we cannot expect to be doing it eternally.

PSALM LXII.

This is a Psalm of praise for some deliverance, which David, the author of it, attributes wholly to God, on whom alone, therefore, he advises all people to place their dependance. He expresses his confidence in God, 1-7. Excites to trust in him, 8-12.

To the chief Musician, to ¹ Jeduthun, A Psalm of David.

A. M. 2956. **T**RULY ² ^a my soul ³ waiteth upon
B. C. 1048. God: from him *cometh* my sal-
vation.

¹ 1 Chronicles xxv. 1, 3.—² Or, *Only.*—^a Psalm xxxiii. 20.
³ Heb. *is silent*, Psa. lxxv. 1.

NOTES ON PSALM LXII.

Title. *To Jeduthun*—A famous musician; of whom, see 1 Chron. ix. 16, and xvi. 42. The Hebrew, however, is, *upon Jeduthun*, and therefore it might be the name of some musical instrument or tune, invented by that Jeduthun, and for that reason called by his name.

2 ^b He only is my rock and my salva- A. M. 2956.
tion; he is my ⁴ defence; ^o I shall not B. C. 1048.
be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: ^d as a

^b Verse 6.—⁴ Heb. *high place*, Psa. lix. 9, 17.—^c Psa. xxxvii. 24.—^d Isa. xxx. 13.

Verse 1. *Truly my soul waiteth upon God*—Or, *Nevertheless*, as some render the Hebrew particle אַךְ, *ach*, or, however it be, whatever difficulties or dangers I may meet with; though God frown upon me, and I meet with discouragements in my attendance on him, yet still my soul *waiteth upon God*, רוֹמִיחַ, *dumijah*, is *silent* toward him, does not

A. M. 2956. bowing wall *shall ye be, and as a*
B. C. 1048. 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 ^s inwardly. Selah.

5 ^f My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 ^e In God *is* my salvation and my glory:

* Psa. xxviii. 3.—^s Heb. *in their inward parts.*—^f Verses 1, 2.—^e Jer. iii. 23.—^h 1 Sam. i. 15; Psa. xlii. 4; Lam. ii. 19.
ⁱ Psa. xviii. 2.

object to what he doth, and expects what he will do, silently, quietly, and patiently looking up to him for deliverance, and that in his own time and way, without murmuring or despair, or using indirect or sinful practices. Observe, reader, we are in the way both of duty and comfort, when our souls are waiting upon God; that is, when we cheerfully refer ourselves, and the disposal of all our affairs, to his wisdom; when we acquiesce in, and accommodate ourselves to, all the dispensations of his providence, and patiently expect a doubtful event, with an entire satisfaction in his righteousness and goodness, however it be. The LXX. render this clause, *ουχι το θεω υποτασσεται η ψυχη μου; shall not my soul be subject to God?* Certainly it ought so to be; for, *from him cometh my salvation*—I have no hope of deliverance or safety but from and by him.

Verse 2. *He only is my rock*—He hath been so often; in him I have found shelter, and strength, and succour; he hath, by his grace, supported me under, and delivered me out of my troubles, and by his providence he has defended me from my enemies, and therefore I trust he will still support, deliver, and defend me. *I shall not be greatly moved*—Though I may be shaken, I shall not be overthrown.

Verse 3. *How long will ye*—Mine enemies, (to whom he now turns his speech,) *imagine mischief against a man*—Against me, a man like yourselves, whom common humanity obliges you to pity; a single man, who is no fit match for you? *Ye shall be slain all of you*—The mischief which ye design for me shall fall upon your own heads. And accordingly Saul, and the generality of these men, were slain, 1 Sam. xxxi. *As a bowing wall shall ye be*—As suddenly and easily overthrown; *as a tottering fence*—The word *fence*, or *hedge*, does not fully express the sense of the original word, גדר, *gadeer*, "which means such a sort of *partition*, or *wall*, as, when it is decayed, is liable to fall and crush a man to death. In this view the similitude is, not that they should be in a ruinous condition, like a decayed wall, but that they should threaten destruction to all who came near them, as a falling wall does to all those who come within the reach of it; and as Isaiah expresses it, *Like a breach ready to fall, swelling out in a high wall, whose breaking*

the rock of my strength, and my re- A. M. 2956.
fuge, *is* in God. B. C. 1048.

8 Trust in him at all times; ye people, ^h pour out your heart before him: God *is* ⁱ a refuge for us. Selah.

9 ^k Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* ⁶ altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: ^l if riches increase, set not your heart *upon them*.

^k Psalm xxxix. 5, 11; Isa. xl. 15, 17; Romans iii. 4.—⁶ Or, *alike.*—^l Job xxxi. 25; Psalm lii. 7; Luke xii. 15; 1 Timothy vi. 17.

cometh suddenly in an instant, Isa. xxx. 13.—See Green.

Verse 4. *They only consult to cast him down*—Namely, the man mentioned verse 3. He means himself, of whom he continues to speak in the third person. *From his excellency*—From the hopes and attainment of that royal dignity to which God hath designed and anointed me. *They delight in lies, &c.*—In secret slanders and execrations, covered with flatteries and fair speeches, as it here follows.

Verse 8. *Trust in him at all times, ye people*—By my example be encouraged, and learn to trust in God. *Pour out your heart before him*—Make known to him all the desires, cares, and griefs of your hearts freely and frequently, with confident expectation of obtaining what you want or desire from him. *God is a refuge for us*—Not only, *my refuge*, verse 7, but a refuge for us all, even as many as will flee to him, and take shelter in him.

Verse 9. *Surely men of low degree are vanity*—Are most vain, impotent, and helpless creatures in themselves. This he delivers as a reason, or argument, to enforce his foregoing exhortation to *trust in God*, because there was no other person or thing to which they could safely trust. *Men of high degree are a lie*—That is, deceitful; because unable to perform what by their power and dignity they seem to promise. They raise men's expectations, and afterward disappoint them, and so deceive those that trust in them. In which sense *lying* is ascribed to a fountain, Jer. xv. 18; to wine, Hos. ix. 2; and to the olive, Heb. iii. 17, (see the Hebrew,) when they do not give what they promise. Or, *a lie* may signify, *a mere nothing*; for a lie has no reality in it.

Verse 10. *Trust not in oppression*—That is, in riches gotten by fraud and violence; or in the arts of acquiring them. As you must not trust in any other men, so neither must you trust to yourselves, nor to your own wit, or industry, or courage, by which you may oppress others, and so think to secure and enrich yourselves. *And become not vain in robbery*—Lifting up and feeding yourselves with vain hopes of safety and felicity from those riches which you take from others by robbery and violence. *If riches increase, set not your heart on*

A. M. 2956. 11 God hath spoken ^m once: twice
B. C. 1048. have I heard this; that ⁿ power ⁷ be-
longeth unto God.

^m Job xxxiii. 14.—ⁿ Rev. xix. 1.—⁷ Or, strength.—^o Psa. lxxvi. 15; ciii. 8; Dan. ix. 9.—^p Job xxxiv. 11; Prov. xxiv. 12; Jeremiah xxxii. 19; Ezekiel vii. 27; xxxiii. 20; Matthew

them—So as to esteem and inordinately love them, to place your hope, and trust, and chief joy in them, or so as to grow proud and insolent because of them.

Verse 11. *God hath spoken once; twice, &c.*—That is, God hath spoken it, and I have heard it once, yea, twice; that is, frequently, as Job xxxiii. 14. He hath declared, and I have understood it, by the light of reason, which easily infers it from the nature of the infinitely perfect Jehovah, and from his works of creation and providence: he hath shown, and I have learned it by the events which have taken place concerning myself in particular: and the light of revelation, communicated in dreams and visions, and various other ways, hath manifested it, and especially at Sinai, and by his holy prophets from time to time; *that power belongeth unto God*—That power is his prerogative; and, consequently, that all creatures, either against him or without him, are poor, impotent things, in which no man can trust without certain disappointment; but that he is almighty, and can do every thing; and that with him nothing is impossible; and therefore that he, and he alone, is to be trusted.

Verse 12. *Also unto thee, O Lord, belongeth mercy*—Hebrew, חֶסֶד, *chesed*, benignity, beneficence, compassion. "Significat id boni, quod gratuito fit:" it signifies that good which is done gratuitously. Buxtorf. He is no less willing than able to defend, preserve, and do good to those that trust in him.

12 Also unto thee, O Lord, *belongeth* **A. M. 2956.**
^o mercy: for ^p thou renderest to every **B. C. 1048.**
man according to his work.

xvi. 27; Romans ii. 6; 1 Corinthians iii. 8; 2 Corinthians v. 10; Ephesians vi. 8; Colossians iii. 25; 1 Peter i. 17; Revelation xxii. 12.

For he is as truly the *best*, as he is the *greatest* of beings, merciful and gracious, yea, *the Father of mercies, and the God of all consolation and good hope*. This is a further reason why we should trust in him, and answers the objections of our sinfulness and unworthiness; though we deserve nothing but his wrath, yet we may hope for all good from his mercy, which is *over all his works*. *For, or therefore, thou renderest, &c.*—For the following words seem to be added, either as a proof of, or an inference from, the two foregoing properties of God, *power and mercy*. God is almighty, therefore he can easily destroy all his enemies: he is merciful, and therefore will pardon good men's failings, and graciously reward their integrity; *according to his work*—Which, as he is obliged to do, by his own holy nature, so he is able to do it, being omnipotent, and willing to do it to the godly, notwithstanding their manifold infirmities and miscarriages, because he is merciful and gracious. Though God doth not always do this visibly in this world, yet he will do it in the day of final recompense. No service done to him shall go unrewarded; nor any affront given him unpunished, unless repented of. Thus it appears that power and mercy belong to him. If he were not a God of power, there are sinners that would be too high to be punished; and if he were not a God of mercy, there are services too worthless to be rewarded.

PSALM LXIII.

Few if any of David's Psalms manifest more of the warmth and spirit of lively devotion than this. He was in the wilderness, or desert country, belonging to Judah, probably in the forest of Hareth or Ziph, and at a distance from the sanctuary, when he wrote it. And "as the sweetest of St. Paul's epistles," says Henry, "were those that bore date out of prison; so some of the sweetest of David's Psalms were those that were penned as this was, in a wilderness. That which grieved him most in his banishment was the want of public ordinances: to the enjoyment of these he here longs to be restored: and his present want of them did but increase his desire. Yet it is not the ordinances, but the God of the ordinances, that his heart is chiefly set upon." We have here his desire and esteem of God, 1-4. His satisfaction in, and communion with God, 5, 6. His joyful dependance upon God, 7, 8. His holy triumph in him, 9-11.

A Psalm of David, ¹ when he was in the wilderness of Judah.

A. M. 2956. **O** GOD, thou *art* my God; early
B. C. 1048. will I seek thee: ^a my soul thirst-

¹ 1 Sam. xxii. 5; xxxiii. 14, 15, 16.—^a Psa. xlii. 2; lxxxiv. 2; cxliii. 6.—^b Heb. weary.

NOTES ON PSALM LXIII.

Verse 1. *O God*—O thou who art God, and the only living and true God, the author and end of all

eth for thee, my flesh longeth for thee **A. M. 2956.**
in a dry and ² thirsty land, ³ where no **B. C. 1048.**
water is;

2 To see ^b thy power and thy glory, so

^b Heb. without water.—¹ 1 Sam. iv. 21; 1 Chron. xvi. 11; Psa. xxvii. 4; lxxviii. 61.

things, the Governor and Judge of men and angels, and the sole object of their worship; *thou art my God*—Mine by creation, and therefore my rightful

A. M. 2956. *as I have seen thee in the sanctuary.*
B. C. 1048. 3 ° Because thy loving-kindness is

° Psa.

owner and ruler; mine by covenant and my own consent, and therefore the object of my highest esteem, most fervent desire, and most entire trust and confidence. *Early will I seek thee*—Which clause is all expressed in one word in the Hebrew, אֶשְׁחַרְחָה, *ashacherecha*, (a most significant term, from שָׁחַר, *shachar*, *aurora*, *vel diluculum*, the dawn of day, or morning twilight,) a phrase which no translation can very happily express. Buxtorf interprets it thus, *Quasi aurorare, vel diluculare dicas*, words which will not admit of being rendered into our language. The sense of them, however, is, I will prevent, or be as early as the first approach of light in seeking thee. Perhaps no version can better express the precise meaning and force of the original term than that of the Seventy, namely, πρὸς αὐτὸν ἄρῃ, but it is equally difficult, if not impossible, to be literally translated into English. We find the same Hebrew phrase Isa. xxvi. 9, which our translators interpret in the same manner, namely, "With my spirit within me will I seek thee early." The primary meaning of the word *early*, in both passages, is early in the morning, or before, or with the dawn of day; which implies the doing it (namely, seeking God) with the greatest speed and diligence, taking the first and best time for it. And to seek him, the reader will observe, is to covet his favour as our chief good, and to consult his glory as our highest end: it is to seek an acquaintance with him by his word, and mercy from him by prayer: it is to seek union with him, and a conformity to him by his Spirit. *My soul thirsteth for thee*—Eagerly desires to approach thee, to have access to thee, and to enjoy communion with thee. *Thirsting*, in all languages, is frequently used for earnestly longing after, or passionately desiring anything. *My flesh longeth for thee*—Or, *languisheth*, or *pineth away*, as כָּמָה, *chamah*, the word here used, seems properly to signify. R. Sal. renders it, *arescit, it is dried up, withered, or wasted*. In some approved lexicons it is interpreted of *the eye growing dim, the colour changing, and the mind being weakened*. As used here by the psalmist, the word implies the utmost intenseness and fervency of desire; as though it impaired his sight, altered the very hue of his body, and even injured his understanding; effects oftentimes produced by eager and unsatisfied desires. *In a dry and thirsty land where no water is*—Where I have not the refreshing waters of the sanctuary, and where I thirst not so much for water to refresh my body, although I also greatly want that, as for thy presence, and the communications of thy grace to refresh my soul. He experienced the vehemence of natural thirst in a wilderness, where he could get no supply of water; and by that sensation he expresses the vehemence of his spiritual thirst, of his desire after God, and the ordinances of his worship.

Verse 2. *To see*—*To enjoy*, as seeing often means; *thy power and glory*—The powerful and glorious

better than life, my lips shall praise thee. A. M. 2956.
B. C. 1048.

xxx. 5.

effects and evidences of thy gracious presence: to see them here in this wilderness, as I have seen them in the tabernacle; to see them in secret, as I have seen them in the solemn assembly: or, to see them again in the sanctuary, as I have formerly seen them there. He longs to be brought out of this wilderness, not that he might see his friends again, and be restored to the pleasures and gayeties of the court, but that he might have access to the sanctuary; not to see the priests there, and the ceremonies of the worship, but to see the *power and glory*, that is, the glorious power, or powerful glory, of God, which is put for all his attributes and perfections: that he might increase in his acquaintance with them, and have the suitable impressions of them made upon his heart: in other words, so to behold the glory of the Lord as to be changed into the same image, 2 Cor. iii. 18. The phraseology of the psalmist should be observed here; he does not say, to see thy power and glory as I have seen them, but as I have seen thee. We cannot, indeed, see the essence of God, but we see him, in the sense meant by the psalmist, in seeing by faith his gracious and glorious perfections. With the remembrance of these sights David here pleaseth himself: those were precious minutes which he spent in communion with God: he loved to recollect and dwell upon them: of these he lamented the loss, and to these he longed to be restored. Reader, are thy views and feelings of this kind? Dost thou thus esteem, desire, and delight in God's ordinances? Art thou thus pained when deprived of them, and thus delighted when privileged with the enjoyment of them? And dost thou thus desire, and expect, and seek, and find the presence of God in them? "The true Christian," says Dr. Horne, "dedicates to God 'the sweet hour of prime;' he opens the eyes of his understanding, together with those of his body, and awakes each morning to righteousness. He arises with an inextinguishable thirst after those comforts which the world cannot give, and has immediate recourse, by prayer, to the fountain of the water of life; ever longing to behold the divine power and glory in the sanctuary above, of which he has been favoured with some glimpse in the services of the church below."

Verse 3. *Because, &c.*—Here we see the reason of the psalmist's thirst after God, as is expressed in the two preceding verses; *thy loving-kindness is better than life*—That is, the discoveries and influences of thy grace and favour, which thou usually impartest to thy people in thy sanctuary, are more durable, and comfortable, and satisfactory than the present life, with all the imaginary advantages belonging to it. Mark well this declaration of the psalmist, reader. God's loving-kindness is in itself, and in the account of all the saints, better than life, and all the comforts of life; life in its best estate; long life and prosperity. It is our spiritual and eternal life, and that is better than our natural and tem-

A. M. 2956. 4 Thus will I bless thee ^d while I live:
B. C. 1048.

I will lift up my hands in thy name.

5 My soul shall be ^e satisfied as *with* ^d marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When ^f I remember thee upon my bed,

^d Psa. civ. 33; cxlvi. 2.—^e Psa. xxxvi. 8.—^f Heb. *fatness*.

poral life. It is better, a thousand times, to die in God's favour, than to live under his wrath, under which we should of course be if we were deprived of his loving-kindness. *My lips shall praise thee*—Both for my former tastes and experiences of this truth, which I have just expressed, and for the assurance I have of being restored to the same blessed enjoyments which I have formerly had. Observe again, reader, those that have their hearts refreshed with the tokens of God's favour, ought to have them enlarged in his praises. Great reason indeed have such to bless God, for they have better provisions and better possessions than the wealth of this world could afford them; and in the service of God, and in communion with him, have better employments and better enjoyments than they could have in the business and converse of this life.

Verse 4. *Thus will I bless thee*—That is, so as I have done, and have now said. As I have begun, I will go on: the present devout affections shall not pass away like the morning cloud, but shine more and more like the morning sun. Or, *for this reason*, being so sensible of the sweetness of thy favour; or, *certainly*, as the participle *כן*, *cheen*, is sometimes used. *While I live*—I will persevere in this work of blessing and praising thee: it shall be an important part of the business of my whole life. Through thy grace I will retain a sense of thy former favours, and repeat my thanksgivings for them; and every day give thanks for the benefits with which I am daily loaded. *I will lift up my hands*—Toward thee, in heaven, in prayers and praises, to my duty, and against my enemies; *in thy name*—According to thy command, with confidence in thy name, or thy nature and attributes, and in the strength of thy Spirit and grace.

Verses 5, 6. *My soul shall be satisfied*—Not only as with bread, which is nourishing; but as with *marrow and fatness*—Which are pleasant and delicious; namely, when thou shalt fulfil my desire, and bring me to enjoy thee in the sanctuary; though now in my exile I groan and pine away for want of that mercy; and my mouth shall praise thee with joyful lips—I will praise thee openly: I will confess with my mouth as well as believe in my heart: and I will praise thee *cheerfully*, from a principle of gratitude and holy joy. *When I remember thee upon my bed*—During the solitude and stillness of the night; a fit season for meditation on the daily repeated and long-continued mercies of God. David was so full of business all day, shifting for his own safety, that he had scarcely leisure to apply himself solemnly to religious exercises; and therefore rather than want

and meditate on thee in the *night* A. M. 2956.
B. C. 1048.

7 Because thou hast been my help, therefore ^g in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

^g Psa. xlii. 8; cxix. 55; cxlix. 5.—^h Psa. lxi. 4.

time for them he denied himself his necessary sleep. Hebrew, *upon my beds*, implying that he was frequently obliged to change his bed and lodging, being driven from place to place. *In the night watches*—In the several seasons of the night, which were divided into three or four watches. When others sleep securely, my sleep is interrupted by perplexity and grief, but my thoughts are fixed on thee. David was now in continual peril of his life, so that we may suppose care and fear often held his eyes waking, and gave him wearisome nights; but then he entertained and comforted himself with thoughts of God and things divine. So ought we to do when sleep departs from our eyes, through pain or sickness of body, or any disturbance of mind.

Verse 7. *Because thou hast been my help*—When other helps and helpers failed me; because I have known by experience both thy power and will to save those that trust in thee; *therefore, in the shadow of thy wings will I rejoice*—Hebrew, *אֲרַנֵּן*, *aranneen*, *will I sing*: I will confide in thee for the future, and will do it with delight and comfort: I will rest securely and joyfully, and will sing thy praises under thy protection. He alludes either to the wings of the cherubim stretched out over the mercy-seat, between which God was said to dwell; or to the wings of a fowl, under which her helpless young ones have shelter. Thus the recollection of past mercies inclines the true believer still to have recourse, in all his dangers and difficulties, to his strong helper, and to put himself and all his affairs under the wings of an overshadowing providence.

Verse 8. *My soul followeth hard after thee*—Pursues communion with thee, and a conformity to thee, with earnest, increasing, and restless desire, lively expectation, and unwearied diligence: follows thee resolutely, and, as it were, step by step, when thou seemest to depart, and withdraw thyself from me, as the Hebrew phrase here used implies. My soul and spirit *cleave*, or *adhere* to thee, (as the word *דָּבַקָה*, *dabekah*, is rendered, Gen. ii. 24; Jer. xiii. 11, and elsewhere,) even when my body is absent from thy sanctuary. *Thy right hand upholdeth me*—Supports and preserves me from sinking under the many trials and troubles which have lain, and still lie, heavy upon me; and upholds me in my devotions, maintaining holy desires in my heart, and preventing my being weary in thy service: so that I do not lose my labour in following hard after thee. Let us always remember we should fail and be weary of following the Lord, and certainly should not follow him fully, if his right hand did not uphold us. It is he that strengthens us in the pursuit of himself, that raises and supports good affections in

A. M. 2956. 9 But those *that seek my soul to de-*
B. C. 1048. *stroy it, shall go into the lower parts*
of the earth.

10 ^a They ^b shall fall by the sword;

^a Hebrew, *They shall make him run out like water by the hands of the sword.*

us, and encourages and comforts us, while we are labouring after what we have not yet attained. It is by his power that we are kept from falling, and enabled to persevere in his ways. Let him therefore have the praise and glory!

Verses 9, 10. *But those that seek my soul, &c.*—That seek to take away my life; *shall go into the lower parts of the earth*—Into the grave; and, if they repent not, into hell. God shall cut them off, and send them to their own place. Their enmity to David, and opposition to the counsel of God respecting him, he foresaw would be their death and their damnation, their ruin and their eternal ruin. *They shall fall by the sword*—Shall die in battle, as he foretold 1 Sam. xxvi. 10, and as was accomplished in Saul and his followers, who were David's greatest enemies. *They shall be a portion for foxes*—The carcasses of some of them shall lie unburied upon the earth, and thereby shall become a prey to wild and ravenous beasts, and especially to foxes, which abounded in those parts.

Verse 11. *But the king shall rejoice in God*—I, who am anointed to be king, and who shall actually be king when these my enemies are fallen by the sword. *Every one that sweareth by him*—By the name of God, namely, *in truth, and judgment, and righteousness*, as it is expressed Jer. iv. 2, that is, every sincere servant and worshipper of God that invokes his name, and makes him the object of his religious reverence and fear: all which is implied in

they shall be a portion for foxes. A. M. 2956.
B. C. 1048. 11 But the king shall rejoice in God;

ⁱ every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

^b Ezek. xxxv. 5.—ⁱ Deut. vi. 13; Isa. xlv. 23; lxx. 16; Zeph. i. 5.

swearing by him, as an oath taken, as in the presence of God, is an immediate appeal and solemn act of worship to him. Accordingly, *swearing* is often put for the whole worship of God, and *swearkers* by him, for worshippers of him. See Isa. xlv. 23, compared with Rom. xiv. 16; Isa. lxx. 16. *Shall glory*—Shall rejoice in my deliverance and exaltation, both for their respect for the honour and service of God, which I shall advance, and for the benefits which all good men and the whole kingdom shall receive by my government: whereas, in Saul's time, the vilest men were exalted, good men oppressed and persecuted, and the whole kingdom groaned under his tyranny. *But the mouth of them that speak lies*—That now make it their business to invent or spread slanderous reports concerning me and others of God's people; *shall be stopped*—They shall be so silenced that they shall not have a word to say for themselves. He may mean also, that when he should be in power, he would severely restrain and punish such wicked practices. Apply this to Christ's enemies. Those that speak lies against him, who *pervert the right ways of the Lord*, and speak ill of his holy religion, their mouths will be stopped too, when the Lord shall come to reckon for all the hard speeches which ungodly sinners have spoken against him. Christ's second coming will be the everlasting triumph of all his faithful friends and followers, who may therefore now triumph in the believing hopes of it.

PSALM LXIV.

The matter of this Psalm plainly declares that it was made at a time when David was greatly distressed and reproached: which he was, both under Saul, and in the time of Absalom's rebellion. Here David describes his enemies, 1-6. Foretels their destruction, 7-10.

To the chief Musician, A Psalm of David.

A. M. 2956. **H**EAR my voice, O God, in my
B. C. 1048. prayer: preserve my life from
fear of the enemy.

2 Hide me from the secret counsel of the

^a Psa. xi. 2; lvii. 4.

NOTES ON PSALM LXIV.

Verses 1-4. *Preserve my life from fear*—That is, from danger: the act or passion of fear being often put for its object, danger, as Psa. xiv. 5; 1 Peter iii. 14, and frequently elsewhere. *Hide me from the secret counsels of the wicked*—That is, from the ill effects of their plots against me. *Who shoot their arrows*—

wicked; from the insurrection of the A. M. 2956.
workers of iniquity: B. C. 1048.

3 ^a Who whet their tongue like a sword,
^b and bend their bows to shoot their arrows,
even bitter words:

^b Psa. lviii. 7; Jer. ix. 3.

Of which phrase, see notes on Psalm lviii. 7. *Even bitter words*—Slanderous and pernicious speeches against me. *That they may shoot in secret*—Lying in ambush, or hiding themselves in secret places, as fowlers commonly do; *at the perfect*—Or, *upright man*; that is, at me, who, in spite of all their calumnies, dare avow that my heart is perfect with

A. M. 2956. 4 That they may shoot in secret at
B. C. 1048. the perfect : suddenly do they shoot at
him, and fear not.

5 ° They encourage themselves in an evil
¹ matter : they commune ² of laying snares
privily ; ⁴ they say, Who shall see them ?

6 They search out iniquities ; ³ they accom-
plish ⁴ a diligent search : both the inward
thought of every one of *them*, and the heart, is
deep.

7 ° But God shall shoot at them *with an ar-*

° Prov. i. 11. —¹ Or, speech. —² Heb. to hide snares. —³ Psa.
x. 11 ; lix. 7. —⁴ Or, we are consumed by that which they have
thoroughly searched. —⁵ Heb. a search searched. —⁶ Psa. vii.

God, and that I am blameless as to them, having
given them no just provocation ; *suddenly*—At the
very first opportunity ; *do they shoot at him, and
fear not*—Neither fear men, because they conceal
their actions from them, as appears from the forego-
ing and following words ; nor God, whose judg-
ments they despise.

Verses 5, 6. *They encourage themselves*—He-
brew, יַחֲזִקוּ, *jehazekû*, they strengthen, or fortify
themselves, by firm resolutions, by assured confi-
dence of success, by uniting their counsels and forces
together, and by mutual encouragements and ex-
hortations. *They say, Who shall see them*—Their
snares are so secretly laid, that they think David
cannot discern, nor therefore avoid them. *They
search out iniquities*—They study diligently and con-
stantly to find out either matter which they may lay
to my charge, or new ways and means of doing mis-
chief. *They accomplish a diligent search*—They
have long and accurately searched, till at last they
have ripened and perfected their thoughts, and con-
trived a very cunning and deep plot. Or, they say,
We have accomplished our accurate search. By
long searching we have at last found what we de-
sired. *And the heart is deep*—Deep as hell, despe-
rately wicked, who can know it ? By their unac-
countable wickedness, they show themselves to be,
both in subtlety and malignity, the genuine offspring
of the old serpent.

Verse 7. *But God shall shoot at them*—Though I can
neither search out nor prevent their subtle devices,
yet God can, and will certainly do it, for *he ordains his
arrows against persecutors*, Psa. vii. 13, and his
arrows will hit more surely, and fly more swiftly,
and pierce more deeply than theirs do or can. They
have many arrows, but they are only words, though
bitter, *and the curse causeless shall not come* : but
God has one arrow that will be their destruction ;
his curse, which is never causeless, and therefore
shall come. *Suddenly shall they be wounded*—
That is, their wound by it will be a surprise upon
them, because they were secure, and not apprehen-
sive of any danger.

Verses 8, 9. *They shall make their own tongue,*

2

row ; suddenly ⁵ shall they be wound- A. M. 2956.
ed. B. C. 1048.

8 So they shall make ⁶ their own tongue to
fall upon themselves : ⁷ all that see them shall
flee away.

9 ʰ And all men shall fear, and shall ¹ declare
the work of God ; for they shall wisely con-
sider of his doing.

10 ʰ The righteous shall be glad in the LORD,
and shall trust in him ; and all the upright in
heart shall glory.

12, 13. —⁵ Heb. their wound shall be. —⁶ Prov. xii. 13 ; xviii. 7.
⁷ Psa. xxxi. 11 ; lii. 6. —⁸ Psa. xl. 3. —⁹ Jer. l. 28 ; li. 10.
ʰ Psalm xxxii. 11 ; lviii. 10 ; lxxviii. 3.

&c.—The mischief of their hard speeches, and
threats, and crafty counsels against me, shall be
turned against themselves. *All that see them shall
flee away*—Partly through abhorrence of them, and
partly through fear of being involved in their de-
struction. Some think this was fulfilled in the death
of Saul, when not only his army was dispersed, but
the inhabitants of the neighbouring country were so
terrified with his fall, and with that of his three sons,
that they quitted their cities and fled, 1 Sam. xxxi. 7.
And all men shall fear—A great number of those
who shall see this event shall be affected with a holy
awe of God upon the consideration of it, and shall
fear and tremble because of his judgments ; shall fear
being found persecutors of God's people. *And shall
declare the work of God*—His admirable work of
divine wisdom, power, and faithfulness ; they shall
speak one to another, and to all about them, of the
justice of God in punishing persecutors. *For they
shall wisely consider of his doing*—Learning wisdom
by the folly and misery of these persecutors, and
avoiding those evil courses which brought ruin upon
them. There is need of consideration and serious
thought, rightly to take up such a matter of fact, and
need of wisdom to put a true interpretation upon it.
What God does is well worth our considering, Eccles.
vii. 13. But it must be considered wisely, that we do
not mistake the design of it, and the instruction it is
intended to convey.

Verse 10. *The righteous shall be glad in the Lord*
—Not glad of the misery and ruin of their fellow-
creatures, but glad that God is glorified, and his word
fulfilled, and the cause of injured innocence pleaded
effectually. *And shall trust in him*—Their faith
shall be hereby encouraged, and they shall commit
themselves to him, in the way of duty, and be will-
ing to expose themselves to danger, and to encount-
er difficulties for him, with an entire confidence in
him. *And all the upright in heart*—That keep a
good conscience and approve themselves to God ;
shall glory—Not in themselves, but in God, in his
favour, his righteousness, and goodness, and in their
relation to him, and interest in him. *Let him that
glorieth glory in the Lord*.

629

PSALM LXV.

The latter part of this excellent Psalm, or song of praise, renders it probable that it was composed after some great drought, which had brought, or threatened to bring, a dearth upon the land; and some think it relates to the three years' famine which took place after the rebellion of Absalom, mentioned 2 Sam. xxi.; which being removed by plentiful showers of rain, they suppose that the psalmist gives God public thanks in this Psalm for sending those showers so seasonably. "I can find nothing," says Bishop Patrick, "more probable than this." And Dr. Delaney says, "It is on all hands agreed to have been composed on the ceasing of that calamity." On whatever occasion it was written, it sets forth in a very striking manner the power and goodness of God, both in the kingdom of grace, and in that of providence. (1.) The psalmist praises God for hearing prayer, pardoning sin, satisfying and protecting his people, 1-5. (2.) For fixing the mountains, calming the sea, preserving the regular succession of day and night, and making the earth fruitful, 6-13. Some think the latter part of it has a spiritual sense, significative of the preaching of the gospel by the apostles, who converted the heathen to the faith of Christ, and rendered them fruitful in holy tempers, words, and works, to the praise and glory of God.

To the chief Musician, A Psalm and Song of David.

A. M. 2984. PRAISE¹ waiteth for thee, O God,
B. C. 1020. in Zion: and unto thee shall the
vow be performed.

2 O thou that hearest prayer, * unto thee shall all flesh come.

¹ Heb. *is silent*, Psa. lxii. 1.—² Isa. lxvi. 23.—³ Psa. xxxviii. 4; xl. 12.—⁴ Heb. *Words, or, matters of iniquities.*

NOTES ON PSALM LXV.

Verse 1. *Praise waiteth for thee, O God, in Zion*—Waits in expectation of the mercy desired; waits till it arrives, that it may be received with thankfulness at its first approach. For, when God is coming toward us with his favours, we must go forth to meet him with our praises. Praise waits with an entire satisfaction in thy holy will, and in dependance on thy mercy. When we stand ready in every thing to give thanks, then praise waits for God. Hebrew, לך רמיה תהלה, *lecha dumijah tehillah, praise is silent unto thee*, as wanting words to express thy great goodness, and being struck with silent admiration of it. As there are holy *groanings* in prayer, which cannot be uttered, so there are holy *adorations* in praise which cannot be expressed, and yet shall be accepted by Him who *searcheth the heart, and knoweth what is the mind of the Spirit*. Our praise is silent, that the praises of the blessed angels, that excel in strength, may be heard. *Before thee* (thus the Chaldee) *praise is reputed as silence*. So far is God exalted above all our blessing and praise. Praise is due to God from all the world; but it waits for him in Sion only, in his church among his people; all his works praise him, that is, they minister matter for praise, but only his saints bless him by actual adorations. *Unto thee shall the vow be performed*—The sacrifices and thank-offerings, which thy people vowed unto thee, in the time of their danger, when they were supplicating deliverance, and other blessings, at thy hands, shall be faithfully paid. We shall not be accepted in our thanksgivings to God for the mercies we have received, unless we make conscience of paying the vows which we made when we were in pursuit of these mercies; for better is it not to vow than to vow and not to pay.

Verses 2, 3. *O thou that hearest prayer*—That

3 ^b Iniquities² prevail against me: A. M. 2984.
as for our transgressions, thou shalt B. C. 1020.
^c purge them away.

4 ^d Blessed is the man whom thou ^e choosest,
and causet to approach unto thee, that he may
dwell in thy courts: ^f we shall be satisfied with the
goodness of thy house, even of thy holy temple.

^c Psa. li. 2; lxxix. 9; Isaiah vi. 7; Heb. ix. 14; 1 John i. 7, 9.
^d Psa. xxxiii. 12; lxxiv. 4.—^e Psa. iv. 3.—^f Psa. xxxvi. 8.

usest and delightest to hear and answer the prayers of thy people in Zion; which he justly mentions as one of the chiefest of God's favours vouchsafed to his church; *unto thee shall all flesh come*—Men of all sorts and nations, who were allured by this and other singular benefits, to unite themselves to the Jewish Church, according to Solomon's prediction, 1 Kings viii. 41-43. Or, rather, this may be considered as a tacit prediction of the conversion of the Gentiles, namely, that on account of God's mercy in hearing the prayers of his people, all mankind, out of every nation, should come and make their supplications before him in his church, when called by his gospel. And the chief subject of the prayers made by all flesh to God here being the forgiveness of sin, in order to this it is here confessed, *Iniquities prevail against me*—My iniquities are so many and so great, that on account of them thou mightest justly reject my prayers, and destroy my person; they are a burden too heavy for me; but *thou shalt purge them away*—This is another glorious privilege granted to thy people, that, in answer to their prayers, thou dost graciously pardon and take away their sins.

Verse 4. *Blessed is the man*—The particular person, how poor and mean soever; *whom thou choosest*—To be one of thy peculiar people; and *causet*—That is, permittest and commandest; and by the disposal of thy providence, and the influence of thy grace, inclinest and enablest, to *approach unto thee*—To draw near to thee in thy house and ordinances, by prayer and praise, and other acts of communion with thee. *That he may dwell in thy courts*—In the courts of thy house; may frequently resort thither, and wait upon thee there, at all opportunities, among thy people. He mentions *courts*, because the people were permitted to go no further into God's

A. M. 2984. 5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of ^g all the ends of the earth, and of them that are afar off *upon* the sea :

6 Which by his strength setteth fast the mountains; ^h *being* girded with power :

^g Psa. xxii. 27.—^h Psa. xciii. 1.—ⁱ Psa. lxxxix. 9; cvii. 29;

house. *We shall be satisfied with the goodness of thy house*—We shall enjoy solid satisfaction, such as all men desire, but which only thy true and genuine people obtain, in those spiritual and everlasting blessings there conferred upon them, namely, thy grace, and favour, and fellowship with thee. Observe, reader! remission of sins, renovation of heart and life, the knowledge of God and of ourselves, and of our duty and true interest, joy and peace through believing, with well-grounded hopes of eternal life, are the blessings included in the goodness of God's house, or holy temple, which is here mentioned, in comparison of which all the enjoyments of this world are but dross and dung.

Verse 5. *By terrible things, &c.*—Or, in a terrible manner; that is, so as to strike thy people with a holy awe and reverence of thee, and of thy judgments, and thine enemies with dread and horror. The Chaldee renders the word, נִירָא, *noraath*, here used, in a wonderful manner. This may be understood of the rebukes which God, in his providence, sometimes gives to his own people; he often answers them by wonderful and terrible events, for the awakening and quickening of them; but always in righteousness; he neither doth them any wrong, nor intends them any hurt; for even then he is the God of their salvation. But it is rather to be understood of his judgments upon their enemies; God answers his people's prayers by the destructions made for their sakes among those who reject his truth; and the recompense which he renders to their proud oppressors as a righteous God, the God to whom vengeance belongs, and the God that protects and saves his people. The clause may be read, *by wonderful things wilt thou answer us*; things which are very surprising, and which we looked not for, Isa. lxiv. 3. Or by things which strike an awe upon us. "The ancient church here foretels," says Dr. Horne, "that God would answer her prayers for the coming of the Messiah, by wonderful things in righteousness, which were brought to pass by the death and the resurrection of Christ, the overthrow of idolatry, and the conversion of the nations." Some again, by these wonderful things, understand the works of God's providence mentioned in the following verses; "which, however they may be disregarded by us, through our familiarity with them, are indeed most stupendous, amazing, and awful; such as will always engage the inquiry and excite the wonder of the most profound philosophers; but will for ever surpass their comprehension." See Dodd. *Who art the confidence of all the ends of the earth*—Of all thy

7 ⁱ Which stilleth the noise of the seas, the noise of their waves, ^k and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ³ to rejoice.

Matt. viii. 26.—^k Ps. lxxvi. 10; Isa. xvii. 12, 13,—³Or, to sing.

saints all the world over, and not only of those who are of the seed of Israel. For he is the God of the Gentiles as well as of the Jews; the confidence of them that are afar off from his holy temple, that dwell in the islands of the Gentiles, or that are in distress upon the sea. They trust in him, and cry to him when they are at their wit's end. Nor is there any other in whom they can safely trust, or to whom they can have recourse with any prospect of relief. For this God of our salvation is the only object of a safe and undeceiving confidence; there is no other person or thing in the world that any man living can trust to, without fear or certainty of disappointment.

Verses 6, 7. *Which setteth fast the mountains*—That they are not overthrown by floods, or earthquakes, or other natural causes; which stability they have only from God's preserving providence, which alone sustains all persons and things; *being girded with power*—Being able to do it, and that with infinite ease, having only to speak and it is done. *Which stilleth the noise of the sea*—When it is very tempestuous, and threatens to swallow up ships and men that are in it, or to overflow the earth. *And the tumults of the people*—As he stills the natural, so he also quiets the metaphorical seas, tumultuous and unruly mobs and insurrections of people, often represented under this emblem in the prophetic writings.

Verse 8. *They also that dwell in the uttermost parts*—Namely, of the earth; *are afraid at thy tokens*—Hebrew, מֵאוֹתֵיכָה, *meothotheicha*, at thy signs, at the great and terrible judgments which thou inflictest upon wicked men, and particularly on the enemies of thy people. Or rather, at such occurrences as extraordinary thunders, lightnings, and meteors in the air, comets in the heavens, or volcanic eruptions and earthquakes on the earth; all which are the works of God, whatever secondary causes he may use to produce them. As if he had said, The remotest and most barbarous people are struck with the dread of thee, when thou alarmest them with any unusual tokens of thy power. *Thou makest the outgoings of the morning and evening to rejoice*—The successive courses of the morning and evening, or of the sun and moon, which go forth at those times, the one bringing the light of the morning, and the other the shades of the evening, and both which are said poetically to rejoice, because they give men occasion of rejoicing. For as it is God that scatters the light of the morning, and draws the curtains of the evening, so he does both in favour to man. And how contrary soever light

A. M. 2984. 9 Thou¹ visitest the earth, and⁴ wa-
B. C. 1020. terest^m it: thou greatly enrichest it
ⁿ with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: ⁵thou settlest the furrows thereof: ⁶thou makest it soft with showers: thou blessest the springing thereof.

¹ Deut. xi. 12.—⁴ Or, after thou hadst made it to desire rain.
^m Psalm lxx. 9, 10; civ. 13; Jeremiah v. 24.—ⁿ Psalm xlv. 4.

and darkness are to each other, or how inviolable soever the partition between them may be, both are equally welcome to the world in their season. And it is hard to say which is more welcome to us, the light of the morning, which befriends the business of the day, or the shadows of the evening, which befriend the repose of the night. Doth the watchman wait for the morning? So doth the hireling earnestly desire the shadow. Thus, this whole verse speaks of the natural works of God; the former clause of such as are extraordinary and terrible, the latter of such as are ordinary and delightful.

Verses 9, 10. *Thou visitest*—In mercy, or with thy favour, *the earth, and waterest it*—The whole earth, which is full of thy bounty. So understood, he continues to speak of the general providence of God over all people. Or, he may mean, *Thou visitest the land*—Namely, the land of Israel; and so he proceeds, from God's general providence over all places and nations, to his particular and special providence over his people in the land of Canaan, whereof he gives one eminent and considerable instance, namely, his giving them rain and fruitful seasons, and that after a time of drought and scarcity, to which, it is not improbably supposed, this Psalm refers. And this may be the particular occasion, for which the psalmist said, that *praise waited for God in Zion*. *Thou enrichest it with the river of God*—With rain, which he calls a river for his plenty, and *the river of God*, because it is of his immediate providing; *which is full of water*—The clouds, like a vast river, are never exhausted, or, if they empty themselves upon the earth, they are soon and easily replenished again. *Thou preparest them corn*—By these means thou causest the earth to bring forth and ripen corn for its inhabitants; *when thou hast so provided for it*—Hebrew, כִּן רִכִּינָה, *cheen techineah*, hast so ordered, disposed, or prepared it; namely, the earth by thus watering it, which would otherwise be hard and barren. *Thou settlest the furrows thereof*—Which are turned up by the plough or spade. Or, *thou bringest them down*, as נִחַת, *nachath*, rather signifies: for the rain dissolves the high and hard clods of the earth. *Thou blessest the springing thereof*—When all is done, the fruitfulness of the earth must not be ascribed to the rain or sun, or any second causes, but to thy blessing alone.

Verses 11, 12. *Thou crownest the year with thy goodness*—Thou, by thy powerful goodness, dost

11 Thou crownest⁷ the year with A. M. 2984.
thy goodness; and thy paths drop fat- B. C. 1020.
ness.

12 They drop upon the pastures of the wilderness: and the little hills⁸ rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

⁷ Or, thou causest rain to descend into the furrows thereof.
⁸ Hebrew, thou dissolvest it.—⁷ Hebrew, the year of thy goodness.
⁸ Heb. are girded with joy.—^o Isa. lv. 12.

enrich and adorn all the seasons of the year with their proper fruits and blessings. *And thy paths*—Either, 1st, *Thy clouds*, (as the word כְּסֵפֶלַיִם, is rendered in the Liturgy version,) upon which God is frequently said to walk or ride, and which drop fatness upon the earth; or the *outgoings*, or ways of the divine goodness. Wherever God goes, speaking after the manner of men, or works, he leaves the tokens of his mercy behind him, he dispenses rich and salutary blessings, and thus makes his paths to shine after him. Mudge renders this verse, *Thou encirclest the year with thy richness, and the tracks of thy wheels drop fatness*. God is considered, he thinks, in his chariot, riding round the earth, and from that chariot, that is, the clouds, everywhere distilling fatness, fertility, and increase. *They*—God's paths, the clouds; *drop upon the pastures of the wilderness*—And not only upon the pastures of the inhabited land. The deserts, which man takes no care of, and receives no profit from, yet are under the care of the divine providence; and the produce of them redounds to the glory of God, as the great Benefactor of the whole creation. For hereby they are furnished with food for wild beasts, which, being God's creatures, he thus takes care of and provides for. *And the little hills*—He intends chiefly the hills of Canaan, which, for the generality of them, were but small, if compared with the great and high mountains which are in divers parts of the world. He mentions the *hills*, because, being most dry and parched with the sun, they most need, and are most benefited by the rain; *rejoice on every side*—That is, all around, as being clothed with verdure, enamelled with flowers, and rendered fertile for the use of man and beasts. Nothing can be more elegant and poetical than the personifying of the hills, the pastures, and valleys in this and the following verse. But, indeed, as Dr. Delaney justly observes, this whole paragraph, from the 9th verse to the 13th, is "the most rapturous, truly poetic, and natural image of joy that imagination can form." The reader of taste cannot but see this in any translation of it, however simple. "When the divine poet had seen the showers falling from heaven, and Jordan overflowing his banks, all the consequent blessings were that moment present to his quick, poetic sight, and he paints them accordingly."

Verse 13. *The pastures*—Which were bare before; *are clothed with flocks*—As they are with grass.

They are so well stocked that they seem covered over with sheep and cattle, feeding or resting in them; the valleys also are covered with corn—So that the face of the earth cannot be seen for the abundance of it. He mentions valleys, or low grounds, as being generally most fruitful, but does

not intend to exclude other places. Such are some of the good effects of these refreshing, fertilizing rains. They shout for joy: they also sing—They are abundantly satisfied with thy goodness, and, in their manner, sing forth the praises, and declare the goodness of their great Creator and Benefactor.

PSALM LXVI.

It is uncertain who was the author of this Psalm, or upon what occasion it was composed. It seems probable, however, as Bishop Patrick conjectures, that it was written by David, after God had advanced him to the throne, and peaceably settled him in his kingdom. And what is sufficient for our understanding it, it is manifest from its contents that it was made upon some great national deliverance after and out of some grievous general calamity. The psalmist calls on all people to praise God for his sovereign power over the whole creation, 1-7. For his special favour to his people, 8-12. Praises him for his goodness to himself in particular, 13-20.

To the chief Musician, A Song or Psalm.

A. M. 2962. B. C. 1042. **MAKE** a joyful noise unto God, ¹ all ye lands :

2 Sing forth the honour of his name : make his praise glorious.

3 Say unto God, How ^b terrible art thou in thy works ! ^o through the greatness of thy power shall thine enemies ² submit ³ themselves unto thee.

4 ^d All the earth shall worship thee, and

^o shall sing unto thee ; they shall sing ^{A. M. 2962. B. C. 1042.} to thy name. Selah.

5 ^f Come and see the works of God : he is terrible in his doing toward the children of men.

6 ^g He turned the sea into dry land : ^h they went through the flood on foot : there did we rejoice in him.

7 He ruleth by his power for ever ; ⁱ his eyes behold the nations : let not the rebellious exalt themselves. Selah.

^a Psa. c. 1.—^b Heb. all the earth.—^c Psa. lxxv. 5.—^d Psa. xviii. 44.—^e Or, yield feigned obedience, Psalm xviii. 44 ; lxxxi. 15.

^g Heb. lie.—^d Psalm xxii. 27 ; lxxvii. 3 ; cxvii. 1.—^e Psalm xvi. 1, 2.—^f Psa. xlvi. 8.—^g Exod. xiv. 21.—^h Josh. iii. 14, 16.—ⁱ Psa. xi. 4.

NOTES ON PSALM LXVI.

Verses 1-3. *Make a joyful noise, &c. all ye lands*—Ye people of all nations, who have seen the wonderful power, wisdom, goodness, and faithfulness of God manifested in our deliverance, it becomes you to acknowledge it with admiration and joy. He invites the Gentile world to the contemplation and celebration of God's works, to and for his people. *Make his praise glorious*—Praise him in an extraordinary and eminent degree, so as he may have much glory from you. *Say, How terrible art thou in thy works*—To wit, to thine enemies, as it follows; *through thy power shall thine enemies submit themselves unto thee*—Hebrew, כחשו לך, jechashu lecha, shall lie unto thee; that is, profess subjection to thee, not sincerely and freely, but by constraint, and out of servile fear.

Verse 4. *All the earth shall worship thee, &c.*—Many people of divers nations shall be so affected with thy stupendous works, that they shall worship and praise thee for them, and all the people shall have just cause to do so; and the time will come when all nations will actually do so, namely, in the days of the Messiah.

Verses 5, 6. *Come and see the works of God, &c.*—Inquire after and consider seriously what works of stupendous power God has shown in the earth, in regard to the human race, and on their account. *He*

turned the sea, &c.—He opened a passage for our fathers through the sea, so that they walked as on dry land, Exod. xiv. 16; and also led them dryshod through the river Jordan, when it was so full of water that it overflowed its banks. *There did we rejoice in him*—That is, our nation, or our ancestors, in whose loins we then were, and the benefit of which ancient deliverance we at this day enjoy. The whole people of Israel are here, and in many other parts of Scripture, considered as one body, continued through all succeeding generations, united in the bonds of the same covenant and worship, and in the possession of the same promises, privileges, and blessings, and influenced by one and the same spirit. Hence several and contrary things may reasonably be ascribed to them, in regard of their several ages; and what was done in one age may be imputed to another, by virtue of their close conjunction with the same body.

Verse 7. *He ruleth by his power for ever*—The same power which God possessed and exerted for his people in ancient times, he still possesses in as great vigour as ever, and is as able and ready to act for them as ever he was: which he hath shown in this late and glorious instance. *His eyes behold the nations*—He sees all their secret and subtle devices, and can and will defeat them, when he sees fit. *Let not the rebellious exalt themselves*—Lift up their

A. M. 2962. B. C. 1042. 8 O bless our God, ye people, and make the voice of his praise to be heard :

9 Which ⁴ holdeth our soul in life, and ⁵ suffereth not our feet to be moved.

10 For ¹ thou, O God, hast proved us : ² thou hast tried us, as silver is tried.

11 ³ Thou broughtest us into the net ; thou laidest affliction upon our loins.

12 ⁶ Thou hast caused men to ride over our

heads ; ⁷ we went through fire and through water : but thou broughtest us out into a ⁸ wealthy place.

13 ⁹ I will go into thy house with burnt-offerings : ¹⁰ I will pay thee my vows,

14 Which my lips have ¹¹ uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of ¹² fatlings, with the incense of rams ; I will offer bullocks with goats. Selah.

⁴ Heb. *putteth*.—⁵ Psa. cxxi. 3.—¹ Psa. xvii. 3 ; Isa. xlvi. 10.—² Zech. xiii. 9 ; 1 Pet. i. 6, 7.—³ Lam. i. 13.—⁶ Isa. li. 23.

⁷ Isa. xliii. 2.—⁸ Heb. *moist*.—⁹ Psa. c. 4 ; cxvi. 14, 17, 18, 19.—¹⁰ Ecclesiastes v. 4.—¹¹ Hebrew, *opened*.—¹² Heb. *narrow*.

hands against God or his people. Or, *the rebellious* ; that is, those that rebel against this Almighty God and his laws, *shall not exalt themselves*, as they vainly hope and design to do, but shall be brought down and destroyed, as is here implied.

Verses 8, 9. *O bless our God, ye people*—Of other nations, who have served, or yet do serve other gods. *Who holdeth our soul in life*—Who by a succession of miracles of mercy hath preserved us alive in the midst of a thousand deaths, to which we were exposed ; and hath restored us to life, when, as a nation, we were like dead men and dry bones, scattered at the mouth of the grave. *And suffereth not our feet to be moved*—Namely, so as to fall into mischief and utter ruin, as our enemies designed. But the psalmist's words here are not to be interpreted exclusively of public and national blessings. We ought all, as individuals, to remember and acknowledge our daily and hourly obligations to him, who gave us our being at first, and by a constant renewed act upholds us in being. And, when we are ready to faint and perish, he restores our soul, and so puts it, as it were, into a new life, imparting new supports and comforts. We are apt to stumble and fall, and are exposed to many destructive accidents and disasters, as well as killing diseases ; and as to these also we are guarded by the divine power ; *he suffereth not our feet to be moved*, in that he prevents many unforeseen evils, from which we ourselves were not aware of our danger. To him we owe it that we have not, long ere this, fallen into endless ruin.

Verse 10. *For thou, O God, &c.*—Or, *nevertheless*. Though thou hast hitherto helped us, and now delivered us, yet for a season thou hast sorely afflicted us ; *hast tried us as silver is tried*—That is, severely, as if it were in a burning furnace ; and with a design to try our sincerity, and to purge the dross out of our hearts, and the wicked from among us. Observe, reader, we are proved by afflictions, as silver in the fire, 1st, That our graces, by being tried, may be made more evident, and so we may be approved as silver is when it is marked *sterling*, which will be to our praise at the appearing of *Jesus Christ*, 1 Pet. i. 7. And, 2d, That our graces, by being exercised, may be made more strong and active, and so may be improved, as silver is when it is refined

by the fire, and made more clear from its dross ; and this will be to our unspeakable advantage, for thus shall we be made *partakers of God's holiness*, Heb. xii. 10. Then are we likely to get good by our afflictions when we look upon them in this light ; for then we see that they proceed from God's mercy and love, and are intended for our honour and benefit. Public troubles, we must observe, are for the purifying of the church.

Verses 11, 12. *Thou broughtest us into the net*—Which our enemies had laid for us, and which could never have taken or held us but by thy permission, and the disposal of thy providence, which gave us into their hands. *Thou hast caused men*—Weak, mortal, and miserable men, as the word signifies, no better nor stronger than ourselves, if thou hadst not given them power over us ; *to ride over our heads*—To trample upon us, and insult over us ; to abuse, nay, and make perfect slaves of us. They have said to our souls, *Bow down, that we may go over*, Isa. li. 23. *We went through fire and water*—Through afflictions of different kinds ; through various and dangerous trials and calamities. The end of one trouble was the beginning of another ; when we got clear of one sort of dangers, we found ourselves involved in dangers of another sort. Such may be the troubles of the best of God's saints ; but he has promised, *When thou passest through the waters, through the fire, I will be with thee. Thou broughtest us into a wealthy place*—Hebrew, *לרעה, לארעא, a well-watered place*, and therefore fruitful, like *the garden of the Lord*, Gen. xiii. 10. Such was Canaan, both literally, Deut. viii. 7-9, and figuratively, as being replenished with divine graces, privileges, and blessings. Thus God brings his people into trouble, that their comforts afterward may be the sweeter, and that their affliction may thus yield the *peaceable fruits of righteousness*, which will make the poorest place in the world a *wealthy place*.

Verses 13-15. *I will go, &c.*—The psalmist, having before endeavoured to excite all people in general, and all God's people in particular, to praise the Lord, here declares it to be his own resolution to worship and serve him. *I will go unto thy house, and set a good example to all my people ; with burnt-offerings ; I will pay thee my vows*—I will

A. M. 2962. 16 * Come *and* hear, all ye that fear
B. C. 1042.

God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 * If I regard iniquity in my heart,

* Psa. xxxiv. 11. — Job xxvii. 9; Prov. xv. 29; xxviii. 9;

not present myself before thee with empty praises, but acknowledge thy benefits with burnt-offerings, and faithfully discharge whatever vows I have made. *When I was in trouble*—Which I was not more forward to make when I was in distress than I will be to perform with all solemnity now that thou hast graciously delivered me out of it. *I will offer burnt-sacrifices of fatlings*—I will not bring thee a niggardly present; but offer sacrifices of all sorts, and the best and choicest in every kind. It is very common and very commendable, when we are under the pressure of any affliction, or in the pursuit of any mercy, to make vows, and solemnly to name them before the Lord, in order that we may bind ourselves more closely to our duty; but we must take care that the vows which we made when we were in trouble be not forgotten when the trouble is over, but carefully performed; otherwise we contract fresh guilt, and bring upon ourselves fresh chastisement, from him whose fire is in Zion, and his furnace in Jerusalem, and who will not fail to chastise with severity such instances of unfaithfulness in his people.

Verses 16, 17. *Come and hear, all ye that fear God*—Whether Israelites, or Gentiles proselyted to them; come and hearken unto me (for it will afford you both instruction and encouragement, and will engage you to trust in God more than ever) while I relate what things God hath done for me, and what indubitable proofs he hath given me that he regards those that fear him; and *I will declare what he hath done for my soul*—Not in pride and vain glory, that I may be thought more a favourite of heaven than other people; but for the honour of God, to which I owe this as a just debt, and for the edification of others. Thus we should be ready, on all proper occasions, to tell one another of the great and good things which God has done for us, and especially what he has done for our souls, the spiritual blessings with which he hath blessed us in heavenly things; as we ought to be most affected with these

the LORD will not hear *me*: A. M. 2962.
B. C. 1042.

19 *But* verily God * hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

Isa. i. 15; John ix. 31; James iv. 3. — * Psalm cxvi. 1, 2.

ourselves, so with these we ought to be most desirous to affect others. *I cried unto him with my mouth*—With a loud voice and great fervency; and *he was extolled with my tongue*—I soon had occasion to extol him for hearing and answering my petitions.

Verse 18. *If I regard iniquity in my heart, &c.*—God's hearing and granting my petitions hath brought along with it a testimony of my sincerity in serving him, far more valuable than my kingdom; for, if I had been guilty of known iniquity, or had entertained in my heart a desire or intention to commit it, the Lord, who hates iniquity, would have denied my request. What the psalmist here observes merits our deep attention. From this, and many other passages in the Old Testament, we learn that the religion of the Holy Scriptures has always been the same in substance, and that in the time when various sacrifices and divers ceremonies were enjoined, the truly pious were persuaded that sincerity of heart and purity of intention, with a conscientious care to abstain from all known sin, were things absolutely necessary in order to their pleasing God, and being acceptable in his sight: and that without these, thousands of sacrifices and burnt-offerings, and the most scrupulous observance of outward ceremonies, were of no signification before him who searches the heart, and requires truth in the inward parts.

Verses 19, 20. *But verily God hath heard me*—And thereby hath borne his testimony to my integrity for my own comfort, and the vindication of my character against all my false accusers. *Blessed be God, who hath not turned away my prayer*—Or, *rejected, or removed* it from his sight and audience; but hath graciously received and granted it, which I ascribe to his infinite goodness, and not to the merit of my own righteousness; *nor his mercy from me*—To which, and not to any worthiness of my own, I owe my acceptance with him, and the answer of my prayers.

PSALM LXVII.

This Psalm contains a prayer for God's ancient church, and also for the Gentile world, whose conversion the psalmist foretels. We have a prayer for Israel, 1. For the conversion of the Gentiles, 2-5. A prospect of glorious times, 6, 7.

To the chief Musician on Neginoth, A Psalm or Song.

A. M. 2962. B. C. 1042. **G**OD be merciful unto us, and bless us; and ^a cause his face to shine ¹ upon us. Selah.

2 That ^b thy way may be known upon earth, ^c thy saving health among all nations.

3 ^d Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy:

^a Num. vi. 25; Psa. iv. 6; xxxi. 16; lxxx. 3, 7, 19; cxix. 135. ^b Heb. with us. ^c Acts xviii. 25. ^d Luke ii. 30, 31; Tit. ii. 11.

NOTES ON PSALM LXVII.

Verses 1, 2. *God be merciful to us*—Thy people Israel. *And cause his face to shine upon us*—As thou hast hid thy face, or withdrawn the tokens of thy favour from us, so do thou now manifest them to us. *That thy way may be known upon earth*—The way wherein thou requirdest men to walk, the way of thy precepts, the way of truth, or the true religion; that by the peculiar and distinguishing tokens of thy favour to us, the heathen world may be convinced of the truth and importance of our religion, may be induced to renounce their idols and their vices, to believe in thee the only living and true God, and embrace thy worship and service, expecting no good but from thee. *Thy saving health*—Hebrew, שׁוּעָתָךְ, thy salvation, termed, God's way, in the preceding clause, and both expressions, taken together, signify the way of salvation, which the psalmist desires may be known among all nations. This the ancient and godly Jews expected would be the case at the coming of the Messiah, who is called *God's salvation*, and also *the way, the truth, and the life*, Luke ii. 30; John xiv. 6. And so the sense of the passage is, Deal thus graciously with thy people Israel, that the Gentile world may at last be allured to unite themselves to them, to become proselytes to their religion, and receive their Messiah for their King and Saviour, when he shall be manifested, saying, *We will go with you, for we have heard that God is with you*, Zechariah viii. 23.

Verses 3-5. *Let all the people praise thee*—O hasten that time when the Gentiles shall forsake their dumb idols, and serve and praise thee, the living God, as they have abundant cause to do. *O let the nations be glad*—For thy great mercy to them

for ^e thou shalt judge the people ^f righteously, and ^g govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 ^h Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us, and ⁱ all the ends of the earth shall fear him.

^e Psa. lxvi. 4. ^f Psa. cxvii. 10, 13; cxviii. 9. ^g Heb. lead. ^h Leviticus xxvi. 4; Psa. lxxxv. 12; Ezek. xxxiv. 27. ⁱ Psa. xxii. 27.

in rescuing them from the idolatries and superstitions, the errors and vices of their fathers, and in bringing them to the knowledge of thyself, the true God, and of eternal life. *For thou shalt judge the people*—Shalt rule them, as it is explained in the next clause; *righteously*—Which is the great commendation of any government, and the greatest argument and encouragement to the Gentiles to put themselves under the government of God; and the rather, because they had found by experience the misery of living under the unrighteous and tyrannical government of Satan, and of their idolatrous and heathen rulers. *And govern the nations*—Hebrew, תַּנְחֵם, *tanchem*, shall lead them, namely, gently, as a shepherd doth his sheep, or a general his soldiers, and not rule them with rigour, as other lords have done. "Thou shalt hereafter govern them by righteous and good laws, who were before under the government of the prince of this world, and had nothing to guide them but some few laws and tendencies of nature, or some precepts of an old tradition, which are now almost obliterated."

Verses 6, 7. *Then shall the earth yield her increase*—When the inhabitants of the earth shall be converted to the worship and service of the true God, he will take away his curse from the earth, and cause it to yield them abundance of all sorts of fruits. Under which one blessing all other blessings, both temporal and spiritual, are comprehended. *And God, even our own God*—Who is Israel's God, in a peculiar manner, by that covenant which he hath made with us; *shall bless us*—Confer still further and greater blessings upon us at the coming of the Messiah, *when all the ends of the earth shall fear him*—Shall remember and turn unto the Lord, and worship before him, Psalm xxii. 27.

PSALM LXVIII.

This Psalm is generally thought to have been composed by David, to be sung, with some others, on that festive and joyful occasion, the removal of the ark from the house of Obed-edom to the tent pitched for it in Zion. Accordingly the first words of it are the same that Moses appointed to be used on such occasions, Num. x. 35; and the following verses are supposed to pursue the same subject, and the several parts of it to be suited to the several divisions of the march, while the whole of it is well adapted to so sacred and joyful a solemnity, as will appear by a careful perusal and examination of it. But because David knew that both himself and the ark were types of Christ, and that the church of Israel was a type of

the catholic church, consisting of Jews and Gentiles, and that the legal administrations were types of those of the gospel; he, therefore, by the Spirit of prophecy, looked through the types to the great mysteries of Christ's resurrection and ascension, to the special privileges of the Christian Church, and the conversion of the Gentiles; and he intermixes passages which immediately belong to these things; although the words be so ordered, that they carry a manifest allusion to the present actions, and may be applied to them, in a secondary sense. He first prays against God's enemies, and for his people, 1-3. Then praises God for his greatness and goodness, 4-6. For his wonderful works, 7-14. For his special presence in his church, 15-17. The ascension of Christ, and the salvation of his people, 18-20. His victories over his enemies, and favours to his church, 21-28. The accession of the Gentiles to the church, 29-31. An awful acknowledgment of the glory and grace of God, 32-35.

To the chief Musician, A Psalm or Song of David.

A. M. 2962. B. C. 1042. **L**ET ^a God arise, let his enemies be scattered: let them also that hate him flee ¹ before him.

2 ^b As smoke is driven away, so drive them away: ^c as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But ^d let the righteous be glad; let them

^a Num. x. 35; Isa. xxxiii. 3.—¹ Heb. from his face.—^b Isa. ix. 18; Hos. xiii. 3.—^c Psa. xcvi. 5; Micah i. 4.—^d Psalm xxxii. 11; lviii. 10; lxiv. 10.

NOTES ON PSALM LXVIII.

Verses 1-3. *Let God arise, &c.*—As God was in a peculiar manner present in the ark, and as his presence was the great security of the Israelitish nation from the dangers of the wilderness, and the power of their enemies, Moses addressed his prayer to him in these words whenever the ark was taken up for their several marches: see Num. x. 35. And in these same words the singers began, when, at the command of David, the Levites first took up the ark on their shoulders to carry it from the house of Obededom to Zion. There is, indeed, this little difference between the passage in Numbers and this of the Psalm, that the first word of the former in the Hebrew is in the imperative mood, קוּמָה, *kumah*, *Let God arise*, whereas here the word is in the future tense, and is literally rendered, *God shall, or will, arise*. And, in like manner, all the clauses of this and the next two verses are expressed in the same tense, as if they were a prediction of what was to come; *his enemies shall be scattered—those that hate him shall flee, &c.*—God's enemies, it must be observed, are also the enemies of his people, and they are therefore said to hate him, because they hate them, and because they hate his laws and government, and his holy image and nature; the carnal mind which is in them, being enmity against him, and not subject to his law, neither, indeed, can it be subject thereto. *As smoke is driven away*—Which, though it rises from the earth in black and tremendous clouds, is soon scattered and dispersed by the wind; *so drive them away*—Or, *so they shall be driven away*, shall be dispersed by a force which, notwithstanding their threatening aspect, they are utterly unable to resist. *And as wax melteth before the fire*—Which, though to appearance it be of a firm and solid consistence, yet, when brought to the fire, is soon dissolved, and makes no resistance; *so v. the wicked perish, &c.*—And so they shall perish when the Lord is revealed from heaven, with his

rejoice before God: yea, let them ² exceedingly rejoice. A. M. 2962. B. C. 1042.

4 ^e Sing unto God, sing praises to his name: extol him that rideth upon the heavens ^f by his name JAH, and rejoice before him.

5 ^h A father of the fatherless, and a judge of the widows, is God in his holy habitation.

^e Hebrew, rejoice with gladness.—^f Psa. lxxvi. 4.—^g Deut. xxxiii. 26; Verse 33.—^h Exod. vi. 3.—ⁱ Psalm x. 14, 18; cxlvi. 9.

mighty angels, in flaming fire. But let the righteous be glad, &c.—For God's gracious appearance in their behalf, and for his settled presence with them.

Verse 4. *Sing unto God, &c.*—"The prophet here exhorts the people of God to magnify with Psalms, and hymns, and spiritual songs, the eternal and incommunicable name of Him who was, and is, and is to come; who, deriving being from none, gives it to all, and who, as Redeemer of his people, is exalted above the heavens, and all the powers therein, above the gods of the nations; is acknowledged and glorified by saints and angels; feared and trembled at by ungodly men and evil spirits."—Horne. *Extol him, &c.*—Hebrew, cast up, or prepare the way, for him that rideth through the deserts, or, that did ride in the desert, namely, manifested his presence between the cherubim upon the mercy-seat of the ark, when it was carried through the wilderness; or marched along with it in the cloudy pillar. Or, that now rideth, as in the desert, that is, whose ark, with which he is present, is now carried from place to place, as it was in the desert. This construction is most agreeable to the common usage of the original words here employed, סָלוּ, *sollu*, rendered *extol*, properly meaning, to cast up, or prepare a way; and עָרַבְוֹת, *gnaraboth*, translated *heavens*, generally signifying the deserts, or plain fields. By his name Jah—Whereby he is known and distinguished from all false gods, *Jah* being, no doubt, an abbreviation of the name *Jehovah*, which the heathen pronounced *Jao*. And rejoice before him—Before the ark, with which he is present. Thus David is said to have danced before the Lord on this occasion.

Verses 5, 6. *A father of the fatherless*—He now proceeds to mention some of the reasons for which God is to be praised. Of these this is one, that he is the patron of such as are injured and oppressed, and have not power to help themselves; *is God in his holy habitation*—In his tabernacle, or rather, in

A. M. 2962. B. C. 1042. 6ⁱ God setteth the solitary³ in families: ^k he bringeth out those which are bound with chains: but ^l the rebellious dwell in a dry land.

7 O God, ^m when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 ^a The earth shook, the heavens also drop-

ⁱ 1 Sam. ii. 5; Psa. cxliii. 9.—³ Heb. in a house.—^k Psa. cvii. 10, 14; cxlvi. 7; Acts xii. 6.—^l Psalm cvii. 34, 40. ^m Exod. xiii. 21; Judg. iv. 14; Hab. iii. 13.

heaven. Though he is in a peculiar manner present and dwells there, yet the eyes of his fatherly providence and care run to and fro through the earth, to observe and help his people when they are in distress. *God setteth the solitary*—Hebrew, יְחִידִים, *jehidim*, such as are left single and alone, and are destitute of help; *in families*—Hebrew, he causeth them to sit down *in houses*: he blesseth them with partners in life, and a posterity, and with the safe and comfortable enjoyment of the social blessings attending it. *He bringeth out those which were bound, &c.*—He setteth captives and prisoners at liberty, as he did the Israelites. *But the rebellious*—Those that rebel against God, as the Egyptians did; *dwell in a dry land*—Are deprived of all true comfort, and plagued with manifold calamities. This part of the Psalm, from verse 1 to verse 6, inclusive, Dr. Chandler supposes to have been sung just as the Levites took up the ark on their shoulders: and certainly it was a proper exordium to this great solemnity: containing “a solemn acknowledgment of God, a devout prayer for the dispersion of his enemies, and an exhortation to his people to rejoice before him, and to celebrate his praises, who guided their forefathers in the desert; when he redeemed them from Egyptian bondage, avenged them of their enemies, enlarged them into families, enriched them with the spoils of Egypt, and condemned their oppressors to poverty, disgrace, and misery.”

Verses 7, 8. *O God, when thou wentest forth before thy people*—In the cloudy pillar, as their captain, leading them out of Egypt; *the earth shook*—Or, *trembled*, that is, either the inhabitants of those parts of the earth, according to Exod. xv. 14; or the earth itself, through an earthquake, as a token of God’s dreadful presence, as seems to be intimated, Psalm cxiv. 5–7. *The heavens also dropped*—Dissolved into showers, as the consequence of those mighty thunders and lightnings, which also bespoke his presence, and of the thick cloud that covered the mount. *Even Sinai itself, &c.*—*Shook, or dropped*, for either verb may be supplied from the former clause, there being no verb in the Hebrew text of this clause. Sinai was even melted, or dissolved with fear. It is a poetical representation of the terribleness of God’s appearance. Dr. Chandler supposes that this part of the Psalm, from verse 7 to the 14th, was sung just as the procession began, and the Levites moved along with the ark, placed by its staves on their shoulders.

ped at the presence of God: *even Sinai itself was moved at the presence of God, the God of Israel.*

9^o Thou, O God, didst ⁴ send a plentiful rain, whereby thou didst ⁵ confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: ^p thou, O God, hast prepared of thy goodness for the poor.

^a Exod. xix. 16, 18; Judg. v. 4; Isa. lxiv. 1, 3.—^o Deut. xi. 11, 12; Ezek. xxxiv. 26.—⁴ Heb. shake out.—⁵ Heb. confirm it.—^p Deut. xxvii. 5, 9; Psa. lxxiv. 19.

Verse 9. *Thou, O God, didst send a plentiful rain, &c.*—Hebrew, נָרְסִיָה, גֶּשֶׁם, *geshem nedaboth*, a rain of spontaneousness, or liberality. The Seventy render it, βροχην ακατοσον, *a spontaneous, voluntary, or free rain*. As we do not read of any showers of rain that fell during the continuance of the Israelites in the wilderness, except that before mentioned on Sinai, the people being supplied with water, partly from wells which they found, and partly by miracle from rocks, Dr. Chandler thinks the *plentiful rain* here mentioned “relates to the *manna* and the *quails*, which were rained down on them from heaven.” Thus God promised, *I will rain bread from heaven for you*, Exod. xvi. 4; and the psalmist observes, Psalm lxviii. 23, 24, 27, *He opened the doors of heaven, and rained down manna upon them to eat, and gave them of the corn of heaven. He rained flesh also upon them as dust, and feathered fowls as the sand of the sea*. “This,” he thinks, “may truly be called a kind of *spontaneous shower*; as both the manna and the quails offered themselves to their hands without any pains or labour in the people to procure them. By this shower, says the sacred writer, thou didst confirm thine inheritance, (see Deut. xxxii. 9;) that is, didst recruit and refresh thy people; for they greatly needed it, as they were *weary*; that is, tired, and almost worn out with hunger, the hardships of which they bore with great impatience and murmuring.” There is, however, one great objection to this interpretation of the passage. It does not seem to comport with the next verse, which speaks of the congregation of Israel as dwelling in the inheritance refreshed by this rain, which inheritance was certainly the land of Canaan. In this they had dwelt for many ages when David wrote this Psalm, and though they had sometimes been chastised with drought, yet they had often witnessed the descent of abundant rains upon their country, which were the more necessary and desirable, because it was hilly and of a dry soil, and not watered, like Egypt, by the overflowings of a great river. See Deut. xi. 10, 11.

Verse 10. *Thy congregation*—Thy people Israel, who are all united in one body, under thee their head and governor. It is true, the word קְהִלָּה, *chajah*, here rendered *congregation*, primarily signifies *life, living creature, or animal*, and is often put for *beast, and wild beast*; but, as the best lexicographers observe, it also frequently means *catua, or caterva, a company or troop of men*, as in verse 30

A. M. 2962. 11 The LORD gave the word: great
B. C. 1042. was the ⁶ company of those that published it.

12 ⁹ Kings of armies ⁷ did flee apace: and

⁶ Heb. *army*.—⁹ Num. xxxi. 8, 9, 54; Josh. x. 16; xii. 8.

of this chapter, and 2 Sam. xxiii. 13, compared with 1 Chron. xi. 15, and Psa. lxxiv. 19. But, retaining the proper signification of the word, the clause may be rendered, as it is by the LXX., *τα ζωα σς, thy living creatures, or thy flock*, that is, thy people, the sheep of thy pasture, *hath dwelt therein*, יִשְׁבוּ בָהּ, *jashebu bah, have dwelt in it*, namely, in the inheritance mentioned in the preceding verse, to which the preposition, with the feminine affix, בָּהּ, *in it*, can only properly refer. God often compares himself to a *shepherd*, and his people to *sheep*; and he is particularly said to have *led his people like a flock, by the hand of Moses and Aaron*, Psa. lxxvii. 20, namely, in the wilderness; and consequently he may be here said to have brought his sheep into, and to have made them dwell in, Canaan, as in a green and good pasture; see Psalm xxiii., where God speaks of his people under this very metaphor. This interpretation, evidently adopted by our translators, seems much more easy and natural, and more agreeable to the Hebrew text, than that of Dr. Chandler and some others, who would render the word above mentioned, (which we translate *thy flock*, or *thy congregation*,) *thy food*, or the support of thy life; and who thus interpret the clause: *thy food*, or, *as to thy food*, the food which thou, O God, gavest them, *they dwell in the midst of it*: which is surely a very unnatural and forced exposition. *Thou hast prepared of thy goodness, &c.*—Dr. Chandler, in consistency with his above-mentioned interpretation of the preceding clause, understands this of the provision made miraculously by God for his people in the wilderness: but, according to our translation, it speaks of the provision made for them in Canaan; the good land which God *prepared* for his people, by expelling the old inhabitants, sending frequently refreshing and fertilizing rains upon it, making it fruitful by his special blessing, and furnishing it with all sorts of provisions: and all this of *his goodness*, that is, by his free, unmerited, and singular goodness: and that both as to the *cause* and *measure* of this preparation. God did it; not for their righteousness, as he often told them, but of his mere mercy; and he increased the fruits of the earth very wonderfully, that they might be sufficient for the supply of such a numerous people, which, without his extraordinary blessing, would not have been the case, as appears by the state of that land at this day, which is well known to be very barren. *For the poor*—Thy people of Israel, whom he calls poor, partly to repress that pride and arrogance to which they were exceedingly prone, and to remind them of their entire dependence on God for all they had or hoped for; and partly because they really were poor when God undertook the conduct of them into Canaan, and such they would have been still if God had not provided for them in a singular manner.

she that tarried at home divided the ⁸ spoil. A. M. 2962.
B. C. 1042.

13 ¹ Though ye have lien among the pots,
² yet shall ye be as the wings of a dove covered

⁷ Heb. *did flee, did flee*.—Psa. lxxxi. 6.—Psa. cv. 37.

Verse 11. *The Lord gave the word*—The matter of the word, or discourse here following. He put this triumphal song into the mouths of his people; he gave them those successes and victories which are here celebrated. Or he gave the *matter* or *thing* which was published. Having celebrated the goodness of God, which fed them in, and led them through, the wilderness, conducted them into Canaan, watered and refreshed the land with plentiful showers, and rendered it fruitful, he now proceeds to speak of the great victories which God had given them over their enemies, and of the great deliverances he had wrought out for them. *Great was the company of those that published it*—The deliverances wrought out by God for his people were so glorious and wonderful, that all sorts of persons, women as well as men, that heard of them, broke forth into songs of praise to God for them. Indeed the Hebrew word *המבשרות, hambasseroth*, here rendered, *that published it*, is in the feminine gender, and therefore refers chiefly to the women, who with songs and music celebrated the victories of the Israelites over their enemies, according to the custom of those times, Exod. xv. 20; 1 Sam. xviii. 6. So also in this procession, besides the *singers* and *players on other instruments*, we have *the damsels playing with timbrels*. The clause here, literally translated, is, *Large was the number of women who published the glad tidings*; which glad tidings are those contained in the next two verses.

Verse 12. *Kings of armies*—The kings of the Midianites, of Canaan, and other nations, which came forth against the Israelites with numerous and powerful armies; *did flee apace*—Hebrew, יָדְדוּ יָדְדוּ, *jiddodun, jiddodun, fled away, fled away*, the reduplication of this word denoting their hasty flight and utter dispersion. They fled with their routed forces, and were pursued, overtaken, and destroyed by the victorious Israelites. *She that tarried at home divided the spoil*—The spoil was so much that there was enough, not only for the proper use of those that took it, but also to be divided to their wives and children when they came home. After the conquest of the Midianites, God ordered the prey which was taken from them to be divided between them who went out on that expedition, and the rest of the people who continued in their tents, Num. xxxi. 27; and therefore this was part of the damsels' song, that the women, who had charge of the household affairs, were enriched by an equal division of the enemies' spoils, in which their husbands and fathers had their share; and perhaps it is the victory over the Midianites which is here referred to.

Verse 13. *Though ye have lien among the pots*—The word *שִׁפְתַּיִם, shepattaim*, here rendered *pots*, signifies *kettles, pots, or furnaces*, for various uses, fixed in stone or brick, placed in double rows, and

A. M. 2962. with silver, and her feathers with yellow gold.
B. C. 1042.

14 ' When the Almighty scattered kings * in

' Num. xxi. 3; Josh. x. 10; xii. 1, &c.

so regularly disposed for convenience and use; and refers to those pots, or furnaces, at which the Israelites in Egypt wrought as slaves, and among which they were forced to lie down for want of proper habitations, and in the most wretched and vile attire, Deut. iv. 26; Psa. lxxx. 6. But how great was the alteration by the conquest of their enemies, and especially of the Midianites! Enriched by the spoils of your enemies, *ye shall now lie down*, that is, dwell at ease and with elegance in your tents." *Ye shall be*—Or, *ye have been*, which seems to be more suitable to the context, both preceding and following, in which he does not speak prophetically of things to come, but historically of things past. The sense of the verse then is, 'Though you have formerly been exposed to great servitude, reproach, and misery, namely, in Egypt; yet since that time God hath changed your condition greatly for the better. *As the wings of a dove*, &c.—Beautiful and glorious, like the feathers of a dove, which, according to the variety of its postures, and of the light shining upon it, look like silver or gold. He is thought to refer to the rich garments, or costly tents, which they took from the Midianites, and their other enemies, and which, either because of their various colours, or their being ornamented with silver and gold, resembled the colours of a dove, the feathers of whose wings or body glistened interchangeably, as with silver and gold: see Chandler and Bochart. Thus the church of Christ has frequently emerged from a state of persecution and tribulation into one of liberty and comfort. "And such is the change made in the spiritual condition of any man, when he passes from the bondage of corruption into the glorious liberty of the sons of God: he is invested with the robe of righteousness, and adorned with the graces of the Spirit of holiness."—Horne. But still, yea, incomparably greater will be the change of state and condition which all the true disciples of Christ shall experience when they shall completely put off the image of the earthly, with all its attendant infirmities, afflictions, and sufferings, and shall be fully invested with that of the heavenly, their very bodies being conformed to Christ's glorious body. Then indeed shall all remains of their state of humiliation disappear: and they shall be *as the wings of a dove covered with silver, and her feathers with yellow gold: yea, they shall shine forth as the sun in the kingdom of their Father*.

Verse 14. *When the Almighty scattered kings in it*—In Canaan, at the coming of the Israelites thither; *it was white as snow in Salmon*—"The Almighty appeared most illustrious as Salmon," says Bishop Patrick, that is, as mount Salmon covered with snow: "The land and nation," says Mr. Samuel Clark, "were then in a very flourishing, joyful condition, and resplendent, by the establishment of

it, it was *white* as snow in Salmon. A. M. 2962.
15 The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. B. C. 1042.

* Or, for her, she was.

God's pure worship there." Dr. Hammond explains and confirms this interpretation of the passage more at large, as follows: "The construction lies thus: *כפרש שרי כלכים נה*, O God, by scattering kings there; or, *when thou, O God Almighty, didst scatter kings in, or on it*, *επ αυτης*, say the LXX., that is, on Salmon, *תשלג*, *tashleg*, *thou wast white as snow*; or, *thou didst snow*, that is, thou didst there appear in the most shining, bright, propitious form; thy mercies made that place more beautiful than the crown of snow doth the head of that mountain, when it melts in fertile moisture on the neighbouring valleys." "Salmon," he adds, "was the name of a very high hill on this side Jordan, in the portion of the tribe of Ephraim, Judg. ix. 40, and consequently used to have snow lying long upon it." Poole however thinks, with many other interpreters, both Hebrew and Christian, and the Chaldee among the rest, that the word *Salmon* ought to be taken here, not for a proper, but a common name, signifying *darkness*, or a *shadow*, and therefore proposes rendering the clause, *It was snow-white*, or, *Thou madest it snow-white in darkness*; or, *Thou didst cause light to shine out of darkness*: that is, at a time when the state of thy people, and the land of Canaan, which thou hadst given them, was dark and dismal, or bloody, by reason of the wars raised against them by the Canaanitish kings, thou didst quickly change it, and whereas it was red like scarlet, or crimson, thou madest it whiter than snow. Thus Buxtorf translates *תשלג בצלכון*, *tashleg bet-salmon*, *nivesces, thou didst snow, or albesces sicut nix, in caligine*. *Thou didst grow white in darkness*. Henry understands it of the church of God that then was: "She was white as snow in Salmon, purified and refined by the mercies of God." Chandler renders the clause, *When the Almighty scattered kings therein, thou didst make them joyful in Salmon*; or, *There was great joy in Salmon*. Dr. Horne who doubtless had consulted the commentators above quoted and many others on the passage, acquiesces in this interpretation, observing, "The purport of this difficult verse seems to be, that all was white as snow, that is, all was brightness, joy, and festivity about mount Salmon, when the Almighty, fighting for his people Israel, vanquished their enemies in or about that part of the country."

Verse 15. *The hill of God*—That is, Zion, the seat of God's ark; *is as the hill of Bashan*—Equal, yea, superior to it. Bashan was a rich and fruitful mountain beyond Jordan, called by the LXX. *πιον ορος*, a *fat mountain*, and *ορος τετυρωμενον*, a mountain that yielded much butter and cheese. But Zion had greater advantages, and yielded much better fruits. *A high hill as the hill of Bashan*—Though it be but a low, mean hill, compared with Bashan, in outward appearance, yet it is as high as it, yea, is exalted far

A. M. 2962. 16 ^a Why leap ye, ye high hills?
 B. C. 1042. ^a *this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.*
 17 ^v The chariots of God are twenty thou-

^a Psa. cxiv. 4, 6.—^v Deut. xii. 5, 11; 1 Kings ix. 3; Psa. lxxxvii. 1, 2; cxxxii. 13, 14.—^v Deut. xxxiii. 2; 2 Kings vi.

above it, through its spiritual privileges, being the place where God's worship is established, where he is peculiarly present, and where he confers his choicest blessings; in which respect *the mountain of the Lord's house* is said to be *established on the top of the mountains, and exalted above the hills*. Dr. Chandler supposes that this and the two following verses were begun to be sung when the ark came in view of mount Zion, the place of its fixed residence for the future, and probably when they began to ascend the hill. And he reads this, as well as the following verse, with an interrogation, conceiving that it makes them appear more suitable to the occasion, and worthy of the genuine spirit of poetry; thus: *Is the hill of Bashan, is the craggy hill of Bashan the hill of God?* As if he had said, Bashan may boast of its proud eminences, its craggy summits, but is this the hill where God will fix his residence?

Verse 16. *Why leap ye, ye high hills*—Why exult ye, or triumph, boasting of your height, and looking down upon poor Zion with scorn and contempt, as an obscure and inconsiderable hill, if compared with you? He speaks to the hills by a usual figure, called a *prosopopœia*. *This is the hill, &c.*—This hill, though despicable in your eyes, is precious and honourable in the eyes of God, and chosen by him for the place of his settled and perpetual residence. Dr. Chandler, however, gives a different sense to the word *תרצדון*, *teratsdun*, here rendered, *leap ye*; and translates the whole verse thus: *Why look ye with envy, ye craggy hills? This is the mountain God hath desired to dwell in; yea, the Lord will dwell there for ever.* Thus he considers the psalmist as poetically introducing Bashan, and the other little hills, as looking with envy on mount Zion, that she, above all the other mountains, should be favoured with the residence of the eternal God, and become the fixed seat of his ark. He tacitly bids them cease their envy; and by pointing to mount Zion, says, "See! there is the hill which God hath chosen, above all others, to inhabit! *Yea, the Lord will dwell there for ever.* His ark shall never be removed from it to any other dwelling whatsoever." For, though the ark was removed from that particular spot, in which it was now to be placed, to the hill of Moriah, upon which the temple was to be built; yet it must be remembered that Zion and Moriah stood near each other, being both in Jerusalem, and were, probably, but two tops of one and the same hill. Here, excepting the seventy years of the Babylonish captivity, during which time Jerusalem lay desolate, God would dwell "till the old dispensation should be at an end; till the glory of the Lord should be revealed in human nature; till God should be manifest in the flesh; and the true tabernacle and temple

sand, ^o *even thousands of angels: the LORD is among them, as in Sinai, in the holy place.*

18 ^a Thou hast ascended on high, ^a thou hast

16, 17; Dan. vii. 10; Heb. xii. 22; Rev. ix. 16.—^o Or, *even many thousands.*—^a Acts i. 9; Eph. iv. 8.—^a Judg. v. 12.

should succeed the typical. After that, the privileges of Zion were transferred to the Christian Church; she became, and, while the world lasts, will continue to be, *the hill in which God delighteth to dwell*; she will therefore be justly entitled to the pre-eminence over all that may seem to be great and glorious in the world."—Horne.

Verse 17. *The chariots of God are twenty thousand*—Nor let the heathen boast of their hosts or armies, or of the multitude of their chariots, wherein chiefly their strength consists; for in Zion there are ten thousand times more, even innumerable hosts of angels, who attend upon God, to do his pleasure, and to fight for him and for his people. *Twenty thousand* here stands for an innumerable company, a certain number being put for an uncertain. *The Lord is among them*—And here is not only the presence of the angels, but of the great and blessed God himself; *in Sinai as in the holy place*—God is no less gloriously, though less terribly, present here than he was in Sinai, when, attended with thousands of his angels, he solemnly appeared there to deliver the law. Hebrew, *סיני בקדש*, *sinai bakodesh*, literally, Sinai is in the *sanctuary, or holy place*, which is a poetical, and a very emphatical expression, and very pertinent to this place. For, having advanced Zion above all other hills, he now equals it to that venerable hill of Sinai, which the divine majesty honoured with his glorious presence. Here, says he, you have, in some sort, mount Sinai itself, namely, all the glories and privileges of it, the presence of Jehovah, attended with his angels, and the same law and covenant, yea, and a greater privilege than Sinai had, to wit, the Lord descending from heaven into a human body, as appears by his ascending thither again, which the next verse describes. For here the psalmist seems evidently to be transported by the prophetic spirit, from the narration of those external successes and victories, of which he had been speaking in the former part of the Psalm, unto the prediction of higher and more glorious things, even of the coming of the Messiah, and of the happy and transcendent privileges and blessings accruing to mankind thereby. And the connection of this new matter with the former is sufficiently apparent. For the preference of Zion to other places having been stated, verses 15, 16, he now proves its excellence by an invincible argument; it was the place to which the Lord of hosts himself, the Messiah, *God manifest in the flesh*, was to come; and, when he came, was to be attended by a multitude of angels, celebrating his birth, ministering to him in his temptation, attesting his resurrection, and accompanying him in his ascension.

Verse 18. *Thou hast ascended on high*—"When

A. M. 2962. led captivity captive : ^b thou hast re-
B. C. 1042. ceived gifts ¹⁰ for men ; yea, for ^c the
rebellious also, ^d that the LORD God might dwell
among them.

^b Acts ii. 4, 33.—¹⁰ Heb. in the man.

the ark had ascended mount Zion, and was deposited in the place assigned for it, the singers are supposed, by Dr. Chandler, to have proceeded with this part of the Psalm, in which (he thinks) they celebrate the ascension of their God and king, by the symbol of his presence, to the heights of Zion, after having subdued their enemies, and enriched his people with the spoil of the vanquished, and the gifts of the tributary nations; of which much was probably employed in the service of the tabernacle, and afterward in building the temple, first designed by David, that the Lord God might dwell and have a fixed habitation among his people.—Horne. But although David, in composing this Psalm for the occasion, as is supposed, of removing the ark, might probably, in this part of it, refer in some measure to the ascent of that symbol of the divine presence to the top of mount Zion; yet his expressions are evidently too strong and exalted to be confined to that transaction, or even to have been primarily intended of it. He certainly speaks principally of another and much more important event, typified, indeed, by that ascent of the ark, and the advantages resulting therefrom to the people, but far more glorious in itself, and producing effects of infinitely greater consequence, not only to the Jews, but to the whole human race. He speaks of the ascension of the Messiah into heaven, in consequence of his victory over his and our enemies, obtained by his death and resurrection. And, accordingly, as is well known, his words are so applied by the apostle to the Gentiles, Eph. iv. 8, who, guided as he was, by the Spirit of truth, certainly neither did, nor could, mistake the meaning of this divine oracle given forth by the inspiration of the same Spirit. It must, however, be acknowledged, that, having been speaking of victories and conquests in war, he borrows, as it was natural for him to do, his expressions on this subject from the ancient custom of princes and generals of armies, who, after such glorious achievements, were wont to go up into their royal cities in triumphant chariots, being attended by their captive enemies, and afterward to distribute divers gifts to their soldiers and subjects, and sometimes to do some acts of clemency, even to their enemies and rebels, and to receive them into the number of their own people. In allusion to this, he here represents the victorious Captain of our salvation as ascending to his royal city in the heavens, leading his enemies captive, and conferring the most important gifts, privileges, and blessings on his subjects, and even on such as had been rebels against his government. *Thou hast led captivity captive*—That is, either those who did formerly take thy people captive, or rather, those whom thou hadst taken captive, as this expression is most commonly used. See Deut. xxi. 10; Judges

19 Blessed be the LORD, who daily A. M. 2962.
loadeth us with benefits, even the B. C. 1042.
God of our salvation. Selah.

20 He that is our God is the God of salva-

^c 1 Tim. i. 13.—^d Psa. lxxviii. 60.

v. 12. Thus *poverty* is but for the poor, 2 Kings xxiv. 14; see the Hebrew. This is meant of Satan, sin and death, and of all the enemies of Christ and his people, whom he led in triumph, having spoiled them, and making a show of them openly, as is expressed Col. ii. 15. *Thou hast received gifts for men*—Hebrew, נָתַתָּה; *εν ανθρωπω*, in the man, as the LXX. render it, that is, in the human nature, wherewith thou wast pleased to clothe thyself, that thou mightest be a merciful and faithful High-Priest in things pertaining to God. Not in thy Godhead; but according to thy manhood, thou hast received from God all the treasures of wisdom and knowledge, and all those gifts and graces of the Holy Spirit which are necessary, either to the perfection of thy nature, or the good of thy church and people; or, for men; not for angels; “fallen angels were not to be made saints,” says Henry, “nor standing angels ministers. Not for Jews only, but for all men; whosoever will may reap the benefit of these gifts.” The apostle, in the reference which he makes to these words, names some of these gifts: they were *prophets, apostles, evangelists, pastors, teachers*; namely, the institution of a gospel ministry, and the qualification of men for it, both which are to be valued as the gifts of God, and the fruits of Christ’s ascension. The apostle reads it, *he gave gifts to men*. For he received that he might give them. And some of the best critics have observed, that in the Hebrew idiom, to take gifts for another, is the same as to give them to another: see 1 Kings iii. 24; and Gen xviii. 5, in the Hebrew. The anointing of the Spirit was poured on his head, that it might descend to the skirts of his garments, to the lowest and meanest members of his mystical body. *Yea, for the rebellious also*—For those that had been rebellious, who had not only broken his laws, but appeared in arms against him; even for his most stubborn and determined enemies, whether Jews or Gentiles; for those who crucified him and put him to open shame. Even for these, as well as others, he received, and to these he gave those saving gifts and graces; and of such as these, converted by the power of his gospel, he formed and established a holy church; that the Lord God might dwell among them—That having received such gifts and graces, and thereby being made fit habitations for God, he, who as man is ascended into the highest heavens, might, as God, come down to them and abide with them, not only in and by his ordinances, in which he is present, but by his Spirit dwelling in their hearts.

Verses 19, 20. *Blessed be the Lord, &c.*—Having surveyed God’s dispensations of grace and mercy to his church and people, thus manifested in their redemption and salvation, the psalmist is so overcome with gratitude for them, that he thus breaks forth

A. M. 2962. tion; and * unto God the Lord be-
B. C. 1042. long the issues from death.

21 But † God shall wound the head of his enemies, ‡ and the hairy scalp of such a one as goeth on still in his trespasses.

22 The LORD said, I will bring ^h again from Bashan; I will bring *my people*

• Deut. xxxii. 39; Prov. iv. 23; Rev. i. 18; xx. 1.—† Psa. cx. 6; Hab. iii. 13.—‡ Psa. lv. 23.

abruptly in praise and thanksgiving; *who daily loadeth us with his benefits*—Who, besides the great and glorious blessing of our redemption, once wrought for us, is daily conferring new favours upon us. So many and so weighty are the gifts of God's bounty to us, that he may be truly said to *load* us with them; and so incessant are they, and so *unwearied* is he in doing us good, that he *daily* loads us with them, according as the necessity of every day requires. *Een the God of our salvation*—The only author and finisher of our present and of our eternal salvation. *He that is our God*—Who is our Friend, Father, and God in covenant; *is the God of salvation*—He will not put us off with present things for a portion, but he will be the God of our salvation; and what he gives us now, he gives as the God of salvation, pursuant to his great design of bringing us to everlasting happiness. For that only will answer the vast extent of his covenant relation to us as our God. But has he power to complete this salvation? Yes, certainly; for *unto the Lord our God belong the issues from death*—The keys of hell and death are put into the hands of the Lord Jesus, Rev. i. 18. He, having made an escape from death itself, in his resurrection, has both authority and power to rescue his followers from the dominion of it, by altering the property of it to them when they die, and giving them a complete victory over it when they shall rise again; for *the lust enemy that shall be destroyed is death*.

Verse 21. *But God shall wound the head of his enemies*—Of Satan, the old serpent, of whom it was, by the first promise, foretold, that *the seed of the woman should bruise his head*; and the heads of all the powers of the nations, whether Jews or Gentiles, that oppose him and his kingdom among men. Psa. cx. 6, *He shall wound the heads over many countries*; of all those, whoever they are, that *will not have him to reign over them*. For these he accounts his enemies, and they shall be *brought forth and slain before him*, Luke xix. 27. *The hairy scalp, &c.*—This expression seems to refer to the custom prevalent with many, in ancient times, of wearing long shaggy hair, that their looks might be more terrible to their enemies. *Of such a one as goeth on still in his trespasses*—And hates to be reformed. Christ looks on all such as his enemies, and will treat them accordingly. The original words here used have great emphasis, and imply, God shall strike deep, or exhaust the blood of the head of his enemies, that is, utterly destroy them. As if he had said, “He will avenge himself on their devoted

again ⁱ from the depths of the sea: A. M. 2962.
B. C. 1042. 23 ^k That thy foot may be ^l dipped

ped in the blood of *thine* enemies, ¹ 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.

^h Num. xxi. 33.—ⁱ Exod. xiv. 22.—^k Psa. lviii. 10.—^l Or, red.—¹ 1 Kings xxi. 19.

heads; nor shall their strength or craft be able to protect them from his indignation.” For *the head*, and the *hairy scalp*, or *crown*, denote the principal part, the strength, the pride, and the glory of the adversary, which was to be crushed, according to the original sentence, Gen. iii. 15. It is justly observed here by Dr. Horne, that this verse begins a prediction of that vengeance which the person who was “ascended on high would infallibly execute upon his impenitent enemies, and which was shadowed forth in the destruction of the enemies of Israel by David, after that the ark of God was placed upon the hill of Zion.”

Verses 22, 23. *The Lord said*—Purposed within himself, and promised by divers of his prophets, though not in the same words which are here used: see 2 Sam. iv. 8. *I will bring again from Bashan*—I will repeat my ancient favours, and give my people, by David, as great deliverances as I formerly gave them when I saved them from the hand of Og, king of Bashan, who came out against them with all his forces, Deut. iii. 1; a deliverance often mentioned in succeeding parts of Scripture as one of the most eminent. *I will bring my people again from the depths of the sea*—I will appear as powerfully for them as I did when I delivered them from the Egyptian army, by giving them a safe passage through the Red sea. *That thy foot may be dipped, &c.*—The meaning is, that if the enemies of God's people should continue to invade and harass them by war, they should be entirely cut off by the sword, and their slaughter be so great, as that the victorious army should be forced to trample on their dead and bloody bodies, and the dogs should satiate themselves by lapping up their blood. The words are the description of a complete victory, and of what happens after a bloody engagement.

Verse 24. *They, &c.*—When the ark was safely deposited, the sacrifices offered, the solemnity well nigh concluded, and the whole assembly about to return back, Dr. Chandler supposes the singers struck up and joined in the remaining part of this noble anthem. *They have seen*—Men saw and observed, *thy goings, O God*—The procession of the ark to Zion, the solemnity whereof is particularly described in the following verses. The word, *goings*, רל־כוּתִּין, *halichotheicha*, means, *thy marches*; the procession, it seems, stopping several times, and being performed in several sorts of periods, in proper succession, one after another, for the ease of those who bore the ark, and for performing some sacred rites, which were appointed on this occasion, 2 Sam.

A. M. 2962. 25 ^a The singers went before, the
B. C. 1042. players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the LORD, ¹² from ^a the fountain of Israel.

27 There is ^o little Benjamin with their ruler,

^a 1 Chron. xiii. 18; xv. 16; Psa. xlvii. 5.—¹² Or, ye that are of the fountain of Israel.—^o Deut. xxxiii. 28; Isa. xlviii. 1. ¹ 1 Sam. ix. 21.

vi. 13; 1 Chron. xv. 26. *Even the marches of my God, my King*—He repeats it, because the words contain a sort of triumph on account of this great work of translating the ark being now happily accomplished, which he seems to have considered as a pledge and earnest of the mighty things God would do for them, having now, by this symbol of his presence, taken possession of the place prepared for him on mount Zion, and therefore of Jerusalem, the capital of the kingdom: *in the sanctuary*—Or, *in holiness*, for it was not a light and carnal, but a serious and holy procession: or, *into the sanctuary*, as the words may be rendered; or, holy tabernacle prepared for it; to which they had now carried the ark.

Verse 25, 26. *The singers went before*—David had ordered the chief of the Levites to appoint their brethren for singers, *by lifting up the voice with joy*, 1 Chron. xv. 16; *the players on instruments followed after*—Of which see 2 Sam. xvi. 15; 1 Chron. xiii. 8. *Among them were the damsels*—According to the usage; *playing on timbrels*—And with their voices celebrating the praises of God. *Bless ye God in the congregation*—This verse contains what they sang on this occasion, in concert with the band of music. *From the fountain of Israel*—Or, as it is rendered in the margin, and by many others, *Ye that are of*, or *from, the fountain of Israel*, or *Jacob*; that is, all ye people of Israel, derived from the stock or family of Jacob; see Isa. xlviii. 1. But these words are by some joined to the former clause, thus: *Bless the Lord for the fountain of Israel*, that is, for that fountain which God hath opened to Israel, for the purging away of sin and uncleanness, as is expressed Zech. xiii. 1, even the blood and Spirit of Christ, and all those spiritual blessings which God confers upon his people in the sanctuary, and by his ordinances. But the former sense seems most natural and easy.

Verse 27. *There is little Benjamin*—Present in this solemn pomp of carrying the ark to Zion, under the conduct of David their king. That tribe is called *little*, partly because it was the youngest, as being descended from Jacob's youngest son, and principally because it was exceedingly diminished, and almost annihilated under the judges. And he notices it particularly here, both because it was nearest to Judah, and to the place to which the ark was now carried; and also to signify their reconciliation and submission to David, against whom they had stood out

the princes of Judah ¹³ and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath ^p commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem ^q shall kings bring presents unto thee.

¹³ Or, with their company.—^p So Psa. xlii. 8.—^q 1 Kings x. 10, 24, 25; 2 Chron. xxxii. 23; Psa. lxxii. 10; lxxvi. 11; Isa. lx. 16, 17.

with more obstinacy than any other tribe, as having been so long used to govern, and unwilling to part with the regal dignity, which was, by God's appointment, first seated among them. *With their ruler*—With the prince of their tribe, who marched at the head of them. Hebrew, *Benjamin their ruler*; the tribe which had lately swayed the sceptre, but now submitted to David. *The princes of Judah*—It is no wonder that he should mention the princes of this tribe, because he was elected by them to be their king; *their council*—"This tribe was certainly the council or chief support of the Israelitish constitution, both in the cabinet and the field; in the former it had the lead. *The princes of Zebulun and Naphtali* are added, as the most remote, to show the unanimity of the whole nation, and of all the tribes far and near, in attending this solemnity; to testify their willing acknowledgment of David for their king, and their consent, that henceforward Jerusalem, the city of David, should be declared and esteemed the capital of the whole nation."

Verse 28. *Thy God, O Israel, hath commanded*—Hath ordained, or effectually procured; *thy strength*—All that strength and power which thou hast effectually exerted at any time against thine enemies, and which is now greatly increased by the union of all the tribes under one head. In other words, the great power of the Israelites, and the height of glory and strength to which the kingdom of David had arisen, were the work of God. This naturally makes way for the petition following: *Strengthen, O God, that which thou hast wrought in us*—Let the foundation of our present happiness be firm and durable.

Verse 29. *Because of thy temple at Jerusalem*—The tabernacle erected there by David, in which the ark was now placed; or rather, the temple which he foresaw would be built, and which he knew would be very magnificent, and of fame and glory throughout all countries, as he says, 1 Chron. xxii. 5; and such as would command esteem and reverence, even from the heathen princes and people, and that, not only for its most splendid and glorious structure, but especially for the wonderful works which the God of that temple would work in behalf of his people, and in answer to the prayers that should be made in that temple; of which see 1 Kings viii. 41–43. *Shall kings bring presents unto thee*—Which was done in part in the times of Solomon and Hezekiah, and afterward by others; but more fully when the Lord Christ was come into his temple, according to Mal-

A. M. 2962. 30 Rebuke ¹⁴ the company of spear-
B. C. 1042. men, ^r the multitude of the bulls, with
the calves of the people, *till every one* ^s submit
himself with pieces of silver: ¹⁵ scatter

¹⁴ Or, *the beasts of the reeds*, Jer. li. 32, 33.—^r Psa. xxii. 12.
^s 2 Samuel viii. 2, 6.—¹⁵ Or, *he scattereth*.—^t Isa. xix. 19, 21.

iii. 1, and had built a better temple instead of it, even the Christian Church, to which it was foretold, in many prophecies of the Old Testament, that the kings and nations of the earth would flow in great abundance.

Verse 30. *Rebuke, &c.*—Chastise those that will not bring presents unto thee till they see their error and submit themselves. It is a prophetic prayer against the enemies of the Israelitish Church. *The company of spearmen*—The reading in the margin, *The beasts of the reeds*; or, as חַיִּת קֶנֶד, *chajath kaneh*, is still more literally rendered, *the beast, or wild beast of the reed*, seems preferable here to this which our translators have placed in the text. For although the word חַיִּת, rendered congregation, verse 10, may signify a company, (see the note there,) it does not appear that there is any sufficient authority for translating קֶנֶד, *spearmen*, the word properly signifying a reed. The LXX. render the clause, ἐπιτιμησον τοις θηριοις τῶν καλάμων, *rebuke the beasts of the reed*. “By the wild beast (or beasts) of the reeds,” says Dr. Horne, after Poole, Chandler, Lowth, and several other learned men, “is to be understood the Egyptian power, described by its emblem, the crocodile, or river-horse, creatures living among the reeds of the Nile.” In consistency with this interpretation, by *the calves of the people, or of the nations*, as he translates it, he understands the objects of worship among the Egyptians, their Apis, Osiris, &c., around which *the congregation of the mighty* (Hebrew, עֲדָה אֲבִירִים, *gnadath abbirim*, rendered in our text, *the multitude of the bulls*) assembled to worship. There is, however, one considerable objection to this interpretation. As David was not now attacked by the Egyptians, nor about to make war upon them, it does not seem likely that he should so particularly advert to them, or pray so pointedly against them, on this occasion. Some enemy, however, of great power, and fierce as a wild beast, was, no doubt, intended. Bishop Patrick, who refers us to 2 Sam. viii. 3, evidently thought that Hadadezer, king of Zobah, and the Syrians were meant. His paraphrase on the clause is, “Destroy that fierce prince, who, like a wild beast out of the forest, comes against us, with a great number of captains as furious as bulls, and of soldiers as insolent as young heifers.” *Till every one submit himself*—Hebrew, כִּרְרַפּ, *mithrappes*, literally, *casts himself down, or offers himself to be trod upon*. The same word bears the same sense Prov. vi. 3. *With pieces of silver*—Bringing pieces of silver by way of tribute, or in token of subjection. This sense of the clause seems to connect best with the context, although, it must be acknowledged, the original text is very obscure, and is capable of several different interpretations, as learned men have shown: see

thou the people *that* delight in war. A. M. 2962.
31 ‘Princes shall come out of Egypt; B. C. 1042.
^r Ethiopia shall soon ^s stretch out her hands
unto God.

^r Psa. lxxii. 9; Isa. xlv. 14; Zechariah iii. 10; Acts viii. 27.
^s Psalm xlv. 20.

Chandler, Lowth, Dodd, and Horne. Which interpretations it would require more room to state than can be spared in this work. *Scatter*—Hebrew, בִּזְר, *bizzar*, *he hath scattered*; that is, according to the prophetic style, He will certainly scatter; *the people that delight in war*—That without any necessity or provocation, and merely out of love of mischief and spoil, make war upon others, and particularly upon us. The sense of the verse upon the whole is, Now that thou hast given thy people rest, and settled the ark in its place, O Lord, rebuke all our malicious and bloody enemies, and give us assured peace, that we may worship thee without disturbance. Thus “the Christian Church,” says Dr. Horne, “through faith in the power of her Lord, risen from the dead, and ascended into heaven, prays for the confusion of her implacable enemies, who delight in opposing the kingdom of Messiah.”

Verse 31. *Princes shall come out of Egypt*—The word חַשְׁמַנִּים, *chashmannim*, here rendered *princes*, is not found elsewhere in the Scriptures, and therefore its precise meaning is not certainly known. Elias, a Jewish rabbi, observes that the Jews call cardinals by this name in Italy: and the term is thought to signify a princely person accompanied by a numerous attendance. The Seventy render it πρεσβεις, *elders, senators, or ambassadors*. It does not appear from Scripture, whether any of the great men of Egypt came up to worship the true God at Jerusalem, while the temple was standing, or not. But it is certain that, in after ages, a great number of the inhabitants of Egypt were Jews, whether it was that they were of Jewish original, and whose ancestors had betaken themselves thither, or whether they were originally Egyptians who had embraced the Jewish religion. The Prophet Isaiah foretold, that it should come to pass that *five cities in the land of Egypt should speak the language of Canaan, and swear to the Lord of hosts*, that is, worship him. *Ethiopia shall soon stretch out her hands unto God*—Either in the way of humble supplication and submission, begging mercy of him, or to offer up the presents expressed verse 29. He only mentions *Egypt* and *Ethiopia*, as having been the great and ancient enemies of God and of his church, and as a most wicked and idolatrous people; but by them he understands all other nations of a like character. And he here expresses his hope, that the victories which he and the Israelites should gain over the neighbouring nations would induce even those which were more remote, and most addicted to idolatry, to come to Jerusalem, and join themselves to the worshippers of the true God. And his hopes were so far realized, that when, through the instrumentality of David, the surrounding “hostile powers were overthrown, and the church of Israel was fully estab-

A. M. 2962. 32 Sing unto God, ye kingdoms of
B. C. 1042. the earth; O sing praises unto the
LORD; Selah:

33 To him ^v that rideth upon the heavens of
heavens, *which were* of old; lo, ^a he doth ¹⁶ send
out his voice, *and that* a mighty voice.

^v Psa. xviii. 10; civ. 3; Verse 4.—^a Psa. xxix. 3.—¹⁶ Heb.
give.

lished, the more distant nations, even those which
had been most given to idolatry, sued for her friend-
ship, and came to Jerusalem with gifts and obla-
tions."—Horne. But this prophecy, as also that
contained in the next verse, evidently belongs to the
times of the Messiah, when the Gentiles were to be
brought to the knowledge and worship of the true
God; with the thoughts and hopes whereof David
often comforted himself in that confined and afflicted
state of the church in his time.

Verses 32, 33. *Sing unto God, ye kingdoms of the
earth*—Not only Egypt and Ethiopia, but other king-
doms and nations also, who shall partake of the same
grace with them. *To him that rideth upon the hea-
vens of heavens*—Upon the highest heavens, his
truest and best sanctuary; dwelling there in infinite
glory and majesty, and from thence looking down
upon all the inhabitants of the earth, and ruling them
by his almighty power, and therefore most fit to be
acknowledged and received by all kings and king-
doms as their Lord and Governor; *which were of
old*—From the very beginning of the world; where-
as the ark was only a few hundreds of years old.
Lo, he doth send out his voice—Thunder is described
in Scripture as the voice of God, (Psalm xxix.,) and
is peculiarly awful and terrible in the eastern and
warmer parts of the earth. But the *word of God*
seems to be here meant, namely, the gospel, pub-
lished by Christ and his apostles, with the Holy
Ghost sent down from heaven; which might well be
called God's *voice*, and that *a mighty voice*, because
it produced such great and wonderful effects, as are
here mentioned, in converting the kings and king-
doms of the earth.

Verse 34. *Ascribe ye strength unto God*—Ac-
knowledge that he is mighty, and able to do whatso-
ever he pleaseth for his people, or against his or
their enemies. *His excellency is over Israel*—His
excellent power and goodness; Hebrew, גאוה, *gaa-
vatho*, his *highness, or majesty*; this dwells among

34 ^a Ascribe ye strength unto God: A. M. 2962.
his excellency *is* over Israel, and his ^{B. C. 1042.}
strength *is* in the ¹⁷ clouds.

35 O God, ^b *thou art* terrible out of thy holy
places: the God of Israel *is* he that giveth strength
and power unto *his* people. Blessed be God.

^a Psa. xxix. 1.—¹⁷ Or, heavens.—^b Psa. xlv. 4; lxxv. 5;
lxxvi. 12.

them, and is employed for them, as occasion requires.
He is indeed the universal Lord of the whole heaven
and earth, but in a special and excellent manner he
is the God of Israel, and his kingdom is particularly
exalted over them. He hath taken them for his pec-
uliar inheritance; and by them alone he is adored
and worshipped as the universal Creator, the su-
preme Lord of heaven and earth. *His strength is in
the clouds*—Hebrew, בִּשְׁחָקִים, *in the heavens, or
skies*. He hath two dwellings and thrones, the one
in his church and among his people, and the other in
heaven, and in both these he manifests his power;
redeeming, preserving, and sanctifying the former,
and directing and governing the mighty orbs of the
latter in all their motions, and from thence uphold-
ing and influencing the whole universe, animate and
inanimate, rational and spiritual, and sending forth
both *the thunder of his power*, and the *great and
small rain of his strength*.

Verse 35. *O God, thou art terrible*—Hebrew, נורא,
nora, *venerable, yea*, infinitely worthy to be both
reverenced and feared. *Out of thy holy places*—Or,
sanctuaries. "Heaven was his sanctuary of old;
his earthly sanctuary was in Zion: he was worthy
to be feared as inhabiting both, and he is represented
as going out of them, to take vengeance on the ene-
mies of his people, and as dreadful on account of the
judgments which, from thence, as the places of his
dwelling, he executes on them. *He giveth strength
and power to his people*—Though the marks of his
displeasure are dreadful to his enemies, yet he gives
fortitude and courage unto his people, inspires them
with resolution and vigour, and renders them victo-
rious over all that oppose them. The psalmist adds,
Blessed be God! And surely men and angels, hea-
ven and earth, ought to say, *Amen!* All is from
him; let all be returned to him, in praise and thank-
sgiving; and let the whole intelligent creation ex-
claim, *Blessed be God, who hath so wonderfully
blessed us!*

PSALM LXIX.

This Psalm was composed by David when he was in great trouble, but on what account it is not easy to determine. Bishop Patrick thinks it might be about the time when he concluded that he should one day perish by the hand of Saul; and that he revised it again when he was in those straits to which he was reduced by the rebellion of Absalom, at which time he supposes that he added the 35th verse concerning God's love to Zion, which was not in possession of the Israelites till after the time of Saul. The general contents of it are as follows. (1.) He complains of the great distress he was in, and earnestly begs of God to relieve and succour him, 1-21. (2.) He foretels the judgments of God upon his persecutors, 22-29. (3.) He concludes with the voice of joy and praise, in an assurance

that God would succour him, and bless his church, 30-36. Now in all this David was a type of Christ, to whom, accordingly, divers passages in this Psalm are applied in the New Testament, and in whom they are said to have had their accomplishment; as divers other passages of it are quoted therein as referring to Christ's enemies. Indeed every one must perceive, that there are several verses in it, which, if they were applicable to David at all, evidently refer, in a much higher and more obvious sense, to the passion of the Lord Jesus. Theodoret observes, that "the Psalm is prophetic, and foretold the sufferings of our Lord, and the final destruction of the Jews on that account." So that, like the 22d, it begins with the humiliation, and ends with the exaltation of Christ, one branch of which was the destruction of those that persecuted and put him to death.

To the chief Musician ¹ upon Shoshannim, A Psalm of David.

A. M. 2983. B. C. 1021. **SAVE** me, O God; for ^a the waters are come in unto *my* soul.

2 ^b I sink in ² deep mire, where *there is* no standing: I am come into ³ deep waters, where the floods overflow me.

3 ^c I am weary of my crying: my throat is dried: ^d mine eyes fail while I wait for my God.

4 They that ^e hate me without a cause are

¹ Psa. xlv. title.—^a Ver. 2, 14, 15; Jonah ii. 5.—^b Psa. xl. 2.
² Heb. the mire of depth.—³ Heb. depth of waters.

NOTES ON PSALM LXIX.

Verses 1, 2. *Save me, O God*—O most mighty God, in whom alone I trust for safety, deliver me from these distresses; *for the waters*—Of tribulation; *are come unto my soul*—Have reached my vital parts, so that I am ready to expire, and my soul is exceeding sorrowful even unto death. *I sink in deep mire*—Hebrew, בִּיץ כִּצְלוּהָ, *in the mud of the deep*. I am not in the shallows, or nigh the bank, but in the middle and deepest parts, and sinking in the very mire which is at the bottom of the waters. *Where there is no standing*—No firm and sure footing, but I sink deeper and deeper, and without thy speedy and almighty help I shall be overwhelmed and perish.

Verses 3, 4. *I am weary of my crying*—I have prayed and cried to God long and fervently, and yet God seems to neglect and forsake me. *My throat is dried*—With loud and frequent cries. *Mine eyes fail*—With looking to God for that aid and deliverance which he hath promised, and which I confidently expected, but hitherto in vain. *They that hate me without a cause*—Without any injury or occasion given them by me; *are more than the hairs of my head*—Are grown more formidable, both for their number, which is exceeding great, and for their power, for they *are mighty*—So that, if thou do not interpose for my deliverance, they are well able to destroy me, to which they do not want the will, having conceived an implacable and undeserved hatred against me. Though "I have been so far from provoking their malice, that I restored that which I took not away—For I was content, rather than quarrel with them, to part with my own right, and make them satisfaction for a wrong which I never did them."—Bishop Patrick. Under this one kind of ill usage he comprehends all those injuries and violences which they had practised against him.

more than the hairs of my head: they ^{A. M. 2983.} that would destroy me, ^{B. C. 1021.} *being* mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my ⁴ 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 re-

⁴ Psa. vi. 6.—⁵ Psa. cxix. 82, 123; Isaiah xxxviii. 14.—⁶ Psa. xxxv. 19; Jonah xv. 25.—⁷ Heb. guiltiness.

Verse 5. *O God, thou knowest my foolishness*—Hebrew, אִוְלָה, *ivalli*, rendered in the Liturgy version, *my simpleness*. As if he had said, Thou knowest the simplicity and uprightness of my heart, that I have never intentionally injured those that thus cruelly hate and persecute me, but have always designed and endeavoured to act right toward them. *And my sins are not hid from thee*—But, O Lord, although I have been innocent toward mine enemies, yet I must confess I am guilty of many sins and follies against thee, and have given thee just cause to punish me by giving me up into their hands, and by denying or delaying to help me.

Verse 6. *Let not them that wait on thee*—The truly pious, who believe thy promises, and look to thee for the fulfilment of them; who are conscious of their own weakness, and of the insufficiency of all human aid, and therefore apply to thee, and trust in thee for the help they want; *be ashamed*—That is, frustrated of their just and reasonable expectations, which would make them ashamed of their past confidence in thee, and either to look up to thee in future, or to look upon their enemies with assurance, when they shall reproach them for their trust in thee; *for my sake*—Because of my sad disappointments. For, if they see me forsaken, they will be discouraged by this example; or, let them not hang down their heads for shame to see me, who am thy worshipper, deserted of thee. He was afraid, if God did not appear for him, it would be a discouragement to other pious people, and give their enemies cause to triumph over them; and it was his earnest desire, whatever became of himself, that all the true people of God might retain their confidence and hope in God, and their boldness in his cause, and neither be discouraged in themselves, nor exposed to contempt from others.

Verses 7-9. *Because for thy sake*—For my trust

A. M. 2983. proach : shame hath covered my face.
B. C. 1021.

8 ^f I am become a stranger unto my brethren, and an alien unto my mother's children.

9 ^g For the zeal of thy house hath eaten me up; ^h and the reproaches of them that reproached thee are fallen upon me.

10 ⁱ When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; ^k and I became a proverb to them.

12 They that sit in the gate speak against me; and ^l I was the song of the ^m drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, ⁿ in an acceptable time : O God, in the

^f Psa. xxxi. 11; Isa. liii. 3; John i. 11; vii. 5.—^g Psa. cxix. 139; John ii. 17.—^h Psa. lxxxix. 50, 51; Rom. xv. 3.—ⁱ Psa. xxxv. 13, 14.—^k 1 Kings ix. 7; Jer. xxiv. 9.—^l Job xxx. 9; Psa. xxxv. 15, 16.

in thy promises, obedience to thy commands, and zeal for thy glory; "because I adhere to thee, and will use no unlawful means to right myself;" *I have borne reproach*—For they turn all these things into matter of contempt and derision. *I am become a stranger to my brethren, &c.*—They behave themselves toward me as if I were a perfect stranger, or a man of another country and religion. *For the zeal of thy house*—That fervent love which I have for thy house and service, and glory, and people; *hath eaten me up*—Exhausted my spirits. And this is the reason of that alienation of my brethren and others from me, because there is a great difference and contrariety in our dispositions, desires, and designs. For they regard not thy service and glory, nor the concerns of religion; but are wholly taken up with the world, and the cares and pursuits of it. *And the reproaches of them that reproached thee*—That spoke contemptuously or wickedly of thy name, or providence, or truth, or worship, and service; *are fallen upon me*—I have been as deeply affected with thy reproaches as with my own. This whole verse, though truly belonging to David, yet was also directed by the Spirit of God in him to a higher use, to represent the disposition and condition of Christ, in whom this was more truly and fully accomplished than in David; and to whom, therefore, it is applied in the New Testament, the first part of it, John ii. 17, and the latter, Rom. xv. 3.

Verses 10–12. *When I wept*—For their impiety, and the reproaches they cast upon God and godliness; *and chastened my soul with fasting*—That is, either my body or myself; *that was my reproach*—They derided me for my piety and devotion, and for my faith in God's promises and hopes of assistance from him. *I made sackcloth also my garment*—In token of my humiliation and hearty sorrow, as the manner then was in days of fasting. *I became a proverb to them*—They used my name proverbially of any person whom they thought to be vainly and foolishly religious. *They that sit in the gate*—That

multitude of thy mercy hear me, in the A. M. 2983.
truth of thy salvation. B. C. 1021.

14 Deliver me out of the mire, and let me not sink : ^a let me be delivered from them that hate me, and out of ^b the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit ^c shut her mouth upon me.

16 Hear me, O LORD ; ^d for thy loving-kindness *is* good : ^e turn unto me according to the multitude of thy tender mercies.

17 And ^f hide not thy face from thy servant ; for I am in trouble : ^g hear me speedily.

18 Draw nigh unto my soul, *and* redeem it : deliver me because of mine enemies.

^a Heb. *drinkers of strong drink*.—^b Isa. xlix. 8; lv. 6; 2 Cor. vi. 2.—^c Psa. cxliv. 7.—^d Verses 1, 2, 15.—^e Num. xvi. 33.—^f Psa. lxiii. 3.—^g Psa. xxv. 16; lxxxvi. 16.—^h Psa. xxvii. 9; cii. 2.—ⁱ Heb. *make haste to hear me*.

is, as it is generally interpreted, the judges and magistrates, the gates of cities being the places of judicature. But it seems better to agree with the design of the psalmist, and to suit with the next clause, to suppose that he rather meant vain and idle persons, that spent their time in the gates and markets; or such as begged at the gates of the city, as St. Hilary interprets it. *And I was the song of the drunkards*—Of the scum of the people; of all lewd and debauched persons.

Verse 13. *But my prayer is unto thee*—While they scoff, I will pray, and not be driven from thee, nor from prayer and other duties, by all their reproaches, or any other discouragements. *In an acceptable time*—Hebrew, גִּנֵּת רַצוֹן, *gnet ratzon*, in a time of grace, of good will, or good pleasure. These words may be joined, either, 1st, With the following, by way of limitation, thus: *Hear me in thy accepted time*, that is, I do not limit thee to any time; but when thou seest it will be best, hear and help me. Or rather, with the foregoing, as an argument to enforce his prayer: as if he had said, I pray in a time of grace, or acceptance; I seek thee when thou mayest be found, (see Psa. xxxii. 6; Isa. lv. 6,) in a good day, as they said, 1 Sam. xxv. 8, in the day of grace and mercy: or, in a time of great trouble, which is the proper season for prayer, Psa. l. 15; and while I have thee engaged to me by promises, which thy honour and truth oblige thee to perform. I come not too late, and therefore do thou hear me. *In the truth of thy salvation*—That is, for, or according to, thy saving truth, or faithfulness; whereby thou hast promised to deliver those who trust in thee.

Verses 14–18. *Let me be delivered from them that hate me*—By thus speaking, he explains his meaning in the metaphors here used of mire, waters, deep, and pit. *For thy loving-kindness is good*—Is eminently and unspeakably good; is gracious, or bountiful; the positive degree being put for the superlative: it is most ready to communicate itself to

A. M. 2983. 19 Thou hast known 'my reproach,
B. C. 1021. 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 ^a I looked for some
⁷ to take pity, but there was none; and for
^x comforters, but I found none.

¹ Psalm xxiii. 6, 7; Isa. liii. 3; Hebrews xii. 2.—^a Psalm cxliii. 4; Isa. lxiii. 5.—⁷ Hebrew, to lament with me.—^x Job xvi. 2.

miserable and indigent creatures: the Hebrew word *כָּסֶה*, *chesed*, here used, signifying abundance of goodness, or mercifulness. Draw nigh unto my soul—To support and relieve it, O thou who seemest to be departed far away from me. Deliver me because of mine enemies—Because they are enemies to thee as well as to me, and if they succeed, will triumph, not only over me, but in some sort over thee and over religion.

Verses 19, 20. *Thou hast known my reproach, &c.*—Thou seest how much of it I suffer, and that for thy sake. *Mine adversaries are all before thee*—Thou knowest them thoroughly, and all their injurious and wicked devices, and implacable malice against me. None of them, nor of their secret plots and subtle lies, whereby they seek to defame and undo me, are hidden from thy all-seeing view: nor art thou unacquainted with their impiety and contempt of thee and thy truth. *Reproach hath broken my heart*—Reproach is the most grievous to those whose spirits are the most generous and noble; and this was the highest degree and the worst kind of reproach, being cast upon him for God's sake, and upon God also for his sake. *I looked for some to take pity, but there was none*—That is, few or none; for whether it be understood of David or of Christ, there were some who pitied both of them. Dr. De-laney, who considers the distress which David was now in as being occasioned by his fall, observes, "There were two circumstances of it which, though they are beyond all question the greatest and severest which human nature can suffer, are not sufficiently considered. The first is, the distress he endured on account of the obloquy and reproach brought upon the true religion and the truly religious by his guilt; and the second, the reproach and endless insults brought upon himself, even by his repentance and humiliation before God and the world. Let any ingenuous man, who feels for virtue and is not seared to shame, put the question to himself: I appeal to his own heart, whether he would not infinitely rather die than endure the state now described one day; forsaken by his friends, scorned by his enemies, insulted by his inferiors, the scoff of libertines, and the song of sots? What then must we think of the fortitude and magnanimity of that man who could endure all this for a series of years? Or rather, how shall we adore that unfailing mercy and all-sufficient goodness which could support him thus, under the quickest sense of shame and infamy, and deepest compunctions of conscience; which

21 They gave me also gall for my meat; ⁷ and in my thirst they gave me
vinegar to drink.

22 * Let their table become a snare before
them: and that which should have been for
their welfare, let it become a trap.

23 * Let their eyes be darkened, that they see

⁷ Matt. xxvii. 34, 48; Mark xv. 23; John xix. 29.—* Rom. xi. 9, 10.—^a Isaiah vi. 9, 10; John xii. 39, 40; Rom. xi. 10; 2 Cor. iii. 14.

could enable him to bear up steadily against guilt, infamy, and the evil world united; from a principle of true religion! and, in the end, even rejoice in his sad estate; as he plainly perceived it must finally tend to promote the true interest of virtue, and the glory of God; that is, must finally tend to promote that interest, which was the great governing principle and main purpose of his life.—*Life of David*, b. iii. vol. iii. pp. 30–33.

Verse 21. *They gave me gall for my meat*—Instead of affording me that pity and comfort which my condition required, they barbarously added to my affliction. These words were only metaphorically fulfilled in David, but were properly and literally accomplished in Christ; the description of whose sufferings, it seems, was principally intended here by the Holy Ghost, who therefore directed David's pen to these words. And hence what follows may as truly, and perhaps more properly, be considered as predictions of the punishment which should be inflicted on the persecutors of our Lord, than as imprecations of David against his enemies.

Verse 22. *Let their table, &c.*—Dr. Waterland renders the verse, *Their table shall be for a snare before them, and their peace-offerings for a trap.* "This and the following verses are to be read in the future tense, and considered as predictions rather than as imprecations. The meaning of the whole verse seems to be, The oblations and prayers of those who have dealt thus barbarously with me, shall be so far from pacifying God, or being accepted of him, that, like the offerings made to false gods, styled the *preparing a table*, Isa. lxxv. 11, they shall provoke God, and turn to their mischief: see Rom. xi. 9."—Dodd. The sacrifices, peace-offerings, and other oblations of the Jews, were, in a remarkable manner, a snare to them, in that their dependance on them, and their conceit of the everlastingness of the Mosaic dispensation, was one chief cause of their rejection of Christ.

Verse 23. *Let their eyes, &c.*—*Their eyes shall be darkened*—Not the eyes of their bodies, (for, in that sense, the prediction was neither accomplished in David's nor in Christ's enemies,) but of their minds, that they will not discern God's truth, nor their own duty, nor the way of peace and salvation. As they shut their eyes and will not see, so they shall be judicially blinded. This was most solemnly threatened, or rather foretold, Isaiah vi. 9–12, and most awfully fulfilled: see the margin. "They who loved darkness rather than light," says Dr. Horne,

A. M. 2983. not; and make their loins continually
B. C. 1021. to shake.

21 ^b Pour out thine indignation upon them,
and let thy wrathful anger take hold of them.

25 ^c Let ^b their habitation be desolate; and
⁹ let none dwell in their tents.

26 For ^d they persecute ^e him whom thou

^b 1 Thess. ii. 16.—^c Matt. xxiii. 38; Acts i. 20.—^e Heb. their palace.—⁹ Heb. let there not be a dweller.—^d 2 Chron. xxviii. 9; Zech. i. 15.—^e Isa. liii. 4.—¹⁰ Heb. thy wounded.

“were permitted by the righteous judgment of God to go on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding that intolerable weight of wo which made their loins to shake, and bowed down their backs to the earth. The veil remaineth yet upon their hearts, in the reading of the Old Testament, nor can they see therein the things which belong to their peace.”

Verse 24. *Pour out—Thou wilt pour out thine indignation upon them, &c.*—Thou wilt, on a sudden, bring so many evils upon them, that they shall not be able to escape; but will feel that they suffer the most dismal effects of thy severest and lasting displeasure. How terribly and awfully has God fulfilled this threatening also! “Never was indignation so poured out, never did wrath so take hold on any nation, as on that which once was, beyond every other, beloved and favoured. *The wrath*, says St. Paul, 1 Thess. ii. 16, *is come upon them to the uttermost, εις τελος, to the end*, to the very last dregs of the cup of fury. Let every church, which boasts of favours bestowed, and privileges conferred upon her, remember the consequences of their being abused by Jerusalem; let every individual do the same.”

Verse 25. *Let their habitation*—Hebrew, *טירתם, tiratham, their palace*, as the same word is rendered Cant. viii. 9, or *castle*, as Gen. xxv. 16, and Num. xxxi. 10. It is meant either of their temple, in which they placed their glory and their confidence for safety, or more generally of their strong and magnificent buildings and houses in which they dwelt, as it follows in the next clause. *And let none dwell in their tents*—None of their posterity, or none at all. Let the places be accounted execrable and dreadful. Bishop Patrick’s paraphrase is, “Let their most magnificent structures be laid waste; and root them out so entirely, that there may not be a man left to dwell in their poorest cottages.” This verse had a most eminent completion in the final destruction of Jerusalem, and of the Jewish state and nation, according to the predictions of the Lord Jesus, Matt. xxiii. 36–38; Luke xxi. 6, &c. Jerusalem has indeed been again partly rebuilt, and inhabited by Gentiles, by Christians, and by Saracens, but no more by the Jewish people.

Verse 26. *For they persecute him whom thou hast smitten*—Christ was he whom God had smitten, for it pleased the Lord to bruise him, and he was esteemed *stricken, smitten of God, and afflicted*, Isa. liii. 4, 5; and him the Jews persecuted with a rage

hast smitten; and they talk to the
grief of ¹⁰ those whom thou hast
wounded.

27 ^f Add ¹¹ iniquity unto their iniquity: ^g and let them not come into thy righteousness.

28 Let them ^b be blotted out of the book of the living, ⁱ and not be written with the righteous.

^f Rom. i. 28.—¹¹ Or, punishment of iniquity.—^g Isa. xxvi. 10; Rom. ix. 31.—^b Exod. xxxii. 32; Psal. iv. 3; Rev. iii. 5; xiii. 8.—ⁱ Ezek. i. 39; Luke x. 20; Heb. xii. 23.

which reached up to heaven, crying, *Away with him; crucify him, crucify him.* And the psalmist is here assigning the cause of the forementioned calamities inflicted on them; namely, that, instead of mourning and sympathizing with him, when the Lord laid on him the iniquity of us all, they, by reproaches and blasphemies, aggravated his sufferings to the uttermost; and afterward continued to persecute his disciples in the same manner.

Verse 27. *Add iniquity to their iniquity—Or, give or permit*, as *רנה, tenah*, may be properly rendered. The old version expresses the psalmist’s meaning accurately, *Let, or permit, them to fall from one wickedness to another.* It is not unusual with God, as a punishment of some great sin or sins, though not to infuse into men any evil, yet, by withdrawing his grace, and leaving them to themselves, to suffer them to commit more sins, and to be so far from being reformed, as daily to grow worse and worse, and at last to become quite obdurate and irreclaimable. The words, however, may be rendered, *Add punishment to their punishment*, (for the word *נע* is often put for the punishment of iniquity.) Send one judgment upon them after another, without ceasing. *And let them not come into thy righteousness*—Into that way of obedience which thou requirest, and which thou wilt accept, the obedience of faith in the Messiah and his gospel, producing love, and universal holiness and righteousness; or, *to thy mercy*, thy pardoning mercy, as the original word frequently signifies, so as to be made partakers of it. Let them not obtain an interest in the *everlasting righteousness* which the Messiah shall bring into the world, Dan. ix. 24; the *righteousness of God by faith, revealed in the gospel, and witnessed by the law and the prophets*, Phil. iii. 9; Rom. i. 17; and iii. 9, &c., according to which God justifies the ungodly, and accepts them as righteous in his sight. For this was the righteousness which the Jews rejected, Rom. x. 3, according to this prediction. Thus, as the first branch of this verse foretells their being guilty of many sins, and *adding iniquity to iniquity*, so this predicts their rejection of, and therefore their exclusion from, an interest in the only remedy, the remission of sins through faith in the Mediator, and the holiness and happiness consequent thereon.

Verse 28. *Let them be blotted out of the book of the living*—“Let them be cut off before their time, and enjoy none of the blessings which thou hast promised to the righteous.”—Bishop Patrick. The

A. M. 2983. 29 But I *am* poor and sorrowful :
B. C. 1021. let thy salvation, O God, set me up on high.

30 ^k I will praise the name of God with a song, and will magnify him with thanksgiving.

31 ^l *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 ^m The ¹² humble shall see *this*, and be glad : and ⁿ your heart shall live that seek God.

^k Psa. xxviii. 7.—^l Psa. l. 13, 14, 23.—^m Psa. xxxiv. 2.
¹² Or, *meek*.—ⁿ Psa. xxii. 26.—^o Eph. iii. 1.—^r Psa. xcvi.

psalmist is thought to allude to registers or catalogues, in which the names of living men used anciently to be recorded, and out of which the names of those who died were blotted. This was awfully fulfilled with respect to the unbelieving Jews, vast multitudes of whom fell by the sword and famine, while none of those who embraced the Christian faith perished among them. The nation, as a nation, was blotted out of the list of nations, and became not a people. The words may also be understood, as they are by many commentators, of their rejection from God's covenant, and the privileges of it, which is the book of the truly living, or the book of life. "Let the commonwealth of Israel itself, Israel according to the flesh, now become alienated from that covenant of promise, of which it has hitherto had the monopoly."—Henry. This has long been the case with the degenerate and apostate Jews, who are no longer the peculiar people of God, nor have they any part or portion in the inheritance of his children. Thus Ezekiel, speaking of the false prophets, *They shall not be in the assembly of my people, nor shall they be written in the writing of the house of Israel*, xiii. 9. This accords well with the next clause, *Let them not be written with the righteous*—Let them not have, or, they shall not have, a place in the congregation of the saints, when they shall all be gathered in the general assembly of those whose names are written in heaven.

Verses 29-31. *But I am poor, &c.*—Bishop Hare reads it, "But as for me, though I am low and full of pain," (Hebrew, *וְאֲנִי כָּעֵבֶר*, *choeeb*); rendered, in the plural, *they were sore*, Gen. xxxiv. 25.) "*thy salvation, O God, shall protect me.*" *I will praise, &c.*—I will not be unmindful of the benefit, but praise thy power and goodness in joyful hymns. *This shall please the Lord better than an ox, &c.*—This sincere and hearty sacrifice of praise is, and shall be, more acceptable to God than the most costly legal sacrifices. So such moral and spiritual services ever were, (1 Sam. xv. 22; Hos. vi. 6.) and such were to be offered, and would be accepted, when those ritual ones should be abolished. *That hath horns and hoofs*—"These are mentioned as being conspicuous in an ox going to be sacrificed; being probably gilded and adorned with flowers; as among the Romans and other people."—Dodd.

Verses 32, 33. *The humble shall see this*—Shall

33 For the LORD heareth the poor, A. M. 2983
and despiseth not ^o his prisoners. B. C. 1021.

34 ^p Let the heaven and earth praise him, the seas, ^q and every thing that ¹³ moveth therein.

35 ^r For God will save Zion, and will build the cities of Judah : that they may dwell there, and have it in possession.

36 ^s The seed also of his servants shall inherit it : and they that love his name shall dwell therein.

11 ; cxlviii. 1 ; Isa. xlv. 23 ; xlix. 13.—^q Isa. lv. 12.—¹³ Heb. *creepeth*.—^r Psa. li. 18 ; Isa. xlv. 26.—^s Psa. cii. 28.

see, in my case, how ready God is to hear the poor and distressed when they cry to him, and to grant their petitions, and how far he is from *despising his prisoners*, namely, those who are in prison or affliction for his sake, though men despise them; and *be glad*—Not only because, when one member is honoured, all the members rejoice with it, but because it would be an encouragement to them in their straits and difficulties to trust in God. It will revive the hearts of those who seek God to see more seals to this truth, that God never said to any of the seed of Jacob, *Seek ye me in vain*.

Verses 34-36. *Let the heaven and earth praise him*—Let angels and men, the visible and invisible world, and all creatures contained therein, join together to celebrate him with their highest praises; for "the mercies of God in Christ are such, that they cannot worthily be praised by any thing less than a universal chorus of the whole old and new creation; and what should such a chorus celebrate but those mercies by which all things have been made, preserved, and redeemed."—Horne. *For God will save Zion*—The city of Zion, or Jerusalem; and his church and people, which are frequently expressed by that title, and the salvation and edification of which were the consequence of the sufferings and resurrection of Christ. He will save Zion, the holy mountain, where his ordinances are administered, and his service performed. He will save all that are sanctified and set apart for him, all that employ themselves in his worship, and all those over whom the once suffering, but now exalted, Saviour reigns, for he is the king *set upon the holy hill of Zion*. He will do great things for the gospel-church; in which let all, who wish well to it, rejoice. For, 1st, It shall be peopled and inhabited. There shall be added to it such as shall be saved. *The cities of Judah shall be built*—Which is to be understood figuratively, as well as literally; particular churches shall be formed, and incorporated according to the gospel model, that there may be a remnant to *dwell there, and have it in possession*—To enjoy the privileges conferred upon it, and to pay the tributes and services required from it. 2d, It shall be perpetuated and inherited. Christianity was not to be *res unius aetatis, an affair of one age*; no, the *seed of his servants shall inherit it*—God will secure and raise up for himself a seed to serve him, and they shall inherit the pri-

vileges of their fathers. The land of promise shall never be lost for want of heirs; for God can out of stones raise up children to Abraham, and will do it rather than the entail shall be cut off. David shall never want a man to stand before him. The Redeemer shall see his seed, and prolong his days in them, till the mystery of God shall be finished and Christ's mystical body be completed.

PSALM LXX.

This Psalm is copied almost word for word from the 40th, from verse 13 to the end; and, perhaps, it is for this reason entitled, A Psalm to bring to remembrance. For it may sometimes be of use to pray over again the prayers which we have formerly made to God on like occasions. David here prays that God would send help to him, shame to his enemies, and joy to his friends. The reader will find in the notes on Psalm 40th all that is necessary for the elucidation of this Psalm.

To the chief Musician, A Psalm of David, ¹ to bring to remembrance.

A. M. 2981. B. C. 1023. **MAKE** haste, ^a O God, to deliver me; make haste ² to help me, O LORD.

² ^b 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 ^c 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 ^d But I *am* poor and needy: ^e make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

¹ Psa. xxxviii. title.—^a Psa. xl. 13, &c.; lxxi. 12.—^b Heb. to my help.

^b Psalm xxxv. 4, 26; lxxi. 13.—^c Psa. xl. 15.—^d Psa. xl. 17. ^e Psalm cxli. 1.

PSALM LXXI.

This Psalm, being without a title, and very similar to the former, is thought by many to be a continuation of it. The author acknowledges the continued series of God's goodness to him, even from his birth, and implores him not to leave him now in his old age to the malice of his enemies, but to grant him his protection. Toward the end he is assured of this, and at length obtains it, and praises God for it. So that we have here, (1.) A prayer, 1-13. (2.) Joyful praise and thanksgiving, 14-24. The Jews, who were carried captive into Babylon, with King Joachim, made use of this Psalm, as appears from the title of the Vulgate, and the LXX. See Psalm xxxi.

A. M. 2981. B. C. 1023. **I**N ^a thee, O LORD, do I put my trust; let me never be put to confusion.

² ^b Deliver me in thy righteousness, and cause me to escape: ^c incline thine ear unto me, and save me.

³ ^d Be ¹ thou my strong habitation, whereunto I may continually resort: thou hast given ^e commandment to save me; for thou *art* my rock and my fortress.

⁴ ^f Deliver me, O my God, out of the hand

of the wicked, out of the hand of the unrighteous and cruel man.

⁵ For thou *art* ^g my hope, O Lord GOD: thou *art* my trust from my youth.

⁶ ^h By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

⁷ ⁱ I am as a wonder unto many; but thou *art* my strong refuge.

^a Psa. xxv. 2, 3; xxxi. 1.—^b Psa. xxxi. 1.—^c Psa. xvii. 6. ^d Psa. xxxi. 2, 3.—^e Heb. Be thou to me for a rock of habitation. ^f Psa. xlv. 4.

^g Psalm cxl. 1, 4.—^h Jeremiah xvii. 7, 17.—ⁱ Psalm xxii. 9, 10; Isaiah xli. 3.—^j Isaiah viii. 18; Zechariah iii. 8; 1 Cor. iv. 9.

NOTES ON PSALM LXXI.

Verses 1-3. In thee, O Lord, &c.—See notes on Psalm xxxi. 1. Thou hast given commandment to save me—By which he understands God's purpose and promise, and his providence watching to exe-

cute them, all which are as powerful as a command.

Verse 7. I am a wonder to many—Hebrew, כְּמוֹפֶת, chemopeth, as a prodigy, or monster, that is, as a frightful spectacle, which they are afraid to come near. Green renders it, as a gazing-stock to the

A. M. 2981. S Let^k my mouth be filled *with thy*
B. C. 1923. praise *and with thy honour* all the
day.

9¹ 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 ²lay wait for my soul ^mtake counsel
together.

11 Saying, God hath forsaken him : persecute
and take him ; for *there is none to deliver him.*

12 ⁿO God, be not far from me : O my God,
^omake haste for my help.

13 ^pLet them be confounded *and* consumed
that are adversaries to my soul ; let them be

^k Psalm xxxv. 28.—¹ Verse 18.—² Heb. *watch*, or, *observe*.
^m 2 Sam. xvii. 1 ; Matt. xxvii. 1.—ⁿ Psa. xxii. 11, 19 ; xxxv.
22 ; xxxviii. 21, 22.—^o Psa. lxx. 1.

multitude. This David was, on account of his many and sore calamities, and perhaps, also, because of his firm trust in God amidst them all ; as if he had said, Every one waits to see what will be the issue of such extraordinary troubles as I have fallen into, and such extraordinary confidence as I profess to have in God. *But thou art my sure refuge*—But, although men desert me, and look with suspicion and contempt on me, God is a sure refuge for me. “David, banished from his kingdom,” says Dr. Horne, “was regarded as a *wonder*, or prodigy of wretchedness ; Christ, in his state of humiliation upon earth, was a *sign* everywhere *spoken against*, as Simeon foretold he would be, Luke ii. 34. The Christian, who lives by faith, who quits possession for reversion, and who chooses to suffer with his Saviour here, that he may reign with him hereafter, appears to the men of the world as a monster of folly and enthusiasm. But God is the strong refuge of all such.”

Verses 8-11. *Let my mouth be filled with thy praise*—Give me occasion to multiply praises to thee for delivering me out of my present distress. *Cast me not off in my old age*—When I am most feeble, and most need thy help, and am one that is grown old in thy service. *For mine enemies lay wait for my soul, &c.*—Hebrew, שׂרֵרִי נִפְסִי, *shomree naph-shi*, the *watchers*, or *observers*, of my soul—That watch, that they may find occasion to take away my life, and that I may not escape out of their hands ; *take counsel together*—Combine their powers and policies to destroy me. *Saying, God hath forsaken him*—For his many acts of wickedness, as is manifest, because the hearts of all Israel are turned from him, and his own heart fails him. *Persecute him, and take him*—Let us pursue him closely now, and we shall certainly take him ; for he has not forces sufficient to withstand us, and deliver him out of our hands.

Verses 14-16. *But I will hope continually*—Although in the greatest straits and difficulties ; *and will yet praise thee more and more*—For which I know thou wilt yet give me abundant occasion. *My mouth shall show forth thy righteousness*—Thy

covered *with* reproach and dishonour that seek my hurt. A. M. 2981. B. C. 1923.

14 But I will hope continually, and will yet praise thee more and more.

15 ^qMy mouth shall show forth thy righteousness *and thy salvation* all the day ; for ^rI know not the numbers *thereof*.

16 I will go in the strength of the 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 ^sNow also ^twhen I am old and gray

^q Verse 24 ; Psa. xxxv. 4, 26 ; xl. 14 ; lxx. 2.—^r Verses 8, 24 ; Psa. xxxv. 28.—^s Psa. xl. 5 ; cxxxix. 17, 18.—^t Verse 9.
² Heb. *unto old age and gray hairs*.

truth, justice, and mercy, manifested in all thy dispensations toward me ; *and thy salvation*—Temporal and spiritual, wrought out for me ; *all the day long*—It shall be the subject of all my songs, and my continual employment to publish it abroad. *For I know not the number thereof*—Of the instances in which thou hast manifested thy righteousness, that is, thy mercy and truth in delivering me. *I will go*—I will not sit down in despair, but I will go on in my work and warfare ; *in the strength of the Lord God*—Relying, not on any strength of my own, or any efforts I can make, but disclaiming my own sufficiency, and depending on God only as all-sufficient : looking to and trusting in his providence and grace. Observe, reader, we must always go about God's work in his strength, having our eyes up unto him, *to work in us both to will and to do.* *I will make mention of thy righteousness*—Of thy mercy and goodness ; or, rather, of thy faithfulness in making good all thy promises, of thy equity in all thy dispensations, and of thy kindness to thy people that trust in thee. Of this righteousness, including these thy perfections, I will make mention, partly to praise and celebrate it, and partly to support and comfort myself with the remembrance of it, and what it implies.

Verse 17. *O God, thou hast taught me from my youth*—By the instruction of my parents, by thy word and Spirit enlightening and convincing me, and also by my own experience, namely, concerning thy righteousness last mentioned, the wondrous effects whereof I have received and declared from time to time. Observe here, reader, as it is a great blessing to be taught of God from our youth, from our childhood to know the Holy Scriptures, and the important truths revealed, the privileges exhibited, and the duties inculcated therein ; so those that have been favoured and received good in this way, when they were young, must be doing good when they are grown up, and must continue to communicate what they have received.

Verse 18. *Now also when I am old, &c., forsake me not*—Do not abandon the care of me when I need

A. M. 2981. headed, O God, forsake me not; until
B. C. 1023. I have showed ⁴ thy strength unto *this*
generation, and thy power to every one *that* is
to come.

19 ¹ Thy righteousness also, O God, *is* very
high, who hast done great things: ² O God,
who *is* like unto thee?

20 ³ *Thou*, which hast showed me great and
sore troubles, ⁴ shalt quicken me again, and
shalt bring me up again from the depths of
the earth.

¹ Heb. *thine arm*.—² Psa. lvii. 10.—³ Psa. xxxv. 10; lxxxvi.
8; lxxxix. 6, 8.—⁴ Psa. lx. 3.—⁵ Hos. vi. 1, 2.—⁶ Heb. *with*

it most: but continue the same kindness to me in
my declining years which I experienced when I was
a youth. Those that have been taught of God from
their youth, and have made it the business of their
lives to honour him, may be sure he will not leave
them when they are old and gray-headed, will not
leave them helpless and comfortless, but will make
the evil days of old age their best days, and such as
they shall have reason to say they have pleasure in.
Until I have showed thy strength—By my own ex-
perience of its being exerted in fresh instances in
my behalf; *unto this generation*—To which I owe
peculiar duties, and which I desire to serve accord-
ing to thy will, Acts xiii. 36; *and thy power to every
one that is to come*—To all future generations, by
leaving my observations upon it on record for their
benefit. Thus, as David acknowledges that “it was
the God of Israel who *taught* him, as a warrior, to
conquer, and as a psalmist, to declare the *wondrous
works* of his great benefactor; so he requests to be
preserved in his old age, until, by completing his vic-
tories, and his Psalms composed to celebrate them,
he had showed *the strength and power of God*,” not
only to his cotemporaries, “but to all that should
arise in after times, and chant those divine hymns in
the assemblies of the faithful, throughout all ages.”
In like manner, “if St. Paul wish to have his life
continued on earth, it is only that he may edify the
church and glorify God. Otherwise it is *far better*,
says he, to depart and be with Christ.”—Horne. In
imitation of these, and such like excellent examples,
as long as we live we ought to be endeavouring to
glorify God, and edify one another; and those that
have had the largest and longest experience of the
goodness of God to them, should improve their ex-
perience for the good of their friends. And it is a
debt which the old disciples of Christ owe to the suc-
ceeding generations, to leave behind them a solemn
testimony to the power, and pleasure, and advantage
of religion, and the truth of God’s promises.

Verse 19. *Thy righteousness also is very high*—
Most eminent and evident, as high things are; and
that which thou hast in righteousness done for thy
people is very great. God’s righteousness, here in-
tended, includes the rectitude of his nature; the equity
of his providential dispensations; the righteous laws
which he hath given us to be ruled by; the righteous

21 Thou shalt increase my greatness, A. M. 2981.
and comfort me on every side. B. C. 1023.

22 I will also praise thee ⁵ with ² the psaltery,
even thy truth, O my God: unto thee will I sing
with the harp, O thou ³ Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto
thee; and ⁴ my soul, which thou hast redeemed.

24 ⁶ My tongue also shall talk of thy right-
eousness all the day long: for ⁷ they are con-
founded, for they are brought unto shame, that
seek my hurt.

the instrument of psaltery.—² Psa. xcii. 1, 2, 3; cl. 3.—³ 2 Kings
xix. 23; Isa. lx. 9.—⁴ Psa. ciii. 4.—⁵ Ver. 8, 15.—⁶ Ver. 13.

promises he hath given us to depend upon; and
the everlasting righteousness which his Son hath
brought in, by his obedience unto death, for our jus-
tification.

Verses 20, 21. *Thou, who hast showed me great and
sore troubles, shalt quicken me again*—I never was
in such straits and distresses, (and yet I have been
in such as were very great and sore,) but I found re-
lief in thee; and therefore I doubt not but thou wilt
now revive and restore me, though all men give me
up for lost. *And shalt bring me up again from the
depths of the earth*—That is, from the grave; for I
am like one dead and buried, and past all hope of
deliverance, without thy almighty help. Or, rather,
it is an allusion to men who are fallen into a deep pit
of water; and the meaning is, Thou shalt draw me
out of the extreme danger in which I am plunged,
and wherein I should perish without thy aid. *Thou
shalt increase my greatness*—Nay, thou wilt not
only restore me to my former greatness, but much
augment the splendour of it; *and comfort me on
every side*—And though I now seem forsaken by
thee, thou wilt return again, and so surround me by
thy favour, that my future comforts shall far exceed
my present troubles.

Verses 22-24. *I will also praise thee, &c.*—And
then surely I shall be no less forward to bless thee
than thou art to bestow thy benefits on me. *My lips
shall greatly rejoice, and my soul, &c.*—It is not
possible to express the joy wherewith, not merely
my lips, but my heart and soul shall sing triumphant
songs for the extraordinary deliverance which I ex-
pect from thee. *My tongue also shall talk of thy
righteousness all the day long*—Which shall not
only be the subject of my solemn songs, but of my
constant discourse; wherein I will perpetually mag-
nify thy goodness and truth toward me, and thy just
vengeance upon mine enemies. How much more
is “the truth of God, in accomplishing his promises,
by the redemption of our souls, and the confusion of
our spiritual enemies, a subject which demands a
never ceasing tribute of gratitude and love, of praise
and thanksgiving. To celebrate it aright, with the
melody of voices and affections, all in perfect con-
cord, is the duty and delight of the church militant;
which, when thus employed, affords the best resem-
blance of the church triumphant.”—Horne.

PSALM LXXII.

That David was the author of this Psalm, says Bishop Patrick, appears from the conclusion of it. From whence we may also gather, that it was made by him toward the conclusion of his life: when, by his command, Nathan the prophet, and Zadok the priest, took Solomon and set him upon his throne, (1 Kings i. 39, &c.,) that David might have the satisfaction to see all the great men of his kingdom do homage to Solomon, and acknowledge him for their succeeding sovereign before he died. Upon this, it is probable, the spirit of the holy man was so transported with an extraordinary joy, that he endited this hymn, wherein he first recommends Solomon to the divine benediction, and then instructs him how to make his people happy, by describing the qualities of a good king, and the prosperous state of the kingdom under his government. This he began to behold before he died, (1 Chron. xxix. 25,) and he hoped others would behold it when he was gone, to the example and admiration of all following generations. Divers passages of this Psalm, however, do not agree to Solomon, nor to any other king but the Messiah, as is confessed by the Jewish doctors themselves, who so understand it. It must therefore be acknowledged, that this, like many others, is a mixed Psalm, belonging to Solomon imperfectly, but to Christ clearly and fully: divers expressions being designedly so ordered, that the reader might be led by them to the contemplation of Christ and his kingdom on this occasion. Which was the more necessary for the support of God's true Israel, because the Spirit of God foresaw Solomon's dreadful apostacy, and the great misconduct and calamities of his successors, and the miserable state of the kingdom under their hands, and therefore was pleased to fortify their hearts with views of that glorious condition which they should enjoy under the Messiah, who should certainly come. After a short prayer for his successor, he foretels the glory of his reign, 1-17. And concludes with prayer to the God of Israel, 18-20.

A Psalm ¹ for ² Solomon.

A. M. 2989. **G**IVE the king thy judgments, O
B. C. 1015. God, and thy righteousness unto
the king's son.

2 ^a He shall judge thy people with righteous-
ness, and thy poor with judgment.

3 ^b The mountains shall bring peace to the

¹ Or, of. — ² Psalm cxxvii. title. — ³ Isaiah xi. 2, 3, 4; xxxii. 1.

NOTES ON PSALM LXXII.

Verse 1. *Give the king*—Namely, Solomon, who was now anointed king, although his father was yet living, 1 Kings i. 39; *thy judgments*—Either, 1st, Thy statutes and precepts, often called God's judgments; as thou hast already given them to him in thy book, so give them to him in another and better way, by writing them upon his heart, or by giving him a perfect knowledge of them, and a hearty love to them, that he may obey and walk according to them. Or, 2d, Give him a thorough acquaintance with thy manner of governing and judging, that he may follow thy example in ruling thy people, as thou rulest them, namely, in *righteousness*, as it follows. He says *judgments*, in the plural number, because, though the office of ruling and judging was but one, yet there were divers parts and branches of it; in all which he prays that Solomon might be directed to do as God would have him do in such cases.

Verse 2. *He shall judge thy people with righteousness*—Namely, if thou givest him what I have desired. And by this prediction he tacitly admonishes him of, and obliges him to, the performance of his duty. Or the words may be rendered, *Let him judge*, the future being put for the imperative, as is often the case; and so it is a prayer. *And thy poor*—Or, *thy afflicted, or oppressed ones*; for such are thine in a special manner; thou art their judge and patron, Ps. lxxviii. 5, and hast commanded all thy people, and especially kings and magistrates, to take a singular care of them, because they have few or no friends.

people, and the little hills, by righteous- A. M. 2989.
ness. B. C. 1015.

4 ^o He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee ^d as long as the sun and moon endure, throughout all generations.

^b Psa. lxxxv. 10; Isa. xxxii. 17; lii. 7. — ^c Isa. xi. 4. — ^d Verses 7, 17; Psa. lxxxix. 36, 37.

Verses 3, 4. *The mountains, &c.*—Which are so dangerous to passengers, on account of robbers or wild beasts, which commonly abide there; *shall bring forth peace*—Shall be travelled over, or inhabited, with perfect security and safety. Or peace is here put for that prosperity, ease, and plenty, which is the fruit of peace; when the mountains and hills are cultivated and tilled, and so are capable of producing abundance of grain, though naturally full of stones and barren. *He shall judge the poor of the people*—That is, vindicate them from their potent oppressors, as *judging* often means. *He shall save the children of the needy*—Whom the rich had, or would have seized upon, for bond-men, upon some pretence or other.

Verse 5. *They shall fear thee, &c.*—Most commentators consider the psalmist as suddenly turning his speech to Solomon here, and signifying that his wisdom and righteous administration of his government should redound to his everlasting honour, so that all posterity should continually esteem and revere him as the wisest and best of princes. They acknowledge, however, that in this he was a type of Christ, and that the words ultimately, and in their most sublime sense, are to be explained of him. But as *fear* or *reverence* is frequently put for strict and proper divine worship, (as Isa. xxix. 13, compared with Matt. xv. 9, and frequently elsewhere,) which certainly was not due to Solomon, and could not be paid to him without idolatry; and as the psalmist never elsewhere, in any part of the Psalm, speaks of Solomon in the second person, but always in the third; many others consider him as addressing God

A. M. 2989. 6 * He shall come down like rain
B. C. 1015. upon the mown grass: as showers
that water the earth.

7 In his days shall the righteous flourish: ^f and
abundance of peace ³ so long as the moon en-
dureth.

8 * He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.

* 2 Samuel xxiii. 4; Hos. vi. 3.—^f Isa. ii. 4; Dan. ii. 44;
Luke i. 33.—³ Heb. *till there be no moon.*—^g Exod. xxiii. 31;
1 Kings iv. 21, 24; Psa. ii. 8; lxxx. 11; lxxxix. 25; Zech. ix. 10.

in these words, to whom he had spoken before in
the second person, verses 1, 2, as it is here. Thus
Mr. Samuel Clark: "They shall worship and serve
thee, O God, so that, with peace, true religion shall
flourish." "The sense is," says Poole, "This shall
be another blessed fruit of his righteous government,
that, together with peace, true religion shall be es-
tablished, and *that throughout all generations*, as it
here follows. Which was begun in Solomon's days,
and continued, though not without much interrup-
tion, in the time of his successors, the kings of Ju-
dah, and afterward, until the coming of Christ, in
and by whom this prediction and promise was," in
part, and shall, in the end, be "most fully accom-
plished." And Henry interprets the words to the
same purpose. *As long as the sun and moon endure*
—Hebrew, *With the sun, and before the moon*, that
is, while they continue in the heavens; or, as others
expound it, Both day and night, as the twelve tribes
are said to serve God, Acts xxvi. 7.

Verse 6. *He shall come down, &c.*—To wit, by
the influences of his government upon his people,
the administration of which shall be so gentle and
easy, that it shall refresh and revive the hearts of his
subjects, and render them a flourishing people. But
this phrase much better agrees to Christ, who was
yet to come, and who did come down from heaven,
and brought or sent down from thence his refreshing
and fertilizing doctrine, often compared to rain, and
the sweet and powerful influences of his Spirit. *Like
rain upon the mown grass*—Which it both refreshes
and causes to grow and flourish, and therefore was
very acceptable, especially in Canaan, where rain
was more scarce, and more necessary than in many
other places, because of the scorching heat, and the
natural dryness of the soil, and the want of rivers to
overflow or water the land.

Verse 7. *In his days shall the righteous flourish*
—As the wicked shall be discountenanced and pun-
ished, so good men shall be encouraged, advanced,
and multiplied. *And abundance of peace as long as
the moon endureth*—That is, as long as time and the
world shall last. Which neither was nor could be
the case under the reign of Solomon, which was not
of very long duration, and the peace of whose king-
dom was sadly disturbed, and almost wholly lost
after his death; but which was, and more especially
hereafter will be, undoubtedly and eminently accom-
plished in Christ, who came to bring peace on earth,

9 ^b They that dwell in the wilderness A. M. 2989.
shall bow before him; ⁱ and his ene- B. C. 1015.
mies shall lick the dust.

10 * The kings of Tarshish and of the isles
shall bring presents: the kings of Sheba and
Seba shall offer gifts.

11 ¹ Yea, all kings shall fall down before him:
all nations shall serve him.

^b Psa. lxxiv. 14.—ⁱ Isa. xlix. 23; Mic. vii. 17.—^k 2 Chron.
ix. 21; Psa. xlv. 12; lxviii. 29; Isa. xlix. 7; lx. 6, 9.—^l Isa.
xliv. 22, 23.

Luke ii. 14, and left it as a legacy to his disciples,
John xiv. 27.

Verse 8. *He shall have dominion from sea to sea*
—Either, 1st, From the *Sinus Arabicus*, or Red sea,
to the Mediterranean sea, for so far Solomon's domi-
nion extended; but so did David's also; and, there-
fore, in that respect Solomon has not that pre-
eminence, which this promise plainly seems to give
him, above his predecessors. Or, rather, 2d, More
generally from one sea to another, or in all parts of
the habitable world. In which sense it is truly and
fully accomplished in Christ, and in him only. *And
from the river*—Namely, Euphrates: which was the
eastern border of the kingdom of Canaan, allotted by
God, (Exod. xxiii. 31; Num. xxxiv. 3,) but possessed
only by David and Solomon; *unto the ends of the
earth*—To the border of Egypt, or the tract of coun-
try along the Mediterranean sea, the end of the land
of Canaan. But if understood of the kingdom of
Christ, the expression means literally to the remotest
parts of the earth, or throughout the whole world.
Thus, Psa. ii. 8, *I will give thee the heathen for thine
inheritance, and the uttermost parts of the earth for
thy possession.*

Verse 9. *They that dwell in the wilderness shall
bow before him*—That is, that inhabit solitary places.
The Hebrew word, צִיִּים, *tziim*, here used, (from
צִיָּה, *tziyah siccitas, dryness, or a dry place.*) is ap-
plied to barren grounds or deserts, parched up for
want of springs and rains, and it here signifies the
inhabitants of such countries, and particularly the
people and kings of *Arabia Deserta*. These were
tributary to Solomon, 1 Kings x. 15, and great
numbers of them submitted to Christ, and received
his gospel. *And his enemies shall lick the dust*—
Shall prostrate themselves to the ground in token of
reverence and subjection to him, as was the custom
of the eastern people.

Verses 10, 11. *The kings of Tarshish and of the
isles*—That is, of remote countries, to which they
used to go from Canaan by sea, all which are fre-
quently called *isles* in Scripture. *The kings that
ruled by sea or by land. The kings of Sheba and Se-
ba*—Two countries of Arabia; unless the one be a
part of Arabia and the other of Ethiopia, beyond
Egypt. *Yea, all nations shall serve him*—This can-
not be affirmed, with any shadow of truth, of Solo-
mon, but was, or will be, unquestionably verified in
Christ, who is, and will show himself to be, *King of*

A. M. 2989. 12 For he ^m shall deliver the needy
B. C. 1015. when he crieth; the poor also, and
him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and ⁿ precious shall their blood be in his sight.

15 And he shall live, and to him ⁴ shall be given of the gold of Sheba: prayer also shall

^m Job xxix. 12.—ⁿ Psa. cxvi. 15.—⁴ Hebrew, one shall give.
^o 1 Kings iv. 20.—^p Psa. lxxxix. 36.—⁵ Heb. shall be.

kings, and Lord of lords, and will be universally acknowledged, obeyed, and worshipped by all the kings and nations of the earth.

Verses 12-14. *For he shall deliver the needy, &c.*—The fame of his just and merciful government shall induce multitudes either to put themselves under his rule and protection, or to show great respect and reverence for him. *He shall spare the poor and needy*—He shall take pity on them, and add no heavier burden unto that of their lamentable poverty. *And shall save the souls*—That is, the *lives, of the needy*. He shall not be prodigal of their lives, but as tenderly careful to spare and preserve them as those of his greatest subjects. If applied to Christ it means, that he shall save their souls, properly so called, namely, from the guilt and power of sin, into the favour and image of God, and a state of communion with him here, and the everlasting enjoyment of him hereafter, it being Christ's proper work to save men's souls. *He shall redeem their soul from deceit and violence*—The two ways whereby the lives and souls of men are usually destroyed. *And precious shall their blood be in his sight*—He shall set so high a value upon their lives, and love them so dearly, as never to expose them to imminent danger, much less to cast them away, merely to gratify his own revenge, covetousness, or insatiable desire of enlarging his empire, as earthly kings commonly do; but, like a true father of his people, will tenderly preserve them, and severely avenge their blood upon those that shall shed it.

Verse 15. *And he shall live*—Solomon's life and reign shall be long and prosperous: and He whom Solomon typified shall live for ever, and his kingdom shall have no end. *And to him shall be given of the gold of Sheba, &c.*—The longer he shall live and reign, the richer presents shall be brought unto him, as there shall be to Christ from the eastern countries, Matt. ii. 11; although such expressions as these, used of Christ and his kingdom, are commonly to be understood in a spiritual sense. *Prayer also shall be made for him*—His subjects shall be obliged and excited by his righteous and happy government to pray heartily and frequently for him. Hebrew, יהפלה בגירו הכי, *jithpallel bagnado tamid*, *intercession shall be made on his account incessantly*: 1st, On account of Solomon, that his life might be preserved, and the prosperity of his reign con-

tinued and established. And, 2d, For Christ; not indeed personally considered, in which sense he did not need the intercessions or prayers of his subjects, but for the protection of his truth, cause, and people, and for the increase and consummation of his kingdom. *And daily shall he be praised*—The highest praises and commendations of Solomon's just and gracious government shall continually fill men's mouths; and daily shall Christ be "praised by his people for the riches of his grace, for all the comforts of his Spirit, and for all the hopes of glory, which they possess through him."

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: ^o and *they* of the city shall flourish like grass of the earth.
17 ^p His name ⁵ shall endure for ever: ⁶ his name shall be continued as long as the sun: and ^q men shall be blessed in him: ^r all nations shall call him blessed.

^o Hebrew, shall be as a son to continue his father's name for ever.
⁴ Gen. xii. 8; xxii. 18; Jer. iv. 2.—^r Luke i. 48.

tinued and established. And, 2d, For Christ; not indeed personally considered, in which sense he did not need the intercessions or prayers of his subjects, but for the protection of his truth, cause, and people, and for the increase and consummation of his kingdom. *And daily shall he be praised*—The highest praises and commendations of Solomon's just and gracious government shall continually fill men's mouths; and daily shall Christ be "praised by his people for the riches of his grace, for all the comforts of his Spirit, and for all the hopes of glory, which they possess through him."

Verse 16. *There shall be a handful of corn*—Which intimates the small beginnings of this kingdom, and therefore does not agree to that of Solomon, which was, in a manner, as large at the beginning of his reign as at the end of it; but it exactly agrees to Christ and his kingdom, Matt. xiii. 31-33. *In the earth*—That is, sown in the earth. *The seed is the word of God. That on good ground are they, who, in an honest and good heart, a heart made honest and good by grace, having heard the word, keep it, and bring forth fruit with patience*, Luke viii. 11, &c.; *bring forth first the blade, then the ear, after that the full corn in the ear*, Mark iv. 26-28. Such, reader, is the progress of this handful of seed cast into the ground; though *upon the top of the mountains*—That is, in the most barren soil. It produces a number of converts, all *born again of incorruptible seed by the word*, 1 Pet. i. 23; and in each convert the fruit of genuine repentance, of living faith, and of true holiness. *The fruit thereof shall shake like Lebanon*—It shall yield such an abundant increase, that the ears, being thick and high, and full of corn, shall, when they are shaken by the wind, make a noise not unlike that which the tops of the trees of Lebanon sometimes make, upon the like occasion. Which expressions, as well as many others of the like nature, in the prophets, being applied to Christ and his kingdom, are to be understood in a spiritual sense, of the great and happy success of the preaching of the gospel. *And they of the city*—That is, the citizens of Jerusalem, which are here put for the subjects of this kingdom. *Shall flourish like the grass of the earth*—Shall both increase in number and in grace, being fruitful in every good word and work.

Verse 17. *His name shall endure for ever*—Name-

A. M. 2989. B. C. 1015. 18 ^a Blessed be the LORD God, the God of Israel, ^b who only doeth wondrous things.

19 And ^c blessed be his glorious name for

^a 1 Chron. xxix. 10; Psa. xli. 13; cvi. 48.—^b Exod. xv. 11; Psa. lxxvii. 14; cxxxvi. 4.

ly, the honour and renown of his eminent wisdom, and justice, and goodness. This agrees but very obscurely and imperfectly to Solomon, who stained the glory of his reign by his prodigious luxury, and oppression, and apostacy from God, into which he fell in the latter part of his days. *His name shall be continued*—Hebrew, יָנוּן, *jinnon*, shall be propagated, or transmitted, to his children; as long as the sun—Hebrew, לִפְנֵי שֶׁשׁ, *liphnee shemesh*, before the sun; meaning, either, 1st, Publicly, and in the face of the sun: or, 2d, Perpetually; as a constant and inseparable companion of the sun; as long as the sun itself shall continue. *Men shall be blessed in him*—In him, as it was promised to Abraham, shall all the true children of Abraham be blessed with the blessings of grace and glory, and that by and through his merits and Spirit. Hebrew, יִתְבָּרְכוּ, *jithbarechu*, shall bless themselves. All nations shall call him blessed—They shall bless God for him, shall continually extol and magnify him, and think themselves happy in him. To the end of time and to eternity, his name shall be celebrated; every tongue shall confess it, and every knee shall bow before it. And the happiness shall also be universal, complete, and everlasting; men shall be blessed in him truly and for ever.

Verses 18, 19. *Blessed be the Lord God of Israel*—If the psalmist, in the name of the Jewish Church, had reason to bless God in this manner, for such a glorious and excellent king and governor as Solomon, and such great blessings as they did and should enjoy under his government, how much more reason has the Christian Church to bless him for that divine king, of whom Solomon was but a type, and for the infinitely greater and more lasting blessings of his righteous and beneficent reign. Surely such an illustrious prophecy of the Messiah and his kingdom as is contained in the foregoing verses, may well be concluded with thanksgivings and praises. For we cannot but own that for all the great things which he has done for the world, for the church, for the children of men, for his own children, in the kingdom of providence, in the kingdom of grace; for all the power and trust lodged in the hands of the Redeemer, God is worthy to be praised; and we ought to stir

ever: ^a and let the whole earth be filled with his glory; Amen, and Amen. A. M. 2989. B. C. 1015.

20 The prayers of David the son of Jesse are ended.

^a Neh. ix. 5.—^a Num. xiv. 21; Zech. xiv. 9.

up ourselves and all that is within us to praise him after the best manner, and to desire that all others may do it. *Who only doth wondrous things*—In creation and providence, and especially in this work of redemption, which excelleth them all. Men's works are little, common, trifling things, and things which, without him, they could not do. But God doth all by his own power, and they are wondrous things which he doth, and such as will be the eternal admiration of saints and angels. *And blessed be his glorious name*—For it is only in his name that we can contribute any thing to his glory and blessedness, and that is exalted above all blessing and praise. Let it be blessed for ever, for it deserves to be blessed for ever, and we hope to be for ever blessing it, and that with angels, and archangels, and all the company of heaven. *And let the whole earth be filled with his glory*—As it will be, when the kings of Tarshish and the isles shall bring presents to him, when to him every knee shall bow, and all shall know him, from the least to the greatest. It is lamentable to think how empty the earth is of the glory of God, how little honour and service he has from a world which he made and upholds, and to which he is such a bountiful benefactor. And, therefore, all that wish well to the honour of God and the welfare of mankind, cannot but desire that the earth may be filled with discoveries of his glory, suitably returned in thankful acknowledgments of it. Let every heart then, and every mouth, and every assembly, be filled with the high praises of God. We see how earnest David was in this prayer, and how much his heart was in it, by observing, 1st, How he shuts it up with a double seal, *Amen, and amen*: and, 2d, How he even shuts up his life with this prayer; for this, it appears verse 20, was the last Psalm that ever he composed, though not placed last in this collection: he penned it when he lay on his death-bed, and with this he breathes his last. Let God be glorified; let the kingdom of the Messiah be set up and established in the world and I have enough, I desire no more. With this let our prayers, like the prayers of David the son of Jesse, be ended: and with our last breath let us say, *Come, Lord Jesus, come quickly!*

PSALM LXXIII.

The second book of Psalms, according to the Hebrew division, ends with the last, and here begins the third book, consisting of a new collection of seventeen Psalms, most of them very disconsolate and full of sad complaints. Eleven of these, according to our translation of the titles of them, were composed by Asaph. But it must be observed, the expression, אֲסָפָה, *Asaph*, may either be rendered, of, or for, Asaph. And as he was the famous musician, to whom divers of David's

Psalms were committed to be set to music, it is possible that the latter is the true translation of the phrase; and that the following Psalms were not composed by him, but only for him, that is, for his use in the tabernacle. Inasmuch, however, as Asaph was not only a skilful musician, but also a divinely-inspired prophet, and certainly was the author of some Psalms, (see 2 Chron. xxv. 1, and xxix. 30.) and as the style of this Psalm seems to differ considerably from that of David, it is not improbable that he, Asaph, was the author, at least, of this and some of the others: see note on the title of Psalm 1. He begins with laying down a general principle, 1. Confesses his temptation to envy the wicked, 2-14. Tells how he gained the victory over it, and advantage by it, 15-28.

¹ A Psalm of ² Asaph.

A. M. 2989.
B. C. 1015.

TRULY ³ God is good to Israel,
even to such as are ⁴ of a clean
heart.

2 But as for me, my feet were almost gone;
my steps had well nigh slipped.

3 ^a For I was envious at the foolish, when I
saw the prosperity of the wicked.

¹ Or, A Psalm for Asaph.—² Psalm 1. title.—³ Or, Yet.
⁴ Heb. clean of heart.—^a Job xxi. 7; Psa. xxxvii. 1; Jer. xlii. 1.—^b Heb. fat.—^b Job xxi. 6.

NOTES ON PSALM LXXIII.

Verse 1. *Truly, or nevertheless, &c.*—The beginning is abrupt, and sufficiently intimates that he had a great conflict within himself about the matter here spoken of, and that many doubts and objections were raised in his mind concerning it. But, at last, light and satisfaction broke forth upon him, like the sun from under a cloud, and overcame and silenced his scruples, in consequence of which he lays down this conclusion. *God is good to Israel*—Though he may sometimes seem negligent of, and harsh and severe toward, his people; yet, if all things be considered, it is most certain, and hereafter will be made manifest, that he is really and superlatively good, that is, most kind and bountiful, and a true friend to them, and that they are most happy in possessing his favour, and have no reason to envy sinners their present and seeming felicity. *Even to such as are of a clean heart*—To all true Israelites, who love God with their whole hearts, and serve him in spirit, in truth, and uprightness: see John iv. 23; Rom. ii. 28, 29. So this clause limits the former, and takes off a great part of the force of the objection, indeed the whole of that which was drawn from the calamities which befell the hypocritical and half-hearted Israelites, who were vastly the greater number of that people.

Verses 2, 3. *But as for me*—Yet I must acknowledge with grief and shame, concerning myself, that notwithstanding all my knowledge of this truth, and my own experience and observation of God's dealings with me and other good men; *my feet were almost gone*—My faith in God's promises and providence was almost overthrown by the force of temptation; and I was almost ready to repent of my piety, verse 13. and to follow the example of ungodly men. *My steps had well nigh slipped*—Hebrew, שפכו, *shuppechu*, were almost poured forth, namely, like water upon the ground, which is unstable, and runs hither and thither with great disorder and uncertainty, till it be irrecoverably lost. So was I almost transported by my unruly fancies and passions into unworthy thoughts of God, and a sin-

4 For *there are no bands in their death*: but their strength is ⁵ firm. A. M. 2989.
B. C. 1015.

5 ^b They are not ⁶ in trouble as other men; neither are they plagued ⁷ like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them ^c as a garment.

7 ^d Their eyes stand out with fatness: ^e they have more than heart could wish.

⁵ Heb. in the trouble of other men.—⁷ Heb. with.—^c So Psa. cix. 18.—^d Job xv. 27; Psa. xvii. 10; cxix. 70; Jer. v. 28.
^e Heb. They pass the thoughts of the heart.

ful course of life. *For I was envious at the foolish*—I was vexed and murmured to see the wicked, notwithstanding their guilt and desert of punishment, in a very flourishing condition, and I thought it very hard that pious men should not equal, if not exceed, them in such happiness; especially when I saw no likelihood that it would end, but that they continued in their prosperity. With great propriety are the wicked, and those that live as if there were no God, called the *foolish*; for nothing can show greater folly.

Verse 4. *For there are no bands in their death*—They are not violently dragged to an untimely death, either by the hand and sentence of the magistrate, which yet they deserve, or by any sudden and unexpected stroke of Divine Providence, like the fruit forced from the tree before it is ripe, but are left to hang on, till, through old age, they gently drop off themselves. Hebrew, אין חרצבות, *een chartzuboth*, *There are no pangs, anguish, or agonies, in their death*; they are not afflicted with sore and painful diseases, nor brought to the grave by grievous torments of body or mind; but after a long life, in firm and vigorous health, they enjoy a sweet and quiet death, and depart easily out of the world: "while others of a contrary character are worn with chronic, or racked with acute disorders, which bring them with sorrow and torment to the grave."—Horne. *But their strength is firm*—Hebrew, בריא אולם, *baria ulam*, *their strength is fat*, that is, sound and good; the best of any thing being called *fat*, in Scripture, as Gen. xli. 2; Dan. i. 15. They continue strong and healthful all their days, till at last they expire quietly, as a lamp goes out when the oil is spent.

Verses 5-9. *They are not in trouble as other men*—They escape even common calamities. *Therefore pride compasseth them about*—Discovers itself on every side, in their countenances, speech, behaviour. *Their eyes stand out with fatness*—They live in great plenty and prosperity. *They are corrupt*—Dissolute and licentious, letting loose the reins to all manner of wickedness. *And speak wickedly concerning oppression*—Wickedly boasting of their op-

A. M. 2999. 8 • They are corrupt, and ^f speak
B. C. 1015. wickedly concerning oppression:

they ^e speak loftily.

9 They set their mouth ^h against the heavens,
and their tongue walketh through the earth.

10 Therefore his people return hither: ⁱ and
waters of a full cup are wrung out to them.

11 And they say, ^k How doth God know?

* Psa. liii. 1.—^f Hos. vii. 16.—^e 2 Pet. ii. 18; Jude 16.
^h Rev. xiii. 6.—ⁱ Psa. lxxv. 8.—^k Job xxiii. 13; Psa. x. 11;

pressions; either of what they have done, or of what they intend to do in that way. *They speak loftily*—Arrogantly presuming upon their own strength, and despising both God and men. *They set their mouth against the heavens*—That is, against God, blaspheming his name, denying or deriding his providence, reviling his saints and servants. *Their tongue walketh through the earth*—Using all manner of liberty, introducing and reproaching all sorts of persons, not caring whom they displease or hurt by it.

Verse 10. *Therefore his people return hither*—“It seems impossible to ascertain,” says Dr. Horne, “with any degree of precision, the meaning of this verse, or to whom it relates. Some think it intends those people who resort to the company of the wicked, because they find their temporal advantage by it; while others are of opinion that the people of God are meant, who, by continually revolving in their thoughts the subject here treated of, namely, the prosperity of the wicked, are sore grieved, and enforced to shed tears in abundance.” Certainly a variety of discordant interpretations have been given of the verse. But a literal translation, which the following is, seems, in some degree at least, to determine its meaning. *Therefore*—Hebrew, לכן, lachen, on this account, his people shall return thither, and waters of fulness shall be wrung out to them—As if he had said, Because of the prosperity of the wicked, and the afflicted state of the righteous, his people, that is, the people of God, will be under a strong temptation to return; and many will actually return to the company of the ungodly, which they had forsaken, in order to share their prosperity: but in consequence thereof, waters of a full cup shall be wrung out to them, they shall bring upon themselves many chastisements and troubles, and shall be oppressed with grief and sorrow for their sin and folly. *Waters*, in Scripture, frequently signify afflictions, although, it must be acknowledged, they also often signify mercies and comforts; but the former, and not the latter sense of the metaphor, seems to be intended here: for when did, or do, the people of God receive mercies and comforts, or blessings of any kind, by returning to the sins and follies which they had forsaken, or to the society of the ungodly, from which they had withdrawn themselves? Do they not uniformly meet with chastisement and trouble? The clause, “waters of a full cup,” &c., may probably refer to the cups of liquor, mingled with poison, which were, in those days,

and is there knowledge in the Most High? A. M. 2999.
B. C. 1015.

12 Behold, these *are* the ungodly, who ^l prosper in the world; they increase in riches.

13 ^m Verily I have cleansed my heart in vain, and ⁿ washed my hands in innocency.

14 For all the day long have I been plagued, and ^o chastened every morning.

xciv. 7.—^l Verse 3.—^m Job xxi. 15; xxxiv. 9; xxxv. 3; Mal iii. 14.—ⁿ Psa. xxvi. 6.—^o Heb. my chastisement was.

given to criminals. The verse, it must be observed, is in the future tense, and it seems most natural, as Mr. Scott has remarked, to interpret it as expressive of the psalmist's apprehension, that the prosperity of daring sinners would eventually prove a strong temptation, and a great source of sorrow to believers.

Verse 11. *And they say*—Namely, the ungodly, described in the preceding verses, (verse the 10th coming in by way of parenthesis,) or the people confederate with them, or that fall back to them. For these and such like opinions and speeches are often ascribed to the carnal and wicked in Scripture, but never to any good man. Some such expressions as this were indeed charged on Job by his friends, but, although he had used many intemperate speeches, he utterly disowned such as these. *How doth God know? Is there knowledge, &c.*—As if they said, Since blasphemers of God and enemies of all goodness are crowned with so many blessings, how is it credible that there is a God who sees and orders the affairs of this lower world? For if God did know these things, and concerned himself with affairs here below, he certainly neither could nor would suffer them to be thus managed.

Verse 12. *Behold, these are the ungodly who prosper in the world*—This is their condition and behaviour in it. “The temptation is now stated in its full force. As if he had said, These worthless, ungodly, blasphemous wretches, whose characters I have been delineating, these are the men who prosper in the world, who succeed in every thing they undertake, and roll in riches! What are we to think of God, his providence, and his promises?”

Verses 13, 14. *Verily I have cleansed my heart in vain, &c.*—Hence I have been tempted to think, that religion is a vain and unprofitable thing; that “all my faith, my charity, and my devotion; all my watching and fastings, in short, all the labour and pains I have taken in the way of goodness, have been altogether vain and fruitless; since, while the rebellious enemies of God enjoy the world and themselves at pleasure, I, who continue his servant, am in perpetual tribulation and affliction.”—Horne. True religion is properly and fully described in this verse, by its two principal parts and works, the cleansing of the heart from sinful lusts and passions, and of the hands, or outward man, from a course of sinful actions. And although it be God's work to cleanse the heart, yet he says, *I have cleansed it*, because every pious man co-operates with God's

A. M. 2989. 15 If I say, I will speak thus; be-
B. C. 1015. hold, I should offend *against* the ge-
neration of thy children.

16 ° When I thought to know this, ¹⁰ it was
too painful for me;

17 Until ^p I went into the sanctuary of God; *then*
understood I ^q their end.

18 Surely ^r thou didst set them in slippery

¹⁰ Eccles. viii. 17.—¹⁰ Heb. it was labour in mine eyes.—^p Psa.
lxxvii. 13.—^q Psa. xxxvii. 38.

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, ^r when thou awakest, thou shalt despise
their image.

A. M. 2989.
B. C. 1015.

^r Psalm xxxv. 6.—^r Job xx. 8; Psalm xc. 5; Isa. xxix. 7, 8.
¹ Psa. lxxviii. 65.

grace in cleansing his heart. Compare 2 Cor. vi. 1, and vii. 1. *And washed my hands in innocency*—That is, kept my hands (the chief instruments of action, and, consequently, the rest of the members of my body) innocent and pure from evil practices. I have washed my hands, not only ceremonially with water, wherewith hypocrites satisfy themselves, but also morally, with the waters of God's grace and Spirit, in innocency or purity. *For all the day long I have been plagued, &c.*—While their ungodliness hath been attended with constant prosperity, my piety hath been exercised with continual afflictions.

Verse 15. *If I say, I will speak thus*—I will give sentence for the ungodly in this manner. *I should offend against the generation of thy children*—By grieving, discouraging, and condemning them, and by tempting them to revolt from thee and thy service. By the *generation of God's children* must be understood all true believers; those who have undertaken the service of God, and entered into covenant with him; part of which covenant and profession is to believe in God's providence; which, therefore, to deny, question, or doubt of, is to *break the covenant*, to *prevaricate*, to *deal perfidiously*; according to the meaning of the word בגד, *bagad*, here rendered, *offend*. The reader will observe, that "the psalmist," having particularly described the disease, "proceeds now, like a skilful physician of the soul, to prescribe a medicine for it, which is compounded of many salutary ingredients. And first, to the suggestions of nature, grace opposes the examples of the children of God, who never fell from their hope in another world, because of their sufferings in this. For a man, therefore, to distrust the divine goodness on that account, is to belie their hope, renounce their faith, and strike his name out of their list."

Verse 16. *When I thought to know this*—To find out the reason and meaning of this mysterious course of Divine Providence, *it was too painful for me*—I found it too hard a task to attain satisfaction, as to these points, by my own meditations and reasonings. Indeed, it is a problem not to be solved by the mere light of nature; for if there were not another life after this, we could not fully reconcile the prosperity of the wicked with the justice of God. Here, then, we have "a second reason why a man should not be too forward to arraign God's dispensations of injustice, namely, the extreme difficulty of comprehending the whole of them, which, indeed, is not to be done by the human mind, unless God himself shall vouchsafe it the necessary information."—Horne.

Verse 17. *Until I went into the sanctuary of God*—Till I consulted with the oracle, or word of God. He alludes to the practice of those times, which was in dark and difficult cases to resort to God's sanctuary, and the oracle in it, for satisfaction. *Then understood I their end*—There I learned that their prosperity was short, and would quickly have an end, and that a most terrible one; that their fair morning would be followed with a black and dreadful evening, and an everlasting night. "This is the third argument, with which we may repress the spirit of murmuring and distrust, so apt to be excited by the prosperity of the wicked; and it is one communicated to us by the word of God, which alone can acquaint us with what shall be the end, the final portion of sinners. This is an arrow from the heavenly quiver, which brings down our enemy at once, and lays Dagon prostrate before the ark."

Verse 18. *Thou didst set them in slippery places*—Their happiness hath no firm foundation; it is very unstable, like a man's standing on very slippery ground. *Thou castedst them down into destruction*—The same hand which raised them will soon cast them down into utter ruin. "Worldly prosperity," says Dr. Horne, "is as the narrow and slippery summit of a mountain, on which, to answer the designs of his providence, God permits the wicked, during his pleasure, to take their station; till, at length, the fatal hour arrives, when, by a stroke unseen, they fall from thence, and are lost in the fathomless ocean of sorrow, torment, and despair."

Verses 19, 20. *They are brought to desolation as in a moment*—Their fall is wonderful, both for its greatness, and for its suddenness. *They are utterly consumed with terrors*—With the horrors of their own minds; or rather, with God's judgments unexpectedly seizing upon them. *As a dream when one awaketh*—Their happiness is like that of a dream, wherein a man seems highly pleased and transported with ravishing delights, but when he awakes he finds himself deceived and unsatisfied. *O Lord, when thou awakest*—Arise to punish them. Or rather, *when they shall awake*; namely, out of the pleasant dream of this sinful life, by death and the torments following. For the Hebrew is only בִּצְרִי, *bagnir*, in *awaking*, an expression which may be applied either to God or to them, as the context directs, and the latter application seems to agree best with the metaphor here before mentioned. *Thou shalt despise their image*—That is, all their felicity and glory, which, as indeed it ever

A. M. 2989. B. C. 1015. 21 Thus my heart was ^ugrieved, and I was pricked in my reins.

22 ^xSo foolish was I, and ¹¹ignorant; I was as a beast ¹²before thee.

^u Verse 3.—^x Psa. xcii. 6; Prov. xxx. 2.—¹¹ Heb. *I knew not*.

was, so now shall evidently be discerned to be no real, or substantial and solid thing, but a mere image, or shadow, or vain show, which can neither abide with them, nor yield them satisfaction. Thus the word rendered *pomp*, Acts xxv. 23, is, in the Greek, *φαντασία*, a mere *fancy* and *imagination*. And Psa. xxxix. 6, man is said to walk in a *vain show*; in the LXX., *εν εικονι*, in an *image*, the word used by these interpreters here. God is said to *despise the image*, when they awake, not *really*, for in that sense God ever did despise it, even when they were in the height of all their glory; but *declaratively*, things being often said to be done in Scripture when they appear or are manifest. The sense is, Thou shalt pour contempt upon them; make them despicable to themselves and others, notwithstanding all their riches; shalt raise them to *shame and everlasting contempt*. The LXX. render it, *τον εικονα αυτων εξουθενωσεις*, *Thou shalt bring to naught, or make nothing of their image*. God will render utterly contemptible even in their own sight, as well as in that of himself, of his holy angels, and the spirits of the righteous, those imaginary and fantastic pleasures for which they have lost the substantial joys and glories of his heavenly kingdom. For it is evident that what the psalmist here affirms, concerning the end of the wicked, cannot be understood, consistently with the rest of the Psalm, of their temporal destruction, but must be interpreted of their future wretched state in another world, which is often represented, in Scripture, by death and destruction; and so, indeed, these verses explain it. *How are they brought to desolation in a moment*, that is, the moment when they pass out of this life to another. It is then only that the wicked will be thoroughly awakened to see their misery, especially if they die without much pain or anguish, in a stupid, thoughtless way, as seems to be intimated verse 4. And here let us reflect, with Dr. Horne, If “the sudden alteration which death makes in the state of a powerful and opulent sinner, cannot but affect all around him, though they behold but one part of it; how much more would they be astonished and terrified if the curtain between the two worlds were withdrawn, and the other half of the change exposed to view! Let faith do that which sight cannot do;” let it show us, that the life of the ungodly is a sleep; their happiness a dream, illusive and transitory; at best a shadow, afterward nothing; and that, at the day of death, the soul is roused out of this sleep, the dream vanishes, and the sinner finds himself consigned to everlasting torments, “and then the ungodly, however wealthy and honourable, will surely cease to be the objects of our envy.”

Verses 21, 22. *Thus my heart was grieved—I*

23 Nevertheless I *am* continually A. M. 2989. B. C. 1015. with thee: thou hast holden *me* by my right hand.

24 ^yThou shalt guide me with thy counsel, and afterward receive me *to glory*.

¹² Heb. *with thee*.—^y Psa. xxxii. 8; Isa. lviii. 8.

was disturbed, so as I have expressed, with envy and indignation at the prosperity of the wicked. Hebrew, *יִתְחַמֵּץ לִבִּי*, *jithchamets lebabi*, *my heart was in a ferment*, or, had *wrought itself up into a ferment*, namely, with unbelieving thoughts, and reasonings on the above-mentioned subject. *And I was pricked in my reins*—I was heartily and deeply wounded in my spirit. *So foolish was I, and ignorant*—Of what I might have known and which, if I had known it aright, would have been perfectly sufficient to have prevented or silenced the disquieting thoughts and perplexing reasonings which have given me so much uneasiness. *I was as a beast before thee*—A most stupid and sottish creature, as though I had not only been devoid of grace, but of reason too. For reason itself, informed by the Holy Scriptures, sufficiently discovered, that, all things considered, I had no sufficient cause to envy the prosperity of wicked men. I minded only present things, as the brutes do, and did not look forward to and consider things to come, as reasonable creatures ought to do. *Before thee*—In thy sight, or judgment, and therefore in truth, Rom. ii. 2, howsoever I seemed to myself, or others, to have some degree of reason and discretion.

Verse 23. *Nevertheless*—Notwithstanding all my temptations, and my gross folly in yielding to them; *I am continually with thee*—In thy favour and under thy care. Although I gave thee just cause to cast me off, yet thou didst continue thy gracious presence with me, and kindness to me. *Thou hast holden me by thy right hand*—Hast upheld me, that my faith might not fail, and I might not be overthrown by this, or any other temptation. “The remainder of the Psalm contains the most dutiful and affectionate expressions of a mind perfectly at ease, and reposing itself with comfortable assurance on the loving-kindness of the Lord, of which it had thus experienced a fresh instance in its support under the late temptation, and complete victory over it.”—Horne.

Verse 24. *Thou shalt guide me, &c.*—As thou hast kept me hitherto, in all my trials, so I am persuaded thou wilt lead me still into, and in, the right way, and keep me from straying from thee, or falling into evil or mischief; *with thy counsel*—By thy gracious providence, executing thy purpose of mercy to me, as being one of thy believing and obedient people, and watching over me, by thy word, which thou wilt open my eyes to understand; and principally by thy Holy Spirit, sanctifying and directing me in the whole course of my life. *And afterward receive me to glory*—Translate me to everlasting glory in heaven. As all those who commit themselves to God's conduct shall be guided by his

A. M. 2989. B. C. 1015. 25 ^z Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

26 ^a My flesh and my heart faileth: but God is the ¹³ strength of my heart, and ^b my portion for ever.

^a Philip. iii. 8.—^a Psalm lxxxiv. 2; cxix. 81.—¹³ Heb. rock. ^b Psa. xvi. 5; cxix. 57.—^c Psa. cxix. 155.

counsel, so all those who are so guided in this world shall be received to his glory in another world. If God direct us in the way of our duty, and prevent our turning aside out of it; enabling us to make his will the rule, and his glory the end of all our actions, he will afterward, when our state of trial and preparation is over, receive us to his kingdom and glory; the believing hopes and prospects of which will reconcile us to all the dark providences that now puzzle and perplex us, and ease us of the pain into which we may have been put by some distressing temptations. Here we see, that "he, who but a little while ago seemed to question the providence of God over the affairs of men, now exults in happy confidence of the divine mercy and favour toward himself; nothing doubting but that grace would ever continue to guide him upon earth, till glory should crown him in heaven. Such are the blessed effects of going into the sanctuary of God, and consulting the lively oracles, in all our doubts, difficulties, and temptations."—Horne.

Verse 25. *Whom have I in heaven but thee?*—To seek to, or trust in, to court or covet an acquaintance with? God is in himself more glorious than any other being, and must be in our eyes infinitely more desirable. He, and he alone, is the felicity and chief good of man. He, and none but he, who made the soul, can make it happy. There is no other in heaven or earth that can pretend to do it. Now, in order that God may be our felicity, we must *have him*, as it is here expressed; we must possess his favour, his image, and communion with him. We must choose him for a portion, and ensure to ourselves an interest in his love. What will it avail us that he is the felicity of souls, if he be not the felicity of *our* souls; and if we do not, with a lively faith, make him ours, by joining ourselves to him in an everlasting covenant? Our affection must be set upon him, and our delight must be in him. Our desires must not only be offered up to God, but they must terminate in God, as their ultimate object. Whatever we desire besides him must be desired in subordination to him and his will, and with an eye to his glory. We must desire nothing *besides* God but what we desire *for* God. He must have our heart, our whole heart, and no creature in earth or heaven must be permitted to share with him.

Verse 26. *My flesh and my heart faileth*—I find, by sad experience, my own weakness and inability to encounter such temptations, and bear, with becoming patience and resignation, such troubles, as I frequently meet with; yea, I find myself a frail, dying creature, that shall shortly return to the dust.

A. M. 2989. B. C. 1015. 27 For lo, ^e they that are far from thee shall perish: thou hast destroyed all ^d them that go a whoring from thee.

28 But *it is good* for me to ^e draw near to God: I have put my trust in the Lord God, that I may ^f declare all thy works.

^d Exod. xxxiv. 15; Num. xv. 39; James iv. 4.—^e Heb. x. 22. ^f Psa. cviii. 22; cxviii. 17.

Both my flesh and heart, my body and soul may, and, unless supported by God, will soon fail. *But God is the strength of my heart*—I have found him so; I do find him so, and hope I ever shall. As if he had said, Though I have no strength in myself, I have it in God, my never-failing refuge, to whom I will trust as long as I live. Hebrew, צור לִבִּי, *tsur lebabi*, the rock of my heart, a firm foundation, which will bear my weight, and not sink under it. In the distress supposed, he had put the case of a double failure, a failure of both the flesh and heart; but in the relief, he fixes on a single support; he leaves out the flesh, and the consideration of it; it is enough that God is the strength of his heart. He speaks as one careless of the body; let that fail, it must, there is no remedy; but he is concerned about his soul, to be strengthened in the inner man. *And my portion for ever*—He will not only support me while I am here, but will make me happy when I go hence, happy to all eternity. The saints choose God for their portion; he is their portion; and it is their happiness that he will be their portion for ever; a portion that will last as long as the immortal soul. Reader, consider this, and make choice of this portion without delay.

Verse 27. *For lo, they that are far from thee shall perish*—That is, they that forsake thee and thy ways, preferring the prosperity of this present evil world to thy love, and favour, and service; they who estrange themselves from an acquaintance with thee, and a conformity to thee; who are alienated from thy life, through the ignorance of thee, which is in them, and rest short of, or decline from, union and communion with thee; that say, if not in words, yet in effect, "Depart from us, for we desire not the knowledge of thy ways." *Thou hast destroyed*—And thou wilt still certainly and dreadfully destroy; *all them that go a whoring from thee*—Who, having professed subjection to thee, shall afterward revolt from thee, which is called *whoredom*, or *adultery* (figuratively speaking) in Scripture. For none are more hateful to God than wilful and wicked apostates from the principles and practice of the true religion which they once owned.

Verse 28. *But it is good for me to draw near to God*—But whatsoever they do, I am abundantly satisfied that it is, as my duty, so my interest and happiness, to cleave unto thee by faith, love, and obedience, and diligent attendance upon all thy ordinances. *I have put my trust in the Lord God*—I depend on him alone, for all my comfort and felicity; *That I may declare all thy works*—From which dependance, I know, I shall have this benefit, that I shall have many and great occasions to declare God's acts of mercy and kindness to me.

PSALM LXXIV.

This Psalm seems to have been composed on occasion of the destruction of Jerusalem and the temple by the Chaldeans. The author, after lamenting the calamities of his country, and the insults of his enemies, calls to remembrance the glorious exploits which God had performed in ancient days for his people, and prays him to exert himself afresh in their cause, which, through the blasphemous defiance of the enemy, was now become his own. It could not certainly be composed by the same Asaph who wrote the foregoing Psalm; (see 2 Chron. xxix. 30;) but, as Bishop Patrick thinks, by some one of his posterity, who, during the captivity, was suffered to remain in Jerusalem with the Chaldeans. The psalmist, in the name of the Jews, complains of the miseries they suffered, 1-11. Encourages himself by recollecting the mighty works of God, 12-17. Prays for deliverance, 18-23.

¹ Maschil of Asaph.

A. M. 2989.
B. C. 1015.

GOD, why hast thou ^a cast us off for ever? *why* doth thine anger ^b smoke against ^c the sheep of thy pasture?

² Remember thy congregation, ^d *which* thou hast purchased of old; the ² rod ^e of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

¹ Or, A Psalm for Asaph to give instruction.—^a Psa. xlv. 9, 23; lx. 1, 10; lxxvii. 7; Jer. xxxi. 37; xxxiii. 24.—^b Deut. xxix. 20.

NOTES ON PSALM LXXIV.

Verse 1. *O God, why hast thou cast us off for ever*—So as to leave us no visible hopes of restitution? *Why doth thine anger smoke?*—That is, why doth it rise to such a degree, that all about us take notice of it, and ask, *What meaneth the heat of this great anger?* Deut. xxix. 24. Compare verse 20, where the anger of the Lord and his jealousy are said to smoke against sinners. *Against the sheep of thy pasture*—Against thy chosen people.

Verse 2. *Remember thy congregation*—That is, the Israelites, who are thy church, and whom, at the expense of so many miracles, thou didst make thy peculiar people; show by thine actions that thou hast not utterly forgotten and forsaken them; *which thou hast purchased*—Hebrew, קָנִיתָ, *kanita*, rendered *bought*, Deut. xxxii. 6, but which also signifies *acquired or procured*, though without price, as Ruth iv. 9, 10. *Of old*—When thou didst bring them out of Egypt, and form them into a commonwealth; gavest them laws, and didst enter into covenant with them at Sinai. *The rod of thine inheritance*—That people which thou hast measured out, as it were, by rod, to be thy portion: or, *the tribe* (as the word שֵׁבֶט, *shebet*, here rendered *rod*, commonly signifies) *of thine inheritance*, that is, the tribe of Judah, which thou hast, in a special manner, chosen for thine inheritance, and for the seat of thy church and kingdom, and the birth of the Messiah. And thus here is an elegant gradation from the general to particulars: First, the congregation, consisting of all the tribes; then the tribe of Judah; and lastly, mount Zion. Nor is it strange that he mentions this tribe particularly, because the calamity and captivity here lamented principally befell this tribe and Benjamin, which was united with it, and subject to it; and those who returned from the captivity were generally of this tribe. *This mount Zion*—Which is often put for the temple, or the hill of Moriah, on which it was built.

³ Lift up thy feet unto the perpetual desolations; *even all that the enemy* hath done wickedly in the sanctuary. A. M. 2989.
B. C. 1015.

⁴ *Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.*

⁵ *A man was famous according as he had lifted up axes upon the thick trees.*

^c Psa. xc. 7; c. 3.—^d Exod. xv. 16; Deut. ix. 29.—^e Or, *tribe*.—^f Deut. xxxiii. 9; Jer. x. 16.—^g Lam. ii. 7.—^h Dan. vi. 27.

Verse 3. *Lift up thy feet*—This is spoken after the manner of men, and means, Come speedily to our rescue, and do not delay, as men do when they sit or stand still; *unto*—Or rather, *because of, the perpetual desolations*—Namely, those ruins of the city and country, which had lasted so very long, and which, if God did not come to their help, he intimates, would be perpetual and irrecoverable. *Even all that the enemy hath done wickedly, &c.*—God had deserted his sanctuary, and the shechinah, or cloud of glory, emblematical of the divine presence, had gone up from between the cherubim: see Ezek. x. 4. In consequence of which the heathen people had invaded that holy place, and laid it waste. And the psalmist here supplicates and urges God's return to them, as that which alone could restore their temple, city, and country to their former happy state.

Verse 4. *Thine enemies roar*—Make loud outcries; either out of rage and fury against the conquered and captivated Israelites, now in their power; or rather, in the way of triumph for their success and victory. *In the midst of thy congregations*—In the places where thy people used to assemble together for thy worship; whereby they designed to insult, not only over us, but over thee also, as if their idols had been too strong for thee. *They set up their ensigns for signs*—As trophies, in token of their victory over us and over thee. “No sound,” says Dr. Horne, “can be more shocking than the confused clamours of a heathen army sacking the temple; no sight so afflicting as that of the *abomination of desolation standing in the holy place*. Turbulent passions are the enemies which raise an uproar of confusion in the heart; wealth, power, and pleasure are the idols which profane that sanctuary.”

Verses 5, 6. *A man was famous, &c.*—The meaning, according to this translation, is this: The temple was so noble a structure, that it was a great honour

A. M. 2989. 6 But now they break down ^h the
B. C. 1015. carved work thereof at once with axes
and hammers.

7 ⁱ They ³ have cast fire into thy sanctuary,
they have defiled ^k by casting down the dwell-
ing-place of thy name to the ground.

8 ^l They said in their hearts, Let us ⁴ destroy
them together: they have burned up all the
synagogues of God in the land.

9 We see not our signs: ^m there is no more

^b 1 Kings vi. 18, 29, 32, 35.—^c 2 Kings xxv. 9.—^d Heb. *They have sent thy sanctuary into the fire.*—^e Psa. lxxxix. 39.

to any man to be employed in the meanest part of the work, though it were but in cutting down the trees of Lebanon. And this interpretation is favoured by the opposition in the next verse. *But now, &c.*—Some learned expositors, however, translate the first words of this verse, יָרַע, not, *He was famous*, but, as is more literal, *It is, or will be, well known*; and they interpret the two verses thus: "It is, or rather, will be, known or manifest; it will be published to all posterity, as matter of astonishment and admiration, that, as one lifteth up axes in the thick wood, or upon thick trees, to cut them down; so now they, the enemies above mentioned, break down the carved wood thereof, namely, of the sanctuary, with axes and hammers." It has been ingeniously observed by some, that the two words thus rendered are not Hebrew, but *Chaldee* or *Syriac* words, to point out the time when this was done, even when the Chaldeans brought in their language, together with their arms, among the Israelites. Dr. Horne thinks that the Hebrew word above mentioned may be translated a *knowing*, or skilful person; and then the sense is, "As a skilful person, who understands his business, lifteth up the axe in the thick wood, so now men set themselves to work to demolish the ornaments and timbers of the sanctuary." They neither regard the sacredness of the place, nor the exquisite curiosity and art of the work, (here signified by the term *carved work*;) but cut it down as indifferently and rashly as men cut down the thick and entangled boughs of the trees of the forest. "The words," adds Dr. H., "suggest another reason why God should arise and have mercy upon Zion, lest his name should be blasphemed among the nations, when they saw and heard of the sacrilegious and horrible destruction wrought by the enemy; whom neither the majesty of the temple, nor the reverence of its divine inhabitant, could restrain from defacing the beauty of holiness. The ornaments of the internal and spiritual temple sometimes suffer as much from the fury of inordinate affections, as the carved work of the sanctuary ever did from the armies of Nebuchadnezzar or Antiochus."

Verses 7, 8. *They have cast fire into thy sanctuary, &c.*—The Chaldeans first polluted, and then set fire to Solomon's temple, and burned that stately and costly fabric down to the ground. And Antiochus set fire to the gates of the second temple,

any prophet: neither *is there* among A. M. 2989.
us any that knoweth how long. B. C. 1015.

10 O God, how long shall the adversary
reproach? shall the enemy blaspheme thy
name for ever?

11 ^a Why withdrawest thou thy hand,
even thy right hand? pluck *it* out of thy bo-
som.

12 For ^o God *is* my King of old, working
salvation in the midst of the earth.

^f Psa. lxxxiii. 4.—^g Heb. *break.*—^h 1 Sam. iii. 1; Amos viii. 11.—ⁱ Lam. ii. 3.—^j Psa. xlv. 4.

(1 Mac. iv. 28,) and afterward the Romans razed it from the foundation, and left not one stone upon another. *They said, Let us destroy them together*—Root and branch, one as well as another, or all at once. So they desired, and so, it seems, many of them intended, although afterward they changed their counsel, and carried some away captive, and left others to cultivate the ground. *They have burned up all the synagogues*—All the public places wherein the Jews used to meet together to worship God every sabbath day, as is mentioned Acts xiii. 27, and upon other occasions. That the Jews had such synagogues is manifest, both from these and other places of Scripture, and from the testimony of the Hebrew doctors, and other ancient and learned writers, who affirm it, and particularly of Jerusalem, in which they say there were above four hundred; and from the necessity of such places: for seeing it is undeniable that they did worship God publicly on every sabbath, and at other holy times, even when they could not go up to Jerusalem, both conscience and prudence must needs have directed them to appoint convenient places for that purpose.

Verse 9. *We see not our signs*—Those tokens of God's gracious presence with us, which we and our ancestors used to enjoy. *There is no more any prophet*—Either, 1st, Any public teacher. We have few or none left to instruct us in the law of God, and in divine things. Or, 2d, Any extraordinary prophet, who can foretel things to come, as the next words explain it. For as for Jeremiah and Ezekiel, they might be dead when this Psalm was composed; and Daniel was involved in civil affairs, and did not teach the people as a prophet; and the prophetic spirit, which sometimes came upon him, and made those great discoveries to him which we read in his book, might possibly at this time suspend his influences. Besides, it is not unusual, in Scripture, to say there is none of a sort of persons or things, when there is a very great scarcity of them. Bishop Patrick thinks what is here said respecting there being no prophet, to tell the Jews how long the captivity would last, is a proof that this Psalm was written toward the end of that captivity.

Verses 10–12. *How long shall the adversary reproach*—Namely, *thy name*. (which is expressed in the next clause,) by saying that thou art either unkind to thy people, or unfaithful in thy covenant, or

A. M. 2959. 13 ^p Thou didst ^s divide the sea by
B. C. 1015. thy strength : ^a thou brakest the heads
of the ^b dragons in the waters.

14 Thou brakest the heads of leviathan in
pieces, and gavest him ^r to be meat ^s to the
people inhabiting the wilderness.

15 ^t Thou didst cleave the fountain and the
flood : ^u thou driedst up ^v mighty rivers.

^p Exodus xiv. 21.—^s Heb. break.—^a Isa. li. 9, 10; Ezek. xxix. 3; xxxii. 2.—^r Or, whales.—^s Num. xiv. 9.—^t Psa. lxxiii. 9.—^u Exod. xvii. 5, 6; Num. xx. 11; Psa. cv. 41; Isa.

unable to deliver us out of our miseries. *Why withdrawest thou thy hand?*—Why dost thou suspend or forbear the exercise of that power which thou hast so often exerted in behalf of thy people? *Pluck it out of thy bosom*—In which thou now seemest to hide it, as idle persons used to do. This is spoken after the manner of men. It means, Why art thou an inactive spectator of our miseries? Why dost thou not put forth thy power and deliver us? *For God is my king of old*—In a singular manner. It belongs to thine office to protect and save us; *working salvation in the midst of the earth*—In the view of the world: saving thy people so eminently and gloriously, that all the nations around observed and admired it.

Verses 13, 14. *Thou didst divide the sea, &c.*—“The first part of this verse alludes to that marvelous act of omnipotence which divided the Red sea for Israel to pass over; the second part to the return of its waves upon the heads of the Egyptians, who, like so many sea-monsters, opening their mouths to devour the people of God, were overwhelmed, and perished in the mighty waters.”—Horne. *Thou brakest the heads of the dragons*—The crocodiles, meaning Pharaoh’s mighty men, who were like these beasts in strength and cruelty. *Thou brakest the heads*—That is, the head of Pharaoh himself. He says *heads*, because of the several princes who were and acted under his influence. Dr. Waterland renders the first word, which we translate *dragons, crocodiles*, and the latter, *the crocodile*, meaning Pharaoh. *And gavest him, &c., to the people inhabiting the wilderness*—Hebrew, לֶעַם לְצִיִּים, *legnam letziim, populo desertorum locorum*, (Buxtorf), *to the people of desert places*. The Seventy render it, λαοῖς τοῖς Αἰθιοπῶν, *to the Ethiopian people*. Poole, Horne, and some other commentators, suppose that ravenous birds and beasts of the desert, and not men, are here intended; and that the sense of the clause is, that the bodies of Pharaoh and his captains were thrown on shore by the sea, and so became food for the wild beasts of the neighbouring deserts. We find the same word לֶעַם used for *wild beasts* haunting the deserts, Isaiah xiii. 21, and xxxiv. 14.

Verse 15. *Thou didst cleave the fountain and the flood*—That is, thou didst, by cleaving the rock, make a fountain in it, and a flood or stream to flow from it, for the refreshment of thy people in those dry deserts. *Thou driedst up mighty rivers*—Hebrew, גִּירָהוּ מֵיֵם, *rivers of strength*. The Seventy,

16 The day is thine, the night also is
A. M. 2959. thine : ^x thou hast prepared the light
B. C. 1015. and the sun.

17 Thou hast ^y set all the borders of the
earth : ^z thou hast ^b made summer and winter.

18 ^a Remember this, that the enemy hath
reproached, O LORD, and that ^b the foolish
people have blasphemed thy name.

xlviii. 21.—^a Joshua iii. 13.—^b Hebrew, rivers of strength. ^x Gen. i. 14.—^y Acts xvii. 26.—^z Gen. viii. 22.—^a Heb. made them.—^b Verse 22; Rev. xvi. 19.—^b Psa. xxxix. 8.

however, render it, παραμους ηδου, taking the latter word, *eethan*, for a proper name. Undoubtedly Jordan is meant: so that “two other remarkable exertions of the divine power, in favour of the Israelites, are here referred to. Water was brought out of the rock to satisfy their thirst in the time of drought; and the river Jordan was dried up to open the passage for them into Canaan.”

Verse 16. *The day is thine, the night also is thine*—It is not strange that thou hast done these great and wonderful works, for thou hast made the heavenly bodies, and appointed the vicissitudes of day and night, depending upon them, which is a far greater work. *Thou hast prepared*—Hebrew, הִכִּינֹתָ, *hachinota, thou hast established*, that is, not only created, but settled in a constant and orderly course, *the light and the sun*—That primitive light mentioned Gen. i. 3, and the sun, in which it was afterward condensed and gathered: or the luminaries in general, with their chief the sun. Thus, “from the miraculous interpositions of God in behalf of his people, the psalmist passes to those ordinary and standing evidences of his goodness toward us, the sweet vicissitudes of light and darkness, and the grateful succession of times and seasons; by which man is taught, in the most sorrowful night, to look for a joyful morning; and, during the severest winter, to expect a reviving spring. Thus is the revolving year our constant instructor and monitor; incessantly inculcating the duties of faith and hope, as well as those of adoration, gratitude, and praise.”—Horne.

Verse 17. *Thou hast set all the borders of the earth*—Thou hast fixed the bounds, both of the habitable world in general, so that the seas, though they do encompass and assault them, yet are not, and never shall be, able to remove them, and of all the countries and people upon earth, whom thou hast confined within such bounds as thou hast seen fit. *Thou hast made summer and winter*—As the former clause of the verse shows God’s power and government over all places, so this displays his dominion over all times and seasons. And both together are fitly alleged as a motive to God, that he would, at this time, take care of his poor people, and restore them to their ancient land and borders, in which he had been pleased to set them.

Verse 18. *Remember this, that the enemy hath reproached thee*—Though we deserve to be forgotten and destroyed, yet remember thyself, and do not suffer thine and our enemies to reproach and blas-

A. M. 2997. B. C. 1015. 19 O deliver not the soul ° of thy turtle-dove unto the multitude of the wicked: ^d forget not the congregation of thy poor for ever.

20 ° Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed:

° Cant. ii. 14.—^d Psa. lxxviii. 10.—^e Gen. xvii. 7, 8; Lev. xxvi. 44, 45; Psa. cvi. 45; Jer. xxxiii. 21.

pheme the name of that great and glorious Being, the Creator and sovereign Lord of the whole world, whom they ought always to reverence and adore; and that the foolish people have blasphemed thy name—Who, though they think themselves, and are thought by others, to be wise, yet in truth are fools, and herein show their stupendous folly, that they vilify and provoke that God whose powerful anger they can neither resist, nor escape, nor endure.

Verse 19. *O deliver not the soul*—That is, the life; of thy turtle-dove—That is, thy church; unto the multitude of the wicked—Or, to the wild beast, as חַיָּוִת, *chajuth*, often signifies: or, to the troop, namely, of her enemies. As if he had said, Thou hast delivered thy people into captivity; do not deliver them to death, nor suffer their enemies utterly to destroy them. The church is fitly compared to a turtle-dove, as resembling it in disposition, being simple, harmless, meek, faithful, solitary, timid, mournful, exposed to manifold injuries, and unable to defend itself.

Verse 20. *Have respect unto the covenant*—Made with Abraham, whereby thou didst give the land of Canaan to him, and to his seed for ever; and thou didst further promise, that if thy people were carried away captive into a strange land, and did there humble themselves and pray, and turn unto thee, thou wouldst mercifully restore them, 1 Kings viii. 46-50. Do thou, therefore, now restore us to that plea-

let the poor and needy praise thy name. A. M. 2989. B. C. 1015.

22 Arise, O God, plead thine own cause: ^f remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee ^g increaseth continually.

^f Verse 18; Psalm lxxxix. 51.—^g Hebrew, *ascendeth*, Jonah i. 2.

sant land which thou hast given us. *For the dark places of the earth*—That is, this dark and dismal land in which we live, wherein there is nothing but ignorance and confusion, and all the works of darkness; *are full of the habitations of cruelty*—Here are nothing but injustice, and oppression, and tyranny, under which we groan, in all the parts of this great empire, where we have our abode.

Verses 21-23. *O let not the oppressed return ashamed*—From thee, and from the throne of thy grace, to which they have recourse in this their distressed condition. “It is for the honour of God that they who apply to him for help should not, by returning without it, suffer shame and confusion in the presence of their insulting adversaries.” *Let the poor and needy praise thy name*—Which they will have a fresh motive to do, if thou deliver us. *O God, plead thine own cause*—Maintain thy honour, worship, and service, against those that reproach thee, as it here follows, and was observed before, verses 10, 18. As we are reviled and persecuted for thy sake, so thou art injured in all our wrongs. *Forget not the voice of thine enemies*—Their insulting and reproachful expressions against thee, as well as against us. *The tumult*—The tumultuous noise and loud clamours; of those that rise up against thee *increaseth*—They grow worse and worse, encouraging and hardening themselves in their wicked courses by their continual success and prosperity, and by thy patience extended to them.

PSALM LXXV.

This Psalm is thought by Bishop Patrick and some others to have been composed on account of the great deliverance of Jerusalem from the numerous and formidable army of Sennacherib, in the time of Hezekiah. But it so exactly agrees with David's circumstances at his coming to the crown, after the death of Saul, that the greater number of interpreters apply it to that time, and think that it was composed by David himself, and not by Asaph, the words of the title being capable of being rendered, A Psalm for Asaph, to whom, as chief of the musicians, David probably delivered it to be set to music. The psalmist gives thanks to God for the manifestation of his name and the wonders of salvation, 1. Declares his resolution of executing justice and judgment in his kingdom, 2. Which had been in disorder and confusion, 3. He rebukes the wicked, 4-7. Reminds them of the power, providence, and judgments of God 6, 8. Concludes with repeating his resolution to praise God, to break the power of wickedness, and to establish righteousness.

To the chief Musician, ¹ Al-taschith, ² A Psalm or Song ³ of Asaph.

A. M. 2989. B. C. 1015. **U**NTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare.

2 ⁴ When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, ⁵ Lift not up the horn:

5 Lift not up your horn on high: A. M. 2989. B. C. 1015. speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the ⁵ south.

7 But ^b God is the judge: ^c he putteth down one, and setteth up another.

8 For ^d in the hand of the LORD there is a cup, and the wine is red; it is ^e full of mixture, and he poureth out the same: ^f but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

¹ Or, Destroy not.—² Psalm lvii. title.—³ Or, for Asaph. ⁴ Or, When I shall take a set time.—⁵ Zech. i. 21.—⁶ Heb. desert.

^b Psa. i. 6; lviii. 11.—^c 1 Sam. ii. 7; Dan. ii. 21.—^d Job xxi. 20; Psa. lx. 3; Jer. xxv. 15; Rev. xiv. 10; xvi. 19.—^e Prov. xxiii. 30.—^f Psa. lxxiii. 10.

NOTES ON PSALM LXXV.

Verse 1. *Unto thee, O God, do we give thanks*—I, in my own, and in thy people's name; for that thy name—Thy self, or thy power; is near—That is, is present with us, and most ready to help us when we cry unto thee; thou art not departed from us; thou dost not now stand afar off, as once thou didst, Psa. x. 1, as thy wondrous works declare—Wrought for the good of thy people. "Upon whatever occasion," says Dr. Horne, "these words were originally endited, the Christian Church now celebrates in them that great deliverance which, by so many miracles of mercy and power, hath been accomplished for her through the Messiah, who is, in Scripture, frequently styled the NAME of Jehovah."

Verse 2. *When I shall receive the congregation*—The first verse was spoken by many persons, *We give thanks, &c.*; here the speaker is one, and that one is plainly a ruler, who promises that when he shall have received the congregation, or, as כִּינֵר may be properly rendered, an appointed, or fit time, or season; that is, when he shall be established in power and authority, at a fit time and place, he will judge uprightly, and introduce a thorough reformation into a kingdom which, as the following verse makes manifest, stood greatly in need of it. From these circumstances Dr. Horne, with several other commentators, thinks it probable "David is speaking here of his advancement to the throne of Israel, and the intended rectitude of his administration when he should be settled thereon."

Verse 3. *The earth—Or land; and all the inhabitants thereof are dissolved—Or melted*, as נִמְגַם, *nemogim*, may be rendered. It seems to mean, either that the Israelitish affairs were thrown into confusion, and the frame of the government dissolved by their civil distractions, or that the people were consumed and destroyed by the continual irruptions of foreign enemies. *I bear up the pillars of it*—How much soever I am traduced by mine enemies, as the great disturber of the land, I must do myself this right to affirm that, under God, I do support and establish it, by maintaining religion and justice, by appointing, countenancing, and supporting good magistrates, and by encouraging the Lord's prophets and servants,

and all good men, who are indeed the pillars of a nation.

Verses 4, 5. *I said*—With authority and command; *unto the fools*—The wicked: I charged them; *Deal not foolishly*—Desist from your impious and injurious practices, which shall not now go unpunished as they have done. *Lift not up your horn, &c.*—Do not carry yourselves with pride and arrogance, boasting of your own strength; or with scorn and contempt toward me or any others of God's people. It is a metaphor taken from untamed oxen, which will not bow their heads to receive the yoke, but lift up their heads and horns to avoid it. Or, לַמָּרוֹם, *lammorom*, rendered, *on high*, means, *against the high one*, that is, against God, who is mentioned under this same title, Psa. lvi. 2; Isa. lvii. 15. *Speak not*—Against me and my government; *with a stiff neck*—With pride and contempt of my person, and with rebellion against God's will declared concerning my advancement, of which you are not ignorant: see 2 Sam. iii. 17, 18.

Verses 6, 7. *For promotion cometh not, &c.*—Though you envy and oppose my advancement, because I was but a poor shepherd, and of a mean family; yet you ought to know and consider what is notorious and visible in the world, that the dignities and sceptres of the earth are not always conferred according to human expectations and probabilities, but by God's sovereign will and providence, as it follows. *But God is judge*—Namely, the righteous Judge, and supreme Lord and Governor of all the kingdoms of the earth; giving them to whomsoever he pleaseth. *He putteth down one and setteth up another*—It is he who hath rejected Saul and his family, and put me in his stead: and who art thou that disputest against God, and resistest his declared will?

Verse 8. *For, &c.*—This verse is added, either, 1st, As a reason or confirmation of the assertion, verse 7, and to show that God, in removing one king to make way for another, did not proceed in a way of absolute sovereignty, but in a way of justice and equity. Or, 2d, As another argument to enforce his advice given verses 4, 5, which he had already pressed by one argument, verses 6, 7. *In the hand of the Lord there is a cup*—God is here compared

A. M. 2989. 9 But I will declare for ever ;
B. C. 1015. I will sing praises to the God of Ja-
cob.

¶ Psa. ci. 8 ; Jer. xlvi. 25.

to the master of a feast, who, in those days, used to distribute portions of meats or drinks to the several guests, as he thought fit. A *cup*, in Scripture, is sometimes taken in a good sense for God's blessings, as Psa. xvi. 5, and xxiii. 5, and sometimes, and more frequently, in a bad sense, for his vengeance and judgments, Psa. xi. 6; Isa. li. 22; Jer. xlix. 12; Matt. xx. 23; and so it is here understood, as the following words show. *And the wine is red*—Such as the best wine in Judea was, (Deut. xxxii. 14; Prov. xxiii. 31,) and therefore strong and intoxicating. Or, *is troubled*, as חָכַר, *chamar*, more properly signifies, and is rendered by divers learned men. Thus he expresses the power and fierceness of God's wrath and judgments. *It is full of mixture*—The wine is mingled, not with water, but with strengthening and intoxicating ingredients. "Calamity and sorrow, fear and trembling, infatuation and despair, the evils of the present life, and of that which is to come, are the bitter ingredients of this cup of mixture." *And he poureth out of the same*—As it is entirely in the hand and disposal of God, so, through every age, he has been pouring out, and administering of its contents, more or less, in proportion to the sins of men; *but the dregs thereof*—The worst and most dreadful part of those tribulations; *all the wicked of the earth shall wring them out*—Shall be compelled to squeeze out every drop of wrath and misery which they contain; *and drink them*—For the curse shall enter into their bowels like water, and like oil into their bones. They shall be compelled to endure the utmost effects of the divine vengeance upon their sins, partly in this life, but more fully in the life to come, when the cup of the Lord's indignation will be to them in an especial manner a cup of trembling, of everlasting trembling; when burning coals, fire and brimstone, and

10 * All the horns of the wicked also A. M. 2989.
will I cut off; but ^h the horns of the B. C. 1015.
righteous shall be exalted.

^h Psa. lxxxix. 17; cxlviii. 14.

a horrible eternal tempest shall be the portion of their cup, Psa. xi. 6. *And they shall be thus tormented in the presence of the holy angels, and in the presence of the Lamb, and shall have no rest day nor night, and the smoke of their torment shall ascend up for ever and ever*, Rev. xiv. 10, 11.

Verses 9, 10. *But I will declare for ever*—These dispensations of mercy and judgment to the world. *I will sing praises to the God of Jacob*—He will praise God, and give him glory for the power to which he had advanced him, and that not only at first, while the mercy was fresh, but *for ever*; as long as he lives he will remember, and be grateful for, this instance of the Lord's goodness. Thus the exaltation of the Son of David will be the subject of the saints' everlasting praises. And he will give glory to God, not only as his God, but as the God of Jacob, knowing it was for his servant Jacob's sake, and because he loved his people Israel, that he made him king over them. *All the horns of the wicked*—Their honour and power, which they made instruments of mischief to oppress good men; a metaphor taken from horned and mischievous beasts; *will I cut off*—I will humble their pride and break their power; I will disable them to do mischief. *But the horns of the righteous shall be exalted*—Good men shall be encouraged and promoted, and intrusted with the management of all public affairs, which will be a great blessing to all my people. Thus he determines to use the power wherewith he was intrusted for the great ends for which it was put into his hands, as every governor ought to do, and as every good governor will do. And herein David was a type of Christ, who, with *the breath of his lips, slays the wicked*, Isa. xi. 4; but *exalts with honour the horn of the righteous*, Psa. cxii. 9.

PSALM LXXVI.

This Psalm seems to have been composed upon occasion of some great victory obtained by the church over some threatening enemy or other, and designed to grace the triumph. The LXX. call it ὠδή πρὸς τοὺν Ἀσάφου, "A song upon the Assyrian;" from whence many good interpreters conjecture that it was written when Sennacherib's army, then besieging Jerusalem, was cut off by a destroying angel, in Hezekiah's time; and several passages in this Psalm are very applicable to that work of wonder. But there was a religious triumph, upon occasion of another victory in Jehoshaphat's time, which might as well be the subject of this Psalm, 2 Chron. xx. 28. And it might be called A song of Asaph, because always sung by the sons of Asaph. Or it might be composed by the Asaph who lived in David's time, upon occasion of some of the triumphs with which God was pleased to honour that reign. The psalmist congratulates the church in having God so nigh, 1-3. He celebrates the power of God, shown in some late victory over their enemies, 4-6. He shows that all ought to fear him on that account, 7-9. And that his people ought to trust in him, and pay their vows, 10-12.

To the chief Musician on Neginoth, A Psalm or
Song of 'Asaph.

A. M. 2989. B. C. 1015. **I**N ^aJudah is God known: his
name is great in Israel.

2 In Salem also is his tabernacle, and his
dwelling-place in Zion.

3 ^bThere brake he the arrows of the bow, the
shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent
^cthan the mountains of prey.

¹ Or, for Asaph.—^a Psa. xlviii. 1, &c.—^b Psa. xlvi. 9; Ezek. xxxix. 9.—^c Ezek. xxxviii. 12, 13; xxxix. 4.—^d Isa. xlvi. 12.

NOTES ON PSALM LXXVI.

Verses 1, 2. *In Judah is God known*—God's people do not worship an unknown God, as the Athenians did, Acts xvii. 23, but one who hath made himself known, not only by his word and ordinances, but also by the glorious effects of his wisdom and power, exerted on their behalf, and against their potent and malicious enemies. *His name is great in Israel*—That is, famous and renowned, and greatly to be praised and admired. *In Salem is his tabernacle*—In Jerusalem, which was anciently called Salem, Gen. xiv. 18; Heb. vii. 1. *And his dwelling-place in Zion*—Largely so called, as it included Moriah, an adjoining hill, or another part of the same hill.

Verse 3. *There brake he, &c.*—That is, in Judah, or at or near Jerusalem; *the arrows of the bow*—Hebrew, רִשְׁפֵי קֶשֶׁת, *rishpee kasheth, the sparks of the bow*, the sparkling arrows, bright and shining, swift and piercing, like sparks of fire. Some render it, *the fiery arrows of the bow, the shield and the sword*—Both offensive and defensive weapons, so that they could neither hurt God's people nor save themselves from ruin; *and the battle*—The force and fury of the battle, and all the power of the army put in battle array.

Verse 4. *Thou—O God, to whom he is thought to direct his speech here, as also verse 6, art more glorious, &c., than the mountains of prey*—Than the greatest kings and empires of the earth, which in the prophetic writings are often compared to mountains. And they are called mountains of prey, because then they were generally established by tyranny, and maintained by preying on their own subjects, or other inferior kingdoms: or, which amounts to the same thing, than the most powerful enemies of thy people, upon whom they used, and now expected, to prey. Or, as some think, the psalmist asserts here that Jehovah, who sent help to his people from mount Zion, was superior to the idol gods of the mountains, under whose protection the despoilers of the earth made their depredations. Thus the powerful assistance which Jehovah afforded his people from mount Zion, caused the Syrians to call him *the God of the hills*, and not of the valleys, 1 Kings xx. 23. But the words may be considered as an apostrophe to mount Zion, and then the sense is, 'Thou, O Zion, art infinitely more glo-

5 ^dThe stout-hearted are spoiled, A. M. 2989.
^ethey have slept their sleep: and B. C. 1015.
none of the men of might have found their hands.

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
^fwho may stand in thy sight when once thou art angry?

^e Psa. xliii. 3; Jer. li. 39; Exod. xv. 1, 21.—^f Ezek. xxxix. 20; Nah. ii. 13; Zech. xii. 4.—^g Nah. i. 6.

rious and excellent, and far more impregnable, through the favour and protection of God, than the mountains upon which the Assyrians had fortified themselves, and from which their soldiers made frequent excursions, and ravaged the country; more safe and secure, through the defence of the Almighty, than "the arm of flesh and the instruments of war could render the kingdoms of the earth, which set themselves against Zion; and which, for their tyranny, and cruelty, and the ravages committed by them, are likened to those mountains, where beasts of prey, with similar dispositions, rove, and roar, and devour."—Horne.

Verses 5, 6. *The stout-hearted are spoiled*—Of all that glory and advantage which they either had already obtained, or further expected from the success of their present expedition. They became a prey to those on whom they hoped to prey. *They have slept their sleep*—Even a perpetual sleep, or the sleep of death. They have slept so as never to awake again to life on earth. He terms their death *sleep*, because they were slain in the night, when they had composed themselves to sleep, and so passed, perhaps insensibly, from one sleep to another. *None of the men of might have found their hands*—They had no more strength in, or use of their hands, against the destroying angel, than those who have no hands. *At thy rebuke, O God of Jacob*—By a rebuking blast sent from thee; *both the chariot and horse are cast into a dead sleep*—Are rendered motionless and useless, like persons in a dead sleep. The horses were killed, as well as their riders, and the chariots were of no further service.

Verse 7. *Thou, even thou, art to be feared*—Thy majesty is to be revered, thy sovereignty to be submitted to, and thy justice to be dreaded, by those that have offended thee. Let all the world learn, by this event, to stand in awe of the great God. *Who may stand in thy sight*—Namely, to contend with thee? Standing is here opposed to flight from, or falling before, the enemy. Surely, "neither the wisdom of the wise, nor the power of the mighty, no, nor the world itself, can stand a single moment before him when once he is angry." If God be a consuming fire, how can the chaff and the stubble stand before him, though his wrath be kindled but a little? "Yet men continue to dread any frowns but those of heaven; and one poor, vain, sinful man,

A. M. 2989. B. C. 1015. 8 ^b Thou didst cause judgment to be heard from heaven; ⁱ the earth feared and was still,

9 When God ^k arose to judgment, to save all the meek of the earth. Selah.

10 ^l Surely the wrath of man shall praise thee: the

^b Ezek. xxxviii. 20.—ⁱ 2 Chron. xx. 29, 30.—^k Psa. ix. 7, 8, 9; lxxii. 4.—^l Exod. ix. 16; xviii. 11; Psa. lxxv. 7.

shall, through a course of sixty or seventy years, incessantly and undauntedly tempt and provoke him who destroyed one hundred and eighty-five thousand in a night. What is this but madness?"—Horne.

Verses 8, 9. *Thou didst cause judgment to be heard, &c.*—Thou didst execute judgment upon thine enemies by an angel sent from heaven. *The earth feared, and was still*—The effect of this terrible judgment was, that the rest of the world was afraid to invade or disturb the land and people of Israel; and chose rather to be still and stay quietly in their own territories. *When God*—Who had long suffered their insolence; *arose to judgment*—To execute judgment upon his enemies, and the enemies of his people. Hebrew, בָּקַעַם, *bekum*, in his arising, or, after he had risen, or, because he did arise; to save all the meek—The humble, the patient, the mild, and gentle; or, the godly, who are often called meek ones; of the earth—Rather, of the land, for whose sakes, and in answer to whose prayers, God wrought this great deliverance which reached to all the people of the land.

Verse 10. *Surely the wrath of man shall praise thee*—The furious attempts and blasphemous speeches of thine enemies shall serve thy glory, and cause thy people and others to praise and magnify thee, for that admirable wisdom, power, faithfulness, and goodness which thou didst discover on that occasion. *The remainder of wrath shall thou restrain*—Thou shalt prevent and disappoint the succeeding malicious designs of thine enemies, who will meditate revenge for those shameful and terrible overthrows. Or, as the Hebrew may be properly rendered, *with the remainder of wrath shall thou gird thyself*; that is, thou shalt put it on as an ornament, which the girdle was; thou shalt adorn thyself with it as a conqueror adorns himself with the spoils of his enemies.

Verse 11. *Vow unto the Lord*—Vow a sacrifice of thanksgiving; either at this time, for this wonderful

remainder of wrath shalt thou restrain. A. M. 2989. B. C. 1015.

11 ^m Vow, and pay unto the LORD your God: ⁿ let all that be round about him bring presents ² unto him that ought to be feared.

12 He shall cut off the spirit of princes: ^o he is terrible to the kings of the earth.

^m Eccles. v. 4, 5, 6.—ⁿ 2 Chron. xxxii. 22, 23; Psa. lxxviii. 29; lxxxix. 7.—^o Heb. to fear.—^p Psa. lxxviii. 35.

deliverance, or hereafter, in all your future straits and troubles: let this experience encourage you to make such vows to God with confidence of success. *And pay*—But when God hath accepted your vows, and given you the desired deliverance, forget not to pay your vows. *Let all that be round about him*—All the tribes of Israel, who have the benefit of this mercy: or, rather, all the neighbouring nations, on every side, to whom the fame of this mighty work of God hath or shall come; *bring presents*—I advise them, for the future, if they love themselves, to cease from all hostilities against Jehovah and his people, and to submit themselves to the God of Israel; *unto him that ought to be feared*—Whom, though they do not love, yet they see and feel that they have great reason to fear, and to seek his favour.

Verse 12. *He shall cut off*—Dr. Waterland reads, *bring down*, and Dr. Horne, *restrain, the spirit of princes*—Their pride and elation of mind, such as was that of the king of Assyria, before he was forced to return with shame of face to his own land. Or their courage; he can dispirit those that are most daring, and make them heartless; for he is, or will be, *terrible to the kings of the earth*—And sooner or later, if they be not so wise as to submit themselves to him, he will force them to call in vain to rocks and mountains to fall on them, and hide them from his wrath, Rev. vi. 15. The original word, however, יִבְצַר, *jibtzar*, is borrowed from gathering the vintage, and signifies literally, *He shall cut off* their spirit, that is their breath and life, as men do their grapes in the time of vintage, namely, suddenly, violently, and irresistibly, as he did the Assyrian army. This is all they shall get by opposing him. Since, then, there is no contending with him, it is as much the wisdom, as it is the duty, of all, even of captains and generals of armies, of princes and kings, to submit to him, and make their peace with him. Reader, let this be thy care.

PSALM LXXVII.

Whoever was the author of this Psalm, he was manifestly in great trouble when he composed it. What the trouble was does not appear; but whatever it was, the sting of it lay in this, that he apprehended himself to be forsaken of God: and, without doubt, this is, of all afflictions, the most insupportable; a grief which no medicine can reach, which all the powers of reason can hardly assist. For the soul refuses to be comforted. That he speaks of the sorrows of a heart under the influence of true piety, is manifest from the description he gives of his behaviour in his distress. He was sorely troubled, but in the day of his trouble he sought the Lord. He was afflicted, but in his affliction he remembered God. Whatever

doubts he entertained, as to his own condition, and the favour of God toward him, yet of the being, the power, and wisdom of God he did not doubt. This faith, which, in his utmost extremity, he held fast, proved to be his sheet-anchor, and saved him from the shipwreck which the storms and tempests raised in his own breast seemed to threaten. (See Bishop Sherlock's Discourses, vol. ii. p. 229.) The psalmist complains of deep distress and temptations to despair, 1-10. He encourages himself to hope, by the remembrance of what God had done formerly, 11-20.

To the chief Musician,¹ to Jeduthun, A Psalm
of Asaph.

A. M. 2989. I ^a CRIED unto God with my
B. C. 1015. voice, even unto God with my
voice; and he gave ear unto me.

2 ^b In the day of my trouble I ^c sought the
LORD: ^d my sore ran in the night and ceased
not: my soul refused to be comforted.

3 I remembered God, and was troubled: I

¹ Psa. xxxix. ; lxii. title.—² Or, for Asaph.—³ Psalm iii. 4.
^b Psa. l. 15.—^c Isa. xxvi. 9, 16.—^d Heb. my hand.

NOTES ON PSALM LXXVII.

Verse 1. *I cried unto God, &c.*—This verse seems to contain the sum of the whole Psalm, consisting of two parts, namely, his earnest cry to God in his deep distress, and God's gracious answer to his prayers, by supporting him under his troubles, and giving him assurance of a good issue out of them; of both which he speaks distinctly and particularly as he proceeds in the Psalm.

Verse 2. *In the day of my trouble I sought the Lord*—Being afflicted, he prayed, James v. 13, and being in an agony he prayed the more fervently: *he cried unto God.* He did not apply to the diversion of business, or of any recreation, that he might by that means shake off his trouble; but he had recourse to God in prayer, and sought his favour and grace. In this he is an example for our imitation. When under any trouble, and especially trouble of mind for sin, we must apply to God and spread our case before him. We must not endeavour to get rid of our trouble some other way, but must entreat him to remove it by lifting up the light of his countenance upon us. This, and only this, will give us peace of mind, and put joy and gladness into our hearts. *My sore ran*—Hebrew, ידִי נִגְרָה, *jadi niggerah*, my hand flowed, or poured forth, that is, was spread abroad, or stretched out to God in prayer and ceased not.—So Hammond, Patrick, Waterland, and Houbigant. *In the night*—Which to others was a time of rest and refreshment, but to me of sorrow and distress. *My soul refused to be comforted*—Without a gracious answer from God, and an assurance that he had not cast me off, but was again reconciled to me, verses 7-9. Till I should obtain this, I rejected all those consolations which either my friends or my own mind suggested.

Verse 3. *I remembered God, and was troubled*—Yea, the thoughts of God, and of his infinite power, wisdom, truth, and goodness, which used to be very sweet and consolatory to me, were now causes of terror and trouble, because these divine attributes appeared to be all engaged against me; and God himself, my only friend, now seemed to be very angry with me, and to have become mine enemy.

complained, and ^d my spirit was over-
whelmed. Selah. A. M. 2999.
B. C. 1015.

4 Thou holdest mine eyes waking: I am so
troubled that I cannot speak.

5 ^e I have considered the days of old, the
years of ancient times.

6 I call to remembrance ^f my song in the
night: ^g I commune with mine own heart:
and my spirit made diligent search.

^d Psa. cxlii. 3; cxliii. 4.—^e Deut. xxxii. 7; Psa. cxliii. 5;
Isa. li. 9.—^f Psa. xlii. 8.—^g Psa. iv. 4.

The word אַהֲמַיָּה, *ehemajah*, here rendered *I was troubled*, properly signifies, I was in a state of perturbation, like that of the tumultuous waves of the sea in a storm. *I complained*—Unto God in prayer; and *my spirit was overwhelmed*—So far was I from finding relief by my complaints, that they increased my misery. Hebrew, אֲשִׁיחָה וְהִתְעַפֵּי רוּחִי, *ashicha vetilghnatleph ruchi*, *I meditated, and my spirit covered, overwhelmed, or obscured itself.* My own reasonings, instead of affording me light and comfort, only served to overwhelm me with greater darkness and misery. How frequently is this the case with persons in distress of soul, through a consciousness of their guilt, depravity, and weakness, and their desert of the wrath of God! This verse "is a fine description," says Dr. Horne, "of what passes in an afflicted and dejected mind. Between the remembrance of God and his former mercies, and the meditation on a seeming desertion, under present calamities, the affections are variously agitated, and the prayers disturbed like the tumultuous waves of a troubled sea; while the fair light from above is intercepted, and the face of heaven overwhelmed with clouds and darkness."

Verse 4. *Thou holdest mine eyes waking*—By those bitter and continual griefs, and those perplexing and distressing thoughts and cares, which thou excitest within me. *I am so troubled that I cannot speak*—The greatness of my sorrow so stupifies and confuses my mind, that I can scarcely open my mouth to declare my grief in proper terms; nor can any words sufficiently express the extremity of my misery: see Job ii. 13.

Verses 5, 6. *I have considered the days of old*—The mighty works of God, wrought for his people in former times, if by that means I could get any comfort. *I call to remembrance my song in the night*—The many and great mercies and favours of God vouchsafed to me and his people, which have obliged me to adore him and sing his praise, not only in the day, the time appointed for that work, but also by night, as often as they came into my mind. *My spirit made diligent search*—What should be the reason of this strange and vast altera-

A. M. 2989. 7^b Will the Lord cast off for ever?
B. C. 1015. and will heⁱ be favourable no
more?

8 Is his mercy clean gone for ever? doth

^b Psa. lxxiv. 1.—ⁱ Psa. lxxxv. 1.—^k Rom. ix. 6.

tion, and how this sore trouble could come from the hand of so gracious and merciful a God as ours is, and what might be expected as to its continuance or removal. "A recollection of former mercies is the proper antidote against a temptation to despair in the day of calamity: and as in the divine dispensations, which are always uniform and like themselves, whatever has happened may, and probably will, happen again when the circumstances are similar; the experience of ancient times is to be called in to our aid, and duly consulted. Upon these topics we should, in the night of affliction, commune with our own hearts, and make *diligent search*, as Daniel did in Babylon, into the cause of our troubles, with the proper methods of shortening and bringing them to an end; by suffering them to have their intended and full effect in a sincere repentance, and thorough reformation."—Horne.

Verses 7-9. *Will the Lord cast off for ever?*—"The psalmist now relates the process of his meditations, and of that controversy which arose in his heart between faith and distrust." Most commentators suppose that the psalmist's distress and despondency were occasioned chiefly, if not solely, by public calamities. Thus Poole seems to have understood the passage. "*Will the Lord cast off*—His peculiar and chosen people? This does not seem to agree either with God's nature, or with that everlasting covenant which he hath made with them. *Is his mercy clean gone for ever?*—Are all the stores of his mercy quite spent? Doth he now cease to be what he hath styled himself, *The Lord, gracious and merciful?* &c. *Doth his promise fail for evermore?*—Will he never make good those gracious promises in which he hath commanded us to hope? *Hath God forgotten to be gracious?*—Because he hath so long disused so to be? *Hath he in anger shut up his tender mercies?*—So as they can never flow forth, no, not to his own people?" In the same light it is considered by Dr. Horne, who observes upon it, "While he (the psalmist) viewed the distressful scene around him, he found himself strongly tempted to question God's love of the church; to think that he had finally rejected his people; that the promised mercy of redemption would never be accomplished; and that indignation had restrained the bowels of our heavenly Father, which no longer yearned toward his afflicted children. These were the thoughts suggested to a desponding soul by the desolations of Zion at that time; and the state of things in the world may possibly be such as to suggest the like thoughts to many in the Christian Church, before our Lord shall appear again for her final redemption." But there does not seem to be any intimation in the Psalm that the author's trouble and dejection arose from public miseries. Personal trials and temptations might, and it seems probable from the

^k his promise fail⁴ for evermore? A. M. 2989.
B. C. 1015. 9 Hath God¹ forgotten to be gra-
cious? hath he in anger shut up his tender
mercies? Selah.

⁴ Heb. *to generation and generation.*—¹ Isa. xlix. 15.

expressions here used, that they were at least the principal causes of his distress and despondency. Thus Henry: "This is the language of a disconsolate soul, now *walking in darkness, and having no light*, a case not uncommon even with those who *fear the Lord, and obey the voice of his servant*, Isa. 1. 10." Especially, we may add, when exercised with afflictive and trying dispensations of providence, or assaulted with sore temptations. Even "God's own people, in a cloudy and dark day," and the rather if they have grieved the Holy Spirit, which should have witnessed their sonship, and have defiled their conscience by yielding to any known sin, in temper, word, or work, or to lukewarmness and sloth, or the spirit of the world, "may be tempted to make desperate conclusions about their own spiritual state, or the condition of God's church and kingdom in the world; and, as to both, may be ready to give up all for gone. We may be tempted to think that God has abandoned and cast us off; that the covenant of grace fails us, and that the tender mercy of our God shall be for ever withheld from us. But we must not give way to such suggestions as these. If fear and melancholy ask such peevish questions, let faith answer them from the Scripture. *Will the Lord cast off for ever? God forbid*, Rom. xi. 1. No; *the Lord will not cast off his*" obedient "*people*, Psa. xciv. 14. *Will he be favourable no more?* Yes, he will; for *though he cause grief, yet he will have compassion*, Lam. iii. 32. *Is his mercy clean gone for ever?* No; *his mercy endureth for ever*; as it is *from everlasting*, so it is *everlasting*, Psa. ciii. 17. *Doth his promise fail for evermore?* No; *it is impossible for God to lie*, Heb. vi. 18. *Hath God forgotten to be gracious?* No; *he cannot deny himself*, and his own name, which he hath proclaimed to be *gracious and merciful*, Exod. xxxiv. 6. *Has his anger shut up his tender mercies?* No; they are *new every morning*, Lam. iii. 22." Thus Henry. To whose encouraging observations we may add, nearly in the words of Sherlock, that "whether the calamities which afflicted the psalmist were private to himself, or public to his people and country, yet as long as his thoughts dwelt on them, and led him into expostulations with God for the severity of his judgments, he found no ease or relief. He complained heavily, but what did he get by his complaint? Was he not forced immediately to confess the impropriety and folly of it? *I said, This is my infirmity*. He said very right. In complaining, he followed the natural impressions of passion and impatience: in acknowledging the folly of his complaint, he spoke not only the language of grace, but of sense and reason. But this good man, being well grounded in religion, was able so far to get the better of his doubts and fears as to pass a right judgment in his own case, and to

A. M. 2989. B. C. 1015. 10 And I said, This is ^m my infirmity: but I will remember the years of the right hand of the Most High.

11 ⁿ 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 ^o Thy way, O God, is in the sanctuary: ^p who is thou a great a God as our God!

14 *Thou art* the God that doest wonders:

^m Psalm xxxi. 22.—ⁿ Psalm cxliii. 9.—^o Psalm lxxiii. 17. ^p Exod. xv. 11.—¹ Exod. vi. 6; Deut. ix. 29.—^r Exod. xiv. 21;

call to his assistance the proper reflections which the great works of Providence administered for the support and confirmation of his hope and confidence toward God. Here then was his comfort; here the cure of all his grief. The scene around him was dark and gloomy; but, dark as it was, it was under the guidance and direction of the hand which had never failed the faithful, to deliver him out of all his troubles."

Verse 10. *And I said*—I thus answered these objections; *This is my infirmity*—These suspicions of God's faithfulness and goodness proceed from the weakness of my faith, and from the mistake of a diseased mind. *But I will remember the years, &c.*—That is, the years in which God hath done great and glorious works, which are often ascribed to God's right hand in the Scriptures. It may be proper to observe here, that as the word שְׁנוֹת, *shenoth*, here rendered *years*, also signifies *changes*, the verse is rendered otherwise by some learned interpreters, without any such supplement as is in our translation, thus; *This is my affliction, or grievance, the change of the right hand of the Most High*—Namely, that that right hand of God, which formerly hath done such great and wonderful things for his people, is, at this time, not only not drawn forth for their defence, but is also stretched out against them. So Bishop Patrick. "This is the thing which sorely afflicts me, to see such alterations in the proceedings of the Most High, that the same hand which formerly protected us, now severely scourges us." As if he had said, I could bear the malice and rage of our enemies, from whom we could not expect better things, but that our gracious and covenanted God should forsake and afflict his own people, is to me intolerable. The reader will observe that this interpretation proceeds on the supposition that the psalmist's distress was occasioned by public, and not by private calamities, which supposition, however, does not seem to be sufficiently supported by the general tenor of the Psalm.

Verse 11. *I will remember the works of the Lord*—I will seriously consider what God has formerly done for his people, many times far above their expectation, and I will take comfort from hence, because he is still the same that he was, in power, goodness, and mercy, and, therefore, will pity and help in the present trial, which distresses me. Thus the psalmist, being restored to a right state of mind,

thou hast declared thy strength among the people. A. M. 2989. B. C. 1015.

15 ^a Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 ^b The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 ^c The clouds poured out water: the skies sent out a sound: ^d thine arrows also went abroad.

Josh. iii. 15, 16; Psa. cxiv. 3; Hab. iii. 8, &c.—^e Heb. the clouds were poured forth with water.—² 2 Sam. xxii. 15; Hab. iii. 11.

instead of brooding any longer over his trouble, wisely resolves to turn his thoughts toward the divine dispensations of old; to meditate on God's former works and wonders; the displays which he had made of his wisdom and power, of his mercy and grace in behalf of his people, as well of individuals as of the whole nation, and hereby to strengthen and invigorate his faith in the expected deliverance.

Verse 13. *Thy way, O God*—That is, thy doings, or, the course of thy providence; the various methods and causes of thy dealings with thy people; *is in the sanctuary*—Is there contained and declared. As the prosperity of wicked men, so also the afflictions and troubles of God's people, are great riddles and stumbling-blocks to the ignorant and ungodly world, but a full and satisfactory resolution of them may be had from God's sanctuary, as is observed in the former case, Psa. lxxiii. 16, 17, and here in the latter. Or, בְּקֶדֶשׁ, *bakkodesh*, may be rendered, *in holiness*; and so the sense is, God is holy, and just, and true in all his works; yea, even in his judgments upon his people, and in the afflictions and troubles wherewith he chastises or tries individuals of them. *Who is so great a God as our God*—So able to save or to destroy?

Verses 14, 15. *Thou hast declared thy strength among the people*—By the mighty acts of it here following. *Thou hast redeemed thy people*—Namely, out of Egypt, after a long and hard bondage; which he here mentions to strengthen his faith in the present trouble. *The sons of Jacob and Joseph*—The people of the Jews are very properly stiled the sons of *Joseph*, as well as of *Jacob*. For as Jacob was, under God, the author of their being, so was Joseph the preserver of it. The Chaldee paraphrast appears to have understood the words thus, rendering them, *The sons which Jacob beget and Joseph nourished*. Joseph was indeed a kind of second father, and they might well be called his sons; without whose care, humanly speaking, there had been no such redemption, nor people to be redeemed.

Verses 16-18. *The waters saw thee, O God*—They felt the visible effects of thy powerful presence. *They were afraid*—And stood still, as men or beasts astonished commonly do. *The clouds poured out water*—Namely, upon the Egyptians. *The skies sent out a sound*—In terrible thunder; *thine arrows also went abroad*—Hail-stones, or rather,

A. M. 2989. 18 The voice of thy thunder *was* in
B. C. 1015. the heaven: ¹ the lightnings lightened
the world: ² the earth trembled and shook.

19 ³ Thy way *is* in the sea, and thy path in

¹ Psa. xcvi. 4.—² 2 Sam. xxii. 8.—³ Hab. iii. 15.—⁴ Exod. xiv. 28.

lightnings, or thunderbolts, called God's arrows, Psalm xviii. 14, and cxliv. 6. *The earth trembled and shook*—By an earthquake. This tempest is not particularly recorded in its proper place, yet it may well be collected from what is related Exod. xiv. 24, 25. That the Lord looked on the host of the Egyptians, through the pillar of fire and the cloud, and troubled the host of the Egyptians. For these verses of the Psalm seem to explain in what way he looked upon them, "namely, by thunders and lightnings, storms and tempests, rain, hail, and earthquake, the usual tokens and instruments of the Almighty's displeasure. Josephus, in like manner, relates that the destruction of the Egyptians was accompanied by storms of rain, by dreadful thunders and lightnings; and, in short, by every possible circumstance of terror, which could testify and inflict upon man the vengeance of an incensed God."

Verse 19. *Thy way is in the sea, &c.*—Or rather, *was*, at that time; thou didst walk and lead thy people in untrodden paths; and *thy footsteps*—Or, *though thy footsteps were not seen*—God walked before his people through the sea, though he left no footsteps of himself behind him. Thus "the dis-

the great waters, ⁵ and thy footsteps are not known. A. M. 2989. B. C. 1015.

20 ⁶ Thou leddest thy people like a flock by the hand of Moses and Aaron.

⁵ Exod. xiii. 21; xiv. 19; Psa. lxxviii. 52; lxxx. 1; Isa. lxiii. 11, 12; Hos. xii. 13.

penations and ways of God, like the passage through the Red sea, are all full of mercy to his people; but they are also, like that, often unusual, marvellous, inscrutable; and we can no more trace his footsteps than we could have done those of Israel, after the waters had returned to their place again. Let us resolve, therefore, to trust in him at all times; and let us think that we hear Moses saying to us, as he did to the Israelites, when seemingly reduced to the last extremity, *Fear ye not, stand still, and see the salvation of Jehovah.*"—Horne.

Verse 20. *Thou leddest thy people*—First through the sea, and afterward through the vast howling wilderness to Canaan; *like a flock*—With singular care and tenderness, as a shepherd doth his sheep. The Psalm concludes abruptly, and does not apply those ancient instances of God's power to the present distresses, whether personal or national, as one might have expected. For as soon as the good man began to meditate on these things he found he had gained his point. His very entrance upon this matter gave him light and joy; his fears suddenly and strangely vanished, so that he needed to go no further; *he went his way and did eat, and his countenance was no more sad.*

PSALM LXXVIII.

This Psalm is a narrative of the wonderful things which God had done for his people Israel, from the time of their coming out of Egypt to that of David, and of their behaviour to him. And as it concludes there, Bishop Patrick is of opinion that it was probably composed by that Asaph who is called the singer, and who lived in the time of David. But why might it not have been composed by David himself? From the beginning and the close, there seem to be better reasons to conclude it to be the composition of David than of any other writer. The best comment upon it will be a reference to the various passages quoted in the margin. Here is, (1,) The preface, 1-8. (2,) The general scope of the Psalm, 9-11. (3,) As to the particulars, we are told what great things God had done for them; how ungrateful they had been for his favours; how God had justly punished them; and how graciously he had spared them, notwithstanding all their provocations, 12-72.

¹ Maschil ² of Asaph.

A. M. 2989. GIVE ³ ear, O my people, to my
B. C. 1015. law: incline your ears to the
words of my mouth.

¹ Psa. lxxiv. title.—² Or, A Psalm for Asaph to give instruction.

NOTES ON PSALM LXXVIII.

Verses 1, 2. *Give ear, O my people*—In these words "the psalmist opens his commission, and speaks as one having authority from above to instruct the world. He demands a large and attentive audience, while, by a series of examples, he sets forth the goodness of God, and the ingratitude of man, for the admonition of succeeding ages to the

2

2 ⁴ I will open my mouth in a parable: A. M. 2989.
I will utter dark sayings of old: B. C. 1015.

3 ⁵ Which we have heard and known, and our fathers have told us.

⁴ Isa. li. 4.—⁵ Psa. xlix. 4; Matt. xiii. 35.—⁶ Psa. xlv. 1.

end of time." *To my law*—The doctrine which I am about to deliver to you, concerning your duty, and the danger of neglecting it. *I will open my mouth in a parable*—I will speak to you with all freedom and plainness, uttering divers grave and weighty sentences, (such being often termed *parables* in Scripture,) or things of great moment for your instruction and advantage. *I will utter dark*

875

A. M. 2969. 4 ^d We will not hide *them* from their children, *showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For ^f he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, ^g that they should make them known to their children :

6 ^h That the generation to come might know *them*, even the children *which* should be born :

^d Deut. iv. 9 ; vi. 7 ; Joel i. 3.—^e Exod. xii. 26, 27 ; xiii. 8, 14 ; Josh. iv. 6, 7.—^f Psa. cxlvii. 19.—^g Deut. iv. 9 ; vi. 7 ; xi. 19.—^h Psa. cii. 18.—ⁱ 2 Kings xvii. 14 ; Ezek. xx. 18.

sayings—So he calls the following passages, not because the words or sentences are in themselves hard to be understood, for they are generally historical and easy, but because the things contained in them, concerning God's transcendent goodness to an unworthy people, and their unparalleled ingratitude for, and abuse of, such eminent favours, and their stupid ignorance and insensibleness under such excellent and constant teachings of God's word and works, are indeed prodigious and hard to be believed. *Of old*—Of things done in ancient times, and in a great measure worn out of men's minds.

Verses 4, 5. *Showing the praises of the Lord*—His glorious and praiseworthy actions, as the following words explain it. *For he established a testimony in Jacob*—That is, his law, as it is called in the next clause ; which is very often termed a *testimony*, because it is a witness between God and men, declaring both the duties which God expects from man, and the promises and blessings which man, in the performance of his duty, may expect from God. This is justly put in the first place as the chief of all the following mercies, and the foundation of their temporal and spiritual prosperity. *Which he commanded, &c.*—Which testimony, or law, God revealed to them, not for their own private use merely or chiefly, but for the benefit of all their posterity, to whom their parents were obliged to teach it, and who were required to hear, read, and study it.

Verses 7, 8. *That they might set their hope in God*—That by the consideration of God's gracious promises, and his wonderful works wrought for his people, they might be encouraged to adhere to him, and trust in him alone. *And might not be as their fathers*—Who, though they were the seed of Abraham, the father of the faithful, taken into covenant with God, and, it appears, the only professing people he had then in the world, yet were stubborn and rebellious, walking contrary to God, and in direct opposition to his will. *A generation that set not their heart aright*—Who, when they outwardly and seemingly complied with the forms of worship which God had prescribed, yet did not *direct* or *prepare their hearts* to the obedience and service of

who should arise and declare *them* to their children : A. M. 2969. B. C. 1015.

7 That they might set their hope in God, and not forget the works of God, but keep his commandments :

8 And ⁱ might not be as their fathers, ^k a stubborn and rebellious generation ; a generation ³ that ¹ set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, and ⁴ carrying bows, turned back in the day of battle.

^k Exod. xxxii. 9 ; xxxiii. 3 ; xxxiv. 9 ; Deut. ix. 6, 13 ; xxxi. 27 ; Psalm lxviii. 6.—³ Hebrew, that prepared not their heart. ¹ Verse 37 ; 2 Chron. xx. 33.—⁴ Heb. throwing forth.

God ; and whose spirit was not steadfast with God—Who quickly discovered their hypocrisy by their apostasy from God, and from the religion which they professed, falling off from him even to the worship of idols, presently after they came out of Egypt.

Verse 9. *The children of Ephraim, being armed, turned back in the day of battle*—“This defeat of the Ephraimites,” says Dr. Hammond, from Kimchi, “was in the desert : and although the story be not mentioned in the books of Moses, yet it is written in the Chronicles, (see 1 Chron. vii. 21, 22,) where, from the circumstances of Ephraim's mourning, it appears it happened before the Israelites entered into Canaan ; and the manner of the relation shows it was a considerable slaughter.” Bishop Patrick, however, supposes it refers to the Ephraimites refusing, with the other tribes, (which they probably discouraged,) to go up and engage the Canaanites, when commanded of God, as is recorded Deut. i. 26. But the most probable opinion seems to be, that it refers to that shameful defeat which the Philistines gave the Israelites in Eli's time, when they took the ark, as is related 1 Sam. iv. 10, 11. Shiloh, which was then made desolate, was in the tribe of Ephraim, and perhaps the Ephraimites on that occasion led on the battle, but, by giving away afterward, caused a general defeat. “That Ephraim is here put for all Israel,” says Poole, “seems evident from the following verses, wherein the sins upon which this overthrow is charged are manifestly the sins of all the children of Israel, and they who are here called Ephraim are called Jacob and Israel, verse 21. And the psalmist, having related this amazing providence and judgment of God upon his own people, falls into a large discourse on the causes of it, to wit, the great, and manifold, and continual sins of that and the former generations ; which having prosecuted from hence to verse 60, he there returns to this history, and relates the sad consequences of that disaster, namely, the captivity of the ark, and God's forsaking of Shiloh and Ephraim, and removing thence to the tribe of Judah and mount Zion.” Well might that event be fresh in men's minds in David's time, which was only about forty years after it ; for the ark, which, in that memorable battle, was seized by the Philistines, though it was quickly brought out of

A. M. 2989. 10 ^m They kept not the covenant of
B. C. 1015. God, and refused to walk in his law ;

11 And ⁿ forgot his works, and his wonders that he had showed them.

12 ^o Marvellous things did he in the sight of their fathers, in the land of Egypt, ^p in the field of Zoan.

13 ^q He divided the sea, and caused them to pass through ; and ^r he made the waters to stand as a heap.

14 ^s In the day-time also he led them with a cloud, and all the night with a light of fire.

15 ^t He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought ^u streams also out of the rock, and caused waters to run down like rivers.

^m 2 Kings xvii. 15.—ⁿ Psa. cvi. 13.—^o Exod. vii. ; viii. ; ix. ; x. ; xi. ; xii.—^p Gen. xxxii. 3 ; Num. xiii. 22 ; Verse 43 ; Isa. xix. 11, 13 ; Ezek. xxx. 14.—^q Exod. xiv. 21.—^r Exod. xv. 8 ; Psalm xxxiii. 7.—^s Exodus xiii. 21 ; xiv. 24 ; Psalm cv. 39.

captivity, was never brought out of obscurity, till David fetched it from Kirjath-jearim.

Verses 10, 11. *They kept not the covenant of God*—Their cowardice was the effect of their unbelief and disobedience ; and *refused to walk in his law*—Their disobedience was accompanied with obstinacy and contempt of God's laws. *And forgot his works*—Not historically, but practically. They did not so remember them as to love, and serve, and trust in that God, of whose infinite power and goodness they had had such ample experience.

Verses 12-15. *Marvellous things did he in the field*—That is, in the territory or jurisdiction, not excluding the city itself ; of *Zoan*—An ancient and eminent city of Egypt. *In the day-time he led them with a cloud*—Which afforded them much comfort, both as a shadow from the scorching heat of the climate and season, and as a companion and director in their journey. *He clave the rocks*—He uses the plural number, because it was twice done, once in Rephidim, Exod. xvii. 6, and again in Kadesh, Num. xx. 1, 11. *And gave them drink as out of the great depths*—In great abundance.

Verses 17-20. *And they sinned yet more*—Hebrew, ויִסְפוּ עוֹד לְחַטֹּאתָו, *They added yet to sin against him*. All these miraculous works did not alter their depraved nature ; but it broke out into new and greater provocations ; *in the wilderness*—In that very place where they were under such strong and singular obligations to obedience, both for the great things which God had then and there done for them, and from their dependance upon his favour and help for their safety and subsistence ; where, indeed, without his singular providence, they had all perished. This was certainly a great aggravation of their sin and folly. *And they tempted God*—Desired a new trial and proof of his power, as the next verse shows. See Num. xi. 4. *By asking meat for their lust*—Not for their necessary subsistence, for which they had *manna*,

17 And they sinned yet more against him by ^x provoking the Most High in the wilderness.

18 And ^y they tempted God in their heart by asking meat for their lust.

19 ^z Yea, they spake against God ; they said, Can God ^b furnish a table in the wilderness ?

20 ^a 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 ^b was wroth : so a fire was kindled against Jacob, and anger also came up against Israel ;

22 Because they ^c believed not in God, and trusted not in his salvation :

^a Exod. xvii. 6 ; Numbers xx. 11 ; Psalm cv. 41 ; 1 Cor. x. 4. ^b Deut. ix. 21 ; Psa. cv. 41.—^c Deut. ix. 22 ; Psa. xcv. 8 ; Heb. iii. 16.—^d Exod. xvii. 2.—^e Numbers xi. 4.—^f Heb. order. ^g Exod. xvii. 6 ; Num. xx. 11.—^h Num. xi. 1, 10.—ⁱ Heb. iii. 18 ; Jude 5.

but out of an inordinate and luxurious appetite. *Yea, they spake against God, &c.*—At last they openly declared and manifested that distrust of his power which was in their hearts, saying, *Can God furnish a table?*—Is he able to provide, not only bare support and sustenance, but variety of nourishing and pleasant food, here in this barren wilderness? *Behold, he smote the rock, &c.*—It is true he hath brought water out of a rock for us in abundance ; but *can he give bread also?*—Not such light food as this manna is, but more substantial bread, here where no corn grows? *Can he provide flesh for his people?*—Can he make an ample provision for all this multitude of such flesh as this place does not afford? They should have said, *Lord, if thou wilt thou canst*. For is any thing too hard for Omnipotence? When once the ordinary powers of nature are exceeded, and God has made bare his arm, and put forth his almighty power, we must conclude nothing is impossible with him.

Verses 21, 22. *The Lord heard, and was wroth*—Such rude and insolent language highly incensed the Divine Majesty. *So a fire was kindled against Jacob*—He sent lightning from heaven to consume those whom he had before cherished, Num. xi. 1. Or, the expression may be taken figuratively for the fire of God's anger, as it follows. Observe, reader, God is a witness to all our murmurings and distrusts : he hears them, and is much displeased with them. To unbelievers our God is himself a consuming fire, and those that will not confide in the power of his mercy shall feel the power of his indignation, and be made to confess that *it is a fearful thing to fall into his hands*. *Because they believed not in God*—Because, by this their distrust and murmuring, it appeared that they did not give credit to the revelation God had made of himself to them : for they durst not commit themselves to his care, nor venture themselves in his hands ; and *trusted not in his*

A. M. 2989. B. C. 1015. 23 Though he had commanded the clouds from above, ^d and opened the doors of heaven,

24 ^e And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ^f Man did eat angels' food: he sent them meat to the full.

26 ^g He caused an east wind ^h to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust,

^d Gen. vii. 11; Mal. iii. 10.—^e Exod. xvi. 4, 14; Psa. cv. 40; John vi. 31; 1 Cor. x. 3.—^f Or, *Every one did eat the bread of the mighty*, Psa. ciii. 20.

salvation—That he could and would save them from the famine and destruction which they feared; they trusted not in the salvation he had begun to work for them; for, if they had, they would not thus have questioned its progress. Mark well, reader, those cannot be said to trust in God's salvation as their felicity at last, who cannot find in their hearts to trust in his providence for food convenient in the way to it.

Verses 23, 24. *Though he commanded the clouds, &c.*—It was a great aggravation of their unbelief and distrust, that they had had great experience of his power and goodness to them. For he had given them undeniable proofs of both, and those not only from earth beneath, but from the heaven above, having commanded the clouds, as one that had given being to, and created them, to serve him and his people, and supply their wants. Ordinarily by their showers they contribute to the earth's producing corn; but now, when God so commanded them, they showered down corn themselves, which is therefore called here *the corn of heaven*. *And opened the doors of heaven*—In these words he compares heaven to a granary, or store-house, whereof God keeps the key, and either shuts or opens the doors of it, either gives or withholds provisions, as he sees fit.

Verse 25. *Man did eat angels' food*—Such as was given by the ministry of angels, and, as the Chaldee reads it, descended from the dwelling of angels. Or, it may be so called because of its excellence, such food as might suit angels, if they needed or could eat food, and such as had some resemblance or relation to the nature of angels, in regard of its heavenly original, its pure and refined substance, its vigour and efficacy in preserving and nourishing those who used it according to God's appointment. The Hebrew, לֶחֶם אֱבִירִים, *lechem abirim*, is literally, *the bread of the mighty*. So the margin reads it, *Every one*, even the least child in Israel, *did eat the bread of the mighty*. The common Israelites fed upon as palatable, wholesome, delicious, nourishing, strengthening, and invigorating food, as the greatest nobles and princes used to do. *He sent them meat to the full*—Which may refer either, 1st, To the flesh mentioned in

and ^g feathered fowls like as the sand A. M. 2989. B. C. 1015. of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 ^h So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust: but ⁱ while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and ^j smote down the ^k chosen *men* of Israel.

^h Numbers xi. 31.—ⁱ Hebrew, *to go*.—^j Heb. *fowl of wing*.—^k Num. xi. 20.—^l Numbers xi. 33.—^m Hebrew, *made to bow*.—ⁿ Or, *young men*.

the following verses, which God gave them even to satiety or gluttony, as he threatened he would do, Num. xi. 18–20. Or rather, 2d, To the *manna*, of which he is here speaking, which he gave them in such plenty, that their desire of other food could not proceed from their necessity, but merely from wantonness and lust. We must not neglect to observe here, that this manna, which was given to Israel by a miracle from heaven, was typical of that spiritual or living bread, or bread of life, that doctrine and merits of Christ, which, in due time, was to “come down from heaven to give life unto the world:” see John vi. 31–58. Hence it is termed by St. Paul *spiritual meat*, as the water out of the rock, emblematical of the Holy Spirit, is termed *spiritual drink*. Reader, see that thou apply for and partake of both, for both are necessary to thy salvation; and thus thou wilt be brought to feed on angels' food, literally and indeed, and shalt be made a happy partaker of everlasting felicity.

Verses 28–29. *He caused an east wind to blow, &c.*—First an eastern, and afterward a southern wind. *He rained flesh, &c., and feathered fowls like as the sand*—Hebrew, עֵיף כַּנֵּף, *gnoph chanap*, *fowl of wing*, or *winged fowl*; but God took away from them the use of their wings, and made them fall into the hands of the Israelites. *And let it fall in the midst of their camp*—Hebrew, מַחֲנֵהוּ, *machanehu*, *his camp*; that is, either *Israel's camp*, or *God's camp*; for, seeing Israel was God's people, and he dwelt among them, their camp was his camp. *He gave them their own desire*—What they desired, both for quality and quantity.

Verses 30, 31. *They were not estranged from their lust, &c.*—Green translates the verse, *But before they were averse to what they had desired, and while their meat was still in their mouths, the wrath of God, &c.* The sense is, either, 1st, While their greedy appetite yet continued, and was not fully satisfied; before they began to loathe the meat, as they did afterward, Num. xi. 20. Or, 2d, Before they were deprived of their desired food; while they enjoyed it, and were still feeding upon it, as the next clause explains this, *the wrath of God came upon them*—His patience did not wait till that food

A. M. 2989. 32 For all this ⁱ they sinned still, and B. C. 1015. ^k believed not for his wondrous works.

33 ^l Therefore their days did he consume in vanity, and their years in trouble.

34 ^m When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that ⁿ God was their Rock, and the high God ^o their Redeemer.

ⁱ Numbers xiv. ; xvi. ; xvii. — ^k Verse 22. — ^l Numbers xiv. 29, 35 ; xxvii. 64, 65. — ^m Hos. v. 15. — ⁿ Deut. xxxii. 4, 15, 31.

was spent, but he instantly let loose his wrath to punish them; and slew the fattest of them—The Hebrew word is rendered by Green, the *wealthiest of them*. Or, it may mean, the most healthy and strong, who probably were most desirous of this food, fed most eagerly upon it, and least suspected their own danger. And smote down—By a very great pestilence, the chosen men of Israel—The strongest and goodliest persons that were in Israel.

Verse 33. *Their days did he consume in vanity*—In tedious and fruitless marches hither and thither, sometimes forward and sometimes backward, which they knew would never bring them, in their own persons, to their promised and much desired land; and their years in trouble—In manifold diseases, dangers, and perplexities. In such vanity and trouble were they condemned, by an irreversible doom, for their unbelief, distrust of God, their murmurings and rebellions against him, their idolatries and other sins, to wear out thirty-eight tedious years in that wilderness, which indeed were consumed in it: for in all those years there was not one step taken nearer Canaan, nor one stroke struck toward the conquest of it. Observe, reader, those that sin still must expect to be in trouble still; and the reason why we spend our days in so much vanity and trouble, why we live with so little comfort, and to so little purpose, is because we live in sin, or do not live by faith.

Verses 34, 35. *When he slew them*—Or condemned them to be slain; then they sought him—Confessed their sin, begged pardon, and prayed to him to deliver them from the threatened destruction. When some were slain, others, in a fright, cried for mercy, and promised to be obedient in future. And they returned—Namely, from their idols, unto the outward worship of God: or, being moved with fear, they ceased, for the present, from their grossly wicked courses, but stopped short of true repentance, and a thorough conversion to God. And inquired early after God—Speedily and earnestly sought to him for deliverance from their temporal calamities and troubles, and for safety and comfort, as even wicked men, in such cases, frequently do. And they remembered that God was their rock—Their support and defence, and therefore, as they now found they needed him, they would flee for help to him; and the high God their Redeemer—

36 Nevertheless they did ^p flatter him with their mouth, and they lied unto him with their tongues. A. M. 2989. B. C. 1015.

37 For ^q their heart was not right with him, neither were they steadfast in his covenant.

38 ^r But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time ^s turned he his anger away, ^t and did not stir up all his wrath.

^o Exod. xv. 13 ; Deut. vii. 8 ; Isaiah xli. 14 ; xlv. 6 ; lxiii. 9. ^p Ezek. xxxiii. 31. — ^q Verse 8. — ^r Num. xiv. 18, 20. — ^s Isa. xlviii. 9. — ^t 2 Kings xxi. 29.

Who had brought them out of Egypt, and wrought out many deliverances for them, and to whom therefore they might still apply for aid in their distresses. They considered that he, and he alone, had preserved them in all their former exigences, and that he only could now help them, and not those idols, nor the creatures which they had preferred before him: and therefore, being driven by absolute necessity, they fled to him for relief.

Verses 36, 37. *Nevertheless, they did flatter him with their mouth*—As if they thought, by mere fair speeches, to prevail on Him who searches the heart, and requires truth in the inward parts, to revoke the sentence gone out against them, or remove the judgment under which they suffered. And they lied unto him with their tongue—They made glorious but false professions and protestations of their sincere resolutions of future obedience. For their heart was not right with him—All their confessions and petitions were but hypocritical and forced, and did not proceed from hearts truly upright and grieved for their former offences, and firmly resolved to turn unto the Lord. Neither were they steadfast in his covenant—They discovered their hypocrisy, by their apostacy from God, as soon as their danger was past.

Verse 38. *But he, being full of compassion*—Of pity for them amidst their sins and miseries; forgave their iniquity—Not simply and absolutely, for in that sense it is undeniably certain from the Holy Scriptures, God pardons none but true penitents, such as these were not; but respectively, and so far as not to destroy them at that time, (which he had threatened to do,) as the next words limit and explain the expression. He remitted their punishment, for iniquity is often put for the punishment of iniquity. Hebrew, יָכַפֵּר עֵינָם, *jekapper gnaron, he expiated their iniquity*. He accepted their atonement, or their professed repentance, so far as to compensate it with a removal of this outward and present affliction, as he did also to wicked Ahab upon his humiliation. And this God does for the encouragement of true penitents, who may hence learn how much greater and better recompenses they may expect and shall receive from God. And did not stir up all his wrath—But set bounds to it; and though he chastened them, yet he would not utterly destroy them, as they deserved.

A. M. 2999. B. C. 1015. 39 For ^a he remembered ^b that they were but flesh; ^c a wind that passeth away, and cometh not again.

40 How oft did they ^d provoke ^e him in the wilderness, and grieve him in the desert!

41 Yea, ^f they turned back and tempted God, and ^g limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them ^h from the enemy.

43 How ⁱ he had ^j wrought his signs in Egypt, and his wonders in the field of Zoan:

^a Psa. ciii. 14, 16.—^b Gen. vi. 3; John iii. 6.—^c Job vii. 7, 16; James iv. 14.—^d Or, rebel against him.—^e Verse 17; Psa. xc. 9, 10; Isa. vii. 13; lxiii. 10; Eph. iv. 30; Heb. iii. 16, 17.—^f Num. xiv. 22; Deut. vi. 16.—^g Verse 20.—^h Or, from affliction.—ⁱ Verse 12; Psa. cv. 27, &c.—^j Heb. set.

Verse 39. *For he remembered they were but flesh*—He considered the corruption of their nature, which inclined them to evil, and was pleased to make that a reason for his sparing them. See the same argument used to a like purpose, Gen. viii. 21. Or, rather, *flesh* here signifies the frailty and infirmity of their nature, as the next clause seems to interpret this. He considered how weak, and frail, and short-lived they were, and that they could not continue long, but would die of themselves, and moulder into dust; and that if he did not restrain his wrath, but proceeded to destroy any considerable number of them, the whole nation must soon become extinct, and the promises to Abraham and the other patriarchs fail of accomplishment. *A wind that passeth away, and cometh not again*—That are quickly cut off, and when once they are dead never return to this life.

Verses 41, 42. *And limited the Holy One of Israel*—Prescribing to him what proofs he should give of his power and presence with them, and what methods he should take in leading them and providing for them; directing him what to do, and when, and in what manner, to do it, and murmuring if he did not always grant their particular and various desires. *They remembered not his hand*—How strong it is, and how it had been stretched out for them; or the great and glorious works of his hand on their behalf. *Nor the day*—That remarkable and never to be forgotten day, *that self-same day*, as it is called, Exod. xii. 41, which God had fixed four hundred years before, Gen. xv. 13; *when he delivered them from the enemy*—Namely, from their greatest enemy, the tyrant Pharaoh, that zealously and unweariedly sought their ruin. There are some days, made remarkable by signal deliverances, which ought never to be forgotten; for the remembrance of them is calculated to encourage us in our greatest straits.

Verses 43–48. *How he had wrought his signs in Egypt*—Here the Psalm goes back to the subject of Israelitish ingratitude, (mentioned verses 11, 12,) in order to introduce an account of the miracles wrought in Egypt previous to Israel's deliverance

A. M. 2999. B. C. 1015. 44 ^a And had turned their rivers into blood: and their floods, that they could not drink.

45 ^b He sent divers sorts of flies among them, which devoured them; and ^c frogs, which destroyed them.

46 ^d He gave also their increase unto the caterpillar, and their labour unto the locust.

47 ^e He ^f destroyed their vines with hail, and their sycamore-trees with ^g frost.

48 ^h He ⁱ gave up their cattle also to the hail, and their flocks to ^j hot thunder-bolts.

^a Exod. vii. 20; Psa. cv. 29.—^b Exod. viii. 24; Psa. cv. 31. ^c Exod. viii. 6; Psa. cv. 30.—^d Exod. x. 13, 15; Psa. cv. 34, 35. ^e Exodus ix. 23, 25; Psalm cv. 33.—^f Heb. killed.—^g Or, great hailstones.—^h Exod. ix. 23–25; Psa. cv. 32.—ⁱ Heb. He shut up.—^j Or, lightnings.

from thence. "These miracles," says Dr. Horne, "were intended to evince the superiority of Jehovah over the elements and powers of nature, which at that time were objects of worship among the Egyptians, but plainly appeared to act, at the command of Moses, in subordination to their great Creator, the God of the Hebrews. In the heavens, on the earth, and in the waters, supremacy and independence were demonstrated to belong to him only: fire and air, thunder and lightning, wind, rain, and hail obeyed his words; rivers became blood, and their inhabitants perished; insects and animals left their wonted habitations, to destroy vegetables, or torment man: so that wherever the gods of Egypt were supposed to reside, and to exert their influences in favour of their votaries, in all places, and all circumstances, victory declared for Jehovah. Hence modern as well as ancient idolaters may learn not to put their trust in the world, but in him who made, and who can and will destroy it; whose power can render the most insignificant of his creatures instruments of his vengeance, and in a moment arm all the elements against sinners; and whose mercy will employ that power in the final salvation of the church; when, as the author of the book of Wisdom expresseth it, 'He shall make the creature his weapon for the revenge of his enemies, and the world shall fight for him against the unwise.'" *Had turned the rivers into blood*—The several branches and streams of the river Nile, and those many rivulets which they drew from it. *He sent divers sorts of flies, which devoured them*—Or, *destroyed them*, which they were able to do by their numerous stings; for these flies were doubtless extraordinary in their nature, and their poisonous and hurtful qualities, as well as in their number: and the same is to be supposed concerning the *frogs* here mentioned, which also might destroy the people by corrupting their meats and drinks, and by infecting the air with putrefaction. *He gave also their labour unto the locusts*—That is, the fruit of their labour, the herbs and corn which had sprung up. *He destroyed their vines with hail, and their sycamore-trees*—Or, *wild fig-trees*, which were there in great

A. M. 2989. 49 He cast upon them the fierceness
B. C. 1015. of his anger, wrath, and indignation,
and trouble, by sending evil angels *among them*.

50 ¹⁸ He made a way to his anger; he spared
not their soul from death, but gave ¹⁹ their life
over to the pestilence;

51 ¹ And smote all the firstborn in Egypt;
the chief of *their* strength in ¹ the tabernacles
of Ham:

52 But ^m made his own people to go forth
like sheep, and guided them in the wilderness
like a flock.

¹⁸ Heb. *He weighed a path*.—¹⁹ Or, *their beasts to the murrain*,
Exodus ix. 3, 6.—¹ Exodus xii. 29; Psa. cv. 36; cxxxvii. 10.
¹ Psa. evi. 22.—^m Psa. lxxvii. 20.—² Exod. xiv. 19, 20.

abundance. Under these and the vines, all other
trees are comprehended. And this hail and frost
not only destroyed the fruits of the trees, but in
many instances the trees themselves. *He gave up
also their cattle to the hail*—Hebrew, וַיַּסֵּג, *vajasse-
geer*, he shut up, as in a prison, that they could not
escape it; and *their flocks to hot thunderbolts*—He-
brew, לַרְשָׁפִים, *lareshapim*, *prunis ignitis, to burn-
ing coals*. He alludes to the fire mingled with hail,
Exod. ix. 23, 24.

Verse 49. *He cast upon them the fierceness of his
anger*—Anger in the highest degree, *wrath and in-
dignation*, the cause, and *trouble*, (tribulation and
anguish, Rom. ii. 8, 9,) the effect. These he *cast
upon them* from on high, and did not spare. *By
sending evil angels among them*—Hebrew, מִשְׁלַחַת,
*mishlachath, the sending of evil angels, or, of the
angels, or messengers, of evil things*; namely, as
most commentators understand it, the angels whom
God employed in producing these plagues. The
reader must observe, that “some of the Egyptian
plagues having been specified in the foregoing verses,
others of them are here thrown together, and the
whole scene is affirmed to have been a full display
of wrath and vengeance, executed upon the oppres-
sors of the church by evil angels, agents, or mes-
sengers; whether, by this expression, we under-
stand the material instruments of divine displeasure,
or angels employed as ministers of vengeance, or
the actual appearance and ministration of evil spirits,
suffered to torment the wicked in this world, as they
certainly will do in the next. Tradition seems to
have favoured this last opinion, since the author of
the book of Wisdom, above referred to, describes
the Egyptian darkness as a kind of temporary hell,
in which there appeared to the wicked, whose con-
science suggested to them every thing that was hor-
rible, ‘a fire kindled of itself, very dreadful; they
were scared with beasts that passed by, and hissing
of serpents; and they were vexed with monstrous
apparitions, so that they fainted, and died for fear;
while over them was spread a heavy night, an
image of that darkness which should afterward re-
ceive them,’ ” Wisdom xvii.

Verses 50, 51. *He made a way to his anger*—By

53 And he ⁿ led them on safely, so ^o overwhelmed ²⁰ their enemies.
that they feared not: but the sea ^o overwhelmed ²⁰ their enemies.

54 And he brought them to the border of his
^p sanctuary, *even to this mountain*, ^q which his
right hand had purchased.

55 ^r He cast out the heathen also before
them, and ^s divided them an inheritance by
line, and made the tribes of Israel to dwell in
their tents.

56 ^t Yet they tempted and provoked the most
high God, and kept not his testimonies:

^o Exod. xiv. 27, 28; xv. 10.—²⁰ Heb. *covered*.—^p Exod. xv.
17.—^q Psa. xlv. 3.—^r Psa. xlv. 2.—^s Josh. xiii. 7; xix.
51; Psa. cxxxvi. 21, 22.—^t Judg. ii. 11, 12.

removing every obstacle that mercy had thrown in
the path of justice, he made a way for his indigna-
tion, which then rushed forth like a fiery stream.
Hebrew, פִּלַם נְתִיב לְאָפֶן, *He weighed a path to his
anger*, that is, he made a most smooth, even, and
exact path, as if he had done it by weight and mea-
sure, that so his anger might pass swiftly and freely,
without interruption. The phrase also may be in-
tended to signify the wisdom and justice of God in
weighing out their plagues proportionably to their
sins; that is, he did not cast his anger upon them
rashly, but by weight: it was weighed with the
greatest exactness, in the balances of justice: and
though he exercised great severity toward them, it
was only such as was answerable to their great and
barbarous cruelty toward his people. For in his
greatest displeasure he never did, nor ever will do,
any wrong to any of his creatures. The path of
his anger is always weighed. *He spared not their
soul from death*—But suffered death to ride in tri-
umph among them; and *gave their life over to the
pestilence*—Which cut off the thread of life imme-
diately. *And smote all the firstborn in Egypt*—
“An unlimited commission was given to the de-
stroyer, who, at midnight, passed through the land,
and gave the fatal stroke in every house.” “While
all things,” says the author of the book of Wisdom,
chap. xviii. 14, “were in quiet silence, and that
night was in the midst of her swift course, thine
almighty word leaped down from heaven out of thy
royal throne, as a fierce man of war into the midst
of a land of destruction, and brought thine un-
feigned commandment as a sharp sword, and, stand-
ing up, filled all things with death: and it touched
the heaven, but it stood upon the earth.” *Pharaoh
rose up in the night, he and all his servants, and all
the Egyptians, and there was a great cry through-
out all the land of Egypt*; “and universal conster-
nation reigned, inferior only to that which is to ex-
tend its empire over the world, *when the trumpet
shall sound, and the dead shall be raised*.”—Horne.

Verses 52–54. *But made his own people go out
like sheep*—Distinguishing between them and the
Egyptians, *as a shepherd divideth between the sheep
and the goats*, having set his own mark upon these

A. M. 2949. B. C. 1015. 57 But ^a turned back, and dealt unfaithfully like their fathers: they were turned aside ^b like a deceitful bow.

58 ^c For they provoked him to anger with their ^d high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 ^e So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

A. M. 2949. B. C. 1015. 61 ^b And delivered his strength into captivity, and his glory into the enemy's hand.

62 ^c He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and ^d their maidens were not ^e given to marriage.

64 ^e Their priests fell by the sword; and ^f their widows made no lamentation.

^a Verse 41; Ezek. xx. 27, 28.—^b Hos. vii. 16.—^c Deut. xxxii. 10, 21; Judges ii. 12, 20; Ezek. xx. 28.—^d Deut. xii. 2, 4; 1 Kings xi. 7; xii. 31.—^e 1 Sam. iv. 11; Jer. vii. 12, 14;

xxvi. 6, 9.—^b 1 Sam. iv. 11, 21.—^c 1 Sam. iv. 10.—^d Jer. vii. 34; xvi. 9; xxv. 10.—^e Heb. *praised*.—^f 1 Sam. iv. 11; xiii. 18.—^g Job xxvii. 15; Ezek. xxiv. 23.

sheep, by the blood of the Lamb sprinkled on their door-posts. And they went forth as sheep, not knowing whither they went. *And guided them in the wilderness*—As a shepherd guides his flock, with all possible care and tenderness. *And he led them on safely*—Though in dangerous paths; so that they feared not—That is, they did not need to fear. They were indeed afraid at first, but after Moses had encouraged them they grew bold and secure, one evidence whereof was, that they confidently went into the middle of the sea, and passed between the vast heaps of water which were on both sides of them. *And he brought them to the border of his sanctuary*—Or, of his holiness, or holy place; that is, the land of Canaan, which is so called, (Ezra ix. 8; Zech. ii. 8,) as being separated by God from all other lands, for his people and service, and sanctified by his presence, and his dwelling in it. *Even to this mountain*—Either the mountain upon which the tabernacle and temple stood; or rather the mountainous country of Canaan, which is called a land of hills and valleys, Deut. xi. 11.

Verses 57–59. *And dealt unfaithfully like their fathers*—They imitated their forefathers, both in their frequent apostasies from God, and in their falseness to their promises, when they pretended to repent of them. *They were turned aside like a deceitful bow*—Which seems likely to send the arrow to the mark, but, when it is drawn, breaks, and drops the arrow at the archer's foot, or shoots awry, and thereby frustrates his design and expectation: so their depraved hearts made them turn aside into crooked paths, which were not directed according to the will of God. For, when they pretended, and both God and men expected obedience and gratitude to their great benefactor, they behaved themselves undutifully and unfaithfully toward him. *When God heard this*—That is, perceived and understood it, speaking after the manner of men, or heard the cry of their iniquity which came before him; *he was wroth*—He took it very heinously, as well he might, and he greatly abhorred Israel, whom he had greatly loved and delighted in. They who had been the people of his choice, became the generation of his wrath. Presumptuous sins, idolatries especially, render even Israelites odious to God's holiness, and obnoxious to his justice.

Verses 60, 61. *So he forsook the tabernacle of Shiloh*—The tabernacle which then was placed in Shiloh, from whence, as the Israelites fetched the ark, so God withdrew himself. This relates to that part of the Jewish history which is recorded 1 Sam. iv. For upon the Israelites sending for the ark of God, from the tabernacle in which it was deposited in Shiloh, God suffered the Philistines to smite them, and to take the ark. And so true it is, that he forsook the tabernacle of Shiloh, that he never returned to it again. *The tent which he placed among men*—Whereby he insinuates both God's wonderful condescension and favour to such worthless and wretched creatures; and their stupendous folly and wickedness, in despising and sinning away so glorious a privilege. *And delivered his strength*—Namely, the ark, called God's strength, (1 Chron. xvi. 11,) and the ark of his strength, (Psa. cxxxii. 8,) because it was the sign and pledge of his strength and power exerted in behalf of his people; and his glory—So the ark is called, as being the monument and seat of God's glorious presence, and an instrument of his glorious works; *into the enemy's*—Namely, the Philistines' hand, or power.

Verses 62–64. *He gave his people over unto the sword*—To the sword of his own justice, and of the enemies' rage, for he was wroth with his inheritance; and that wrath of his was the fire which consumed their young men in the prime of their time, by the sword or sickness, and made such devastation of them, that their maidens were not given in marriage—Because the young men, who should have married them, were slain, and there were few or none left to whom they could be given, and because the distresses and calamities of Israel were so great, that the joys of marriage solemnities were judged unseasonable; and it was said, *Blessed is the womb that beareth not*. Hebrew, *בְּרָחֵם לֹא הָיְלָה*, their maidens were not praised; namely, with marriage songs, which was usual at marriage solemnities among the Jews: see Jer. vii. 34, and xvi. 9, and xxv. 10. *Their priests fell by the sword*—Hophni and Phinehas, and others. *And their widows made no lamentation*—No funeral solemnities; either because they were prevented by their own death, as the wife of Phinehas was, who, instead of lamenting her husband's death, died herself, when she had

A. M. 2989. 65 Then the LORD ^εawaked as one
B. C. 1015. out of sleep, and ^hlike a mighty man
that shouteth by reason of wine.

66 And ⁱhe smote his enemies in the hinder
parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of
Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount
Zion ^kwhich he loved.

69 And he ^lbuilt his sanctuary like high

^ε Psa. xlv. 23.—^h Isa. xlii. 13.—ⁱ 1 Sam. v. 6, 12; vi. 4.
^k Psa. lxxxvii. 2.—^l 1 Kings vi.—^m Heb. founded.—ⁿ 1 Sam.

called her son *Ichabod*; or because they were so
overwhelmed with a sense of public calamities, that
the resentment of their private losses was swallow-
ed up by it, and all the ceremonies of mourning
were lost and buried in substantial grief.

Verses 65, 66. *Then the Lord awaked as one out
of sleep, &c.*—“While, by his permission, the Phil-
istines were chastising his people for their sins, he
held his peace, and seemed unconcerned as one
asleep: but when due chastisement had brought the
delinquents to themselves, the cries of penitent Is-
rael awakened, as it were, and called forth the zeal
of the Lord of hosts, to vindicate his honour, and
deliver his servants; and then the vigour of his ope-
rations was such, as might be compared to the ala-
cricity and courage of a mighty champion, when, re-
freshed and inspirited by wine, he attacks his adver-
saries, and bears all down before him. *And he
smote his enemies in the hinder parts*—With the
disease of the emerods, which was both painful and
shameful. *He put them to a perpetual reproach*—
He caused them to perpetuate their own re-
proach, by sending back the ark of God with their
golden emerods, the lasting monuments of their
shame.

Verses 67, 68. *Moreover*—And as he smote his
enemies for their sins, so he punished his own peo-
ple for the same cause. *He refused the tabernacle
of Joseph*—He did not suffer his ark to return to
Shiloh, which was in the tribe of Ephraim, the son
of Joseph, but to go to Kirjath-jearim, which was in
the tribe of Benjamin; from thence to the house of
Obed-edom, and so to Zion, in the tribe of Judah, as
it follows; *but chose the tribe of Judah*—For the
seat of the ark, and of God’s worship. For he did
not wholly take away the glory from Israel. Shiloh
lost the ark, but Israel retained it. God will have a
church in the world, and a kingdom among men;
though this or that place may have its candlestick
removed. Nay, the rejection of Shiloh is the elec-
tion of Zion; as, long after, the fall of the Jews was
the riches of the Gentiles, Rom. xi. 12. The divine
presence, with the ark, its emblem, removed at this
time from the tribe of Ephraim, although Joshua,
the temporal saviour of Israel, was of that tribe, to
the tribe of Judah, because out of this tribe, after the
rejection of Saul, was to arise the great representa-
tive, as well as progenitor, of King Messiah, the spi-

palaces, like the earth which he hath ²²established for ever.

70 ^mHe chose David also his servant, and
took him from the sheepfolds:

71 ²³From following the ⁿewes great with
young he brought him ^oto feed Jacob his peo-
ple, and Israel his inheritance.

72 So he fed them according to the ^pinte-
grity of his heart; and guided them by the
skilfulness of his hands.

xvi. 11, 12; 2 Sam. vii. 8.—²² Heb. From after.—ⁿ Gen. xxxiii.
13; Isa. xl. 11.—^o 2 Sam. v. 2; 1 Chron. xi. 2.—^p 1 Kings ix. 4.

ritual and eternal Saviour of God’s people of every
kindred, and tongue, and nation.

Verse 69. *And he built his sanctuary*—The temple
of Solomon. David, indeed, erected only a tent for
the ark, but a temple was then designed, and pre-
parations were made for building it. *Like high
palaces*—A very stately place, magnificent and glo-
rious. It was built like the palaces of princes, and
of the great men of the earth. Nay, it excelled them
all in splendour and glory. *Like the earth which
he hath established for ever*—A very stable struc-
ture, not to be removed from place to place, as the
tabernacle was, but as a fixed mansion for the ark’s
perpetual residence, unless the people, by their apos-
tacy, should cause its removal.

Verses 70, 71. *He chose David also his servant*—
Out of all the thousands of Israel, and put the sceptre
into his hand, out of whose loins Christ was to come,
and who was to be a type of him. *And took him
from the sheepfold*—As Moses also was taken. For
he delights to put honour on the humble and dili-
gent, and to raise the poor out of the dust, and to
set them among princes. And he often finds those
most fit for public action that have spent the begin-
ning of their time in solitude and contemplation.
From following the ewes great with young—By
which employment he was inured to that care, and
diligence, and self-denial which are necessary quali-
fications in a king or governor; and instructed to
rule his people with all gentleness and tenderness;
to feed Jacob his people, &c.—To be king over God’s
peculiar people, who were near and dear to him,
which was both a great honour put upon David, and
a great trust reposed in him, as he was thus charged
with the care and conduct of those that were God’s
own inheritance. God, we must observe, advanced
him to the throne, that he might feed them, not that
he might feed himself; that he might do good, not
that he might make his family great. It is the
charge given to all under-shepherds, both magis-
trates and ministers, that *they feed the flock of
God*.

Verse 72. *So he fed them*—Having so great a
trust put into his hands, he obtained mercy of the
Lord to be found both skilful and faithful in the dis-
charge of it; *he fed them*—That is, he ruled and
taught them, guided and protected them, 1st, Very
honestly; *according to the integrity of his heart*—

Aiming at nothing else but the glory of God, and the good of the people committed to his charge. The principles of religion were the maxims of his government, which he administered, not with carnal policy, but *with godly sincerity, by the grace of God.* 2d, Very discreetly; he did it *by the skilfulness of his hands*—He was not only very sincere in what he designed, but very prudent in what he performed, and chose out the most proper means in pursuit of his end; for his God did instruct him to discretion. Happy the people that are under such

a government! And with good reason doth the psalmist make this the finishing, crowning instance of God's favour to Israel; for David was a type of Christ, the great and good Shepherd, who was humbled first and then exalted; and of whom it was foretold, that he should be filled with *the spirit of wisdom and understanding*, and should *judge and reprove with equity*, Isa. xi. 3, 4. On the integrity of his heart, and the skilfulness of his hands, all his subjects may entirely rely; and *of the increase of his government and peace there shall be no end*

PSALM LXXIX.

This Psalm was doubtless composed upon the mournful occasion of the destruction of Judea and Jerusalem by the Chaldeans. It might be written by the latter Asaph, or, as some think, by Jeremiah, who lived at that time, and in whose book more than one whole verse of this Psalm is found. See Jer. x. 25. It contains a representation of the deplorable condition of the Jews, 1-5. And a petition for deliverance, 6-13.

A Psalm ¹ of Asaph.

A. M. 3416. B. C. 588. **O** GOD, the heathen are come into ^a thine inheritance; ^b thy holy temple have they defiled; ^c they have laid Jerusalem on heaps.

2 ^d The dead bodies of thy servants have they given to be meat unto the fowls of the heavens, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like ^{A. M. 3416. B. C. 588.} water round about Jerusalem; ^e and *there was none to bury them.*

4 ^f We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 ^g How long, LORD? wilt thou be angry for ever? shall thy ^h jealousy burn like fire?

¹ Or, for Asaph.—Exod. xv. 17; Psa. lxxiv. 2.—^b Psa. lxxiv. 7.—^c 2 Kings xxv. 9, 10; 2 Chron. xxxvi. 19; Mic. iii. 12.—^d Jer. vii. 33; xvi. 4; xxxiv. 20.

^e Psa. cxli. 7; Jer. xiv. 16; xvi. 4; Rev. xi. 9.—^f Psa. xlv. 13; lxxx. 6.—^g Psalm lxxiv. 1, 9, 10; lxxiv. 5; lxxxix. 46. ^h Zeph. i. 18; iii. 8.

NOTES ON PSALM LXXIX.

Verse 1. *O God, the heathen are come*—As invaders and conquerors; *into thine inheritance*—Into Canaan and Judea, which thou didst choose for thine inheritance. *Thy holy temple have they defiled*—By entering into it, and touching and carrying away its holy vessels, and shedding blood in it, and burning of it; *they have laid Jerusalem on heaps*—Made of the ruins of those goodly houses which they have burned and thrown down. Thus, in this verse, the psalmist enumerates three deplorable calamities which were come upon God's people: "the alienation of God's inheritance, the profanation of his sanctuary, and the desolation of the beloved city."

Verses 2, 3. *The dead bodies of thy servants*—Either, 1st, Of thy faithful and holy servants, whom they used as cruelly as the worst of the people. Or, 2d, Of the Jews in general, whom, though most of them were wicked, he calls God's servants and saints, because they were such by profession; and some of them were really such; and the Chaldeans neither knew nor regarded those that were so, but promiscuously destroyed all that came in their way; *have they given to be meat to the fowls, &c.*—By casting them out like dung upon the earth, and not suffering any to bury them. This is the fourth of

those calamities which are bewailed in this Psalm: and a dreadful one it is. For "to behold, or even imagine," as Dr. Horne observes, "the heaps of slaughtered bodies lying unburied, and exposed to birds and beasts of prey, is inexpressibly shocking to humanity." *Their blood they shed like water*—Plentifully and contemptuously, valuing it no more than common water; *and there was none to bury them*—Because their friends, who should have done it, were either slain or fled, or were not permitted, or durst not undertake to perform that office to them.

Verse 4. *We are become a reproach, &c.*—We, who were the terror of our neighbours, and whom they stood in awe of, and were afraid to offend, are now neither feared nor pitied, but are become the objects of their scoffs and reproaches. For they study to abuse us and load us with contempt, upbraiding us with our sins and sufferings, and giving the lie to our relation to God, and expectations from him. If God's professing people degenerate from what themselves and their fathers were, they must expect to be told of it; and it is well if a just reproach will help to bring them to a true repentance. But it has been the lot of the gospel Israel to be unjustly made a reproach and derision. The apostles and evangelists themselves, who were the wisest and best men that ever lived, and the greatest

A. M. 3416. 6 ⁱ Pour out thy wrath upon the
B. C. 583. heathen that have ^k not known thee,
and upon the kingdoms that have ^l not called
upon thy name.

7 For they have devoured Jacob, and laid
waste his dwelling-place.

8 ^m O remember not against us ² former ini-
quities: let thy tender mercies speedily pre-
vent us: for we are ⁿ brought very low.

9 ^o Help us, O God of our salvation, for the
glory of thy name: and deliver us, and purge
away our sins, ^p for thy name's sake.

¹ Jeremiah x. 25; Rev. xvi. 1.—^k Isa. xlv. 4, 5; 2 Thess. i. 8.
^l Psa. liii. 4.—^m Isa. lxiv. 9.—² Or, the iniquities of them that
were before us.—ⁿ Deut. xxviii. 43; Psa. cxlii. 6.—^o 2 Chron.
xiv. 11.

friends and benefactors of the human race, were
counted as the filth of the world, and the offscouring
of all things.

Verses 6, 7. *Pour out thy wrath upon the hea-
then*—Though we confess that we have deserved
thy wrath, yet the heathen, by whom thou hast
scourged us, have deserved it much more, as being
guilty of far greater impieties than we, living in
gross ignorance and contempt of thee and thy wor-
ship. And, therefore, we pray thee to transfer thy
wrath from us to them. But the prayer is rather to
be considered as a prophecy, in which the wrath of
God is revealed from heaven against all ungodli-
ness and unrighteousness of men. *For they have
devoured Jacob*—The posterity of Jacob, whom
thou didst love, and with whom, and his seed, thou
madest a sure and everlasting covenant; whereby
thou didst engage thyself to be an enemy to their
enemies, Exodus xxiii. 22. Besides, thou hatest
cruelty, especially when the wicked devour those
that are more righteous than themselves, Hab. i. 13.

Verse 8. *Remember not against us former ini-
quities*—The sins committed by our forefathers, and
by us who have filled up the measure of their sins,
for which we confess thou hast most righteously
brought this desolating judgment upon us. *Let thy
tender mercies*—Upon which all our confidence is
fixed; for merit and righteousness we have none;
see Dan. ix. 7, 9. *Speedily prevent us*—Prevent
our utter extirpation, which we have deserved, and
have great reason to expect; for we are brought
very low—Past the hopes of all human help, and
therefore the glory of our deliverance will be wholly
thine.

Verses 9, 10. *Help us, O God of our salvation*—
From whom we have often received, and from whom
alone we now expect salvation, that is, deliverance,
or protection; for the glory of thy name—Which is
now obscured by the insulence and blasphemy of
thine enemies, who ascribe their conquest to their
idols, and triumph over thee, no less than over thy
people, as one unable to deliver them out of their
hands: see Dan. iii. 15. *Wherefore should the hea-
then say, Where is their God*—He whom they

A. M. 3416. 10 ^a Wherefore should the heathen
B. C. 583. say, Where is their God? let him be
known among the heathen in our sight by the
³ revenging of the blood of thy servants which
is shed:

11 Let ^r the sighing of the prisoner come be-
fore thee; according to the greatness of ^s thy
power ^t preserve thou those that are appointed
to die;

12 And render unto our neighbours ^u seven-
fold into their bosom ^v their reproach wherewith
they have reproached thee, O LORD.

^p Jer. xiv. 7, 21.—^q Psa. cxli. 10; cxv. 2.—^r Heb. ven-
geance.—^s Ps. cii. 20.—^t Heb. thine arm.—^u Heb. reserve the
children of death.—^v Gen. iv. 15; Isa. lxv. 6, 7; Jer. xxxii. 18;
Luke vi. 38.—^w Psa. lxxix. 18, 22; xcv. 7.

served, and of whom they boasted? He is lost and
gone, or grown impotent or idle. *Let him be known
among the heathen*—By the execution of his judg-
ments upon them, according to Psa. ix. 16; in our
sight—That we may live to see it, and praise thy
name for it; by the revenging of the blood of thy
servants which is shed—Or, rather, *Let the ven-
geance* (Hebrew, נקמת דם, *nikmath dam*) of thy
servants' blood which is shed be known among the
heathen that are in our sight. "It is for the glory of
God's name to deliver his church; because, while
she is in trouble, that name is blasphemed by the
enemy, as if he wanted either power or will to pre-
vent or remove the calamities of his servants. Prayer
is therefore here made by the faithful, that God,
not to gratify any vindictive spirit of theirs, but to
vindicate his own attributes, would break the teeth
of the oppressor, and work a public and glorious sal-
vation for his chosen; at beholding which the very
adversaries themselves might possibly be converted."
—Horne.

Verses 11, 12. *Let the sighing of the prisoner*—
Of thy poor people now in prison, or, at least, in cap-
tivity; come before thee—Be taken cognizance of by
thee, and be as prevalent with thee as these prayers;
according to the greatness of thy power—Hebrew,
זרועך, *zerognacha*, of thine arm; with which no
creature can contend; preserve thou those that are
appointed to die—Hebrew, בני תמוהה, *benee temutha*,
the children of death, that is, which were either de-
signed for death, or were in manifest danger of it, as
being wholly in the power of their cruel and barbarous
enemies. Thus, "next to those who had been slain,
the case of such as groaned in captivity, lying
bound in chains and fetters, under sentence of death,
to be inflicted at the will of their cruel and insulting
conquerors, is recommended to God." *And render
unto our neighbours sevenfold*—That is, either, 1st,
Abundantly, as this phrase signifies, Isa. lxv. 6, 7; Jer.
xxxii. 18; Luke vi. 38. Or, 2d, Sensibly, so that it
may come home to them, and fall heavily upon them
in their own persons. *The reproach wherewith they
have reproached thee*—As impotent, or unfaithful, or
unmerciful to thy people. As if he had said, "As

A. M. 3416. 13 So ^a we thy people and sheep
B. C. 588. of thy pasture will give thee thanks

^a Psa. lxxiv. 1; c. 3.—^x Isa. xliii. 21.

they have reproached thee with weakness, so manifest to others their weakness, who are but sinful dust and ashes; as they have endeavoured to make thee contemptible, so let the world have just cause to despise them, who have thus presumptuously offended; according as it is written, *Them that honour me, I will honour, and they that despise me shall be lightly esteemed,*" 1 Sam. ii. 30. And be assured, reader, however different the appearance of things may now be, this will certainly be found true in every instance at the last day.

Verse 13. *So we thy people will give thanks for ever*—"Such is the resolution of a church under persecution; and such ought to be the practice of every

for ever: ^x we will show forth thy
praise ⁶ to all generations. A. M. 3416.
B. C. 588.

⁶ Heb. to generation and generation.

church when delivered out of it, and restored to the favour and protection of her God. The same is the duty of every soul with regard to afflictions and mercies of a private kind. But how glorious will be the day, when, triumphant over sin and sorrow, over every thing that exalteth itself, the church universal shall behold the adversary disarmed for ever." When the Lord God, having *swallowed up death in victory, will wipe away tears from off all faces, and take away the rebuke of his people from off all the earth: when it shall be said, Lo! this is our God, we have waited for him, and he hath saved us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation,* Isa. xxv. 8, 9.

PSALM LXXX.

This Psalm was composed upon occasion of some calamity which befell the tribes of Israel after their division into two kingdoms, and before the captivity of either of them. In which time all the evils here mentioned did befall them, sometimes in one part, and sometimes in another. The author represents their deplorable state under the figure of a vine, and begs of God at length to take compassion on them and save them. The particulars are, (1.) He prays for the tokens of God's presence, 1-3. (2.) Complains of heavy distress, 4-7. (3.) Illustrates this by a striking similitude, 8-16. Concludes with a prayer for mercy, 17-19.

To the chief Musician ¹ upon Shoshannim-eduth,
A Psalm ² of Asaph.

A. M. 3294. **G**IVE ear, O Shepherd of Israel,
B. C. 710. thou that ledest Joseph ^a like a

¹ Psa. xlv.; lxix. title.—² Or, for *Asaph*.—³ Psa. lxxvii. 20.
^b Exod. xxv. 20, 22; 1 Sam. iv. 4; 2 Sam. vi. 2; Psa. xcix. 1.

NOTES ON PSALM LXXX.

Title. *Shoshannim-eduth* seems to be the name of a musical instrument; many, however, separate the latter part of the word, *Eduth*, from the former, and as it means *testimony*, they consider it as entitling the Psalm, *A testimony*, or *witness*, namely, between God and his people, of his relation to them, and of their dependance on him.

Verse 1. *Give ear, O Shepherd of Israel*—O thou who hast undertaken to feed and govern thy people of Israel, as a shepherd doth his flock, now perform thine office, and rescue thy flock from those grievous wolves which devour and destroy them; *thou that ledest*—Or, *didst lead*, formerly; *Joseph*—That is, the children of Joseph, or of Israel, as he now said. The name of Joseph, the most eminent of the patriarchs, for his dignity and piety, as well as the right of primogeniture, transferred upon him from Reuben, is frequently elsewhere put for all the ten tribes. *Thou that dwellest between the cherubim*—Those two sacred emblematical figures, which were set in the most holy place, upon the mercy-seat, before which the high-priest sprinkled the blood

flock; ^b thou that dwellest between the
cherubims, ^c shine forth. A. M. 3294.
B. C. 710.

2 ^d Before Ephraim and Benjamin and Manasseh stir up thy strength, and ³ come and save us.

^c Deut. xxxiii. 2; Psalm l. 2; xciv. 1.—^d Numbers ii. 18-23.
^e Heb. come for salvation to us.

upon the great day of atonement. By this title the psalmist prudently and piously reminds the ten tribes of their revolt from God, and of the vanity of their superstitious addresses to their calves, at *Beth-el* and *Dan*, and of the necessity of their returning to the true worship of God before the ark, at Jerusalem, if they desired or expected any relief from him. And by this title it seems more than probable that this Psalm was not written, as some have supposed, upon occasion of the Babylonish captivity, in and after which time there was no ark, nor cherubim; nor does Daniel, or any of the prophets, then address God by that title. *Shine forth*—Out of the clouds, wherein thou seemest to hide thyself. Show forth thy power and goodness to, and for, thy poor oppressed people, in the face of thine and their enemies.

Verse 2. *Before Ephraim, &c.*—That is, before all the tribes; in the face of all the people assembled at Jerusalem. These three, indeed, in some sense included the whole, Benjamin being incorporated with Judah, and the greatest part of Jerusalem, and the temple being in its lot, Manasseh compre-

A. M. 3294. 3 ° Turn us again, O God, † and
B. C. 710. cause thy face to shine; and we shall
be saved.

4 O LORD God of hosts, how long † wilt
thou be angry against the prayer of thy peo-
ple?

5 † Thou feedest them with the bread of
tears; and givest them tears to drink in great
measure.

6 † Thou makest us a strife unto our neigh-
bours: and our enemies laugh among them-
selves.

° Verses 7, 19; Lam. v. 21.—† Num. vi. 25; Psa. iv. 6; lxxvii. 1.—‡ Heb. wilt thou smoke, Psa. lxxiv. 1.—§ Psa. xlii. 3; cii. 9, Isa. xxx. 20.—‡ Psa. xlv. 13; lxxix. 4.—† Verses

hending the country beyond Jordan; and Ephraim, which was the head of the ten tribes, including all the rest. Some think, however, that these three are named in allusion to their ancient situation in the wilderness, where these tribes were placed on the west side of the tabernacle, in which the ark was, which, consequently, was before them: and they followed it immediately in their marches. So that, as before them the ark of God's strength arose to scatter their enemies, with a reference thereto, the sense here is, O thou who didst of old go forth before those tribes, do so again at this time. Perhaps, also, these tribes had a greater share of the calamities here referred to than the others, though this be not mentioned in the sacred history: and therefore the psalmist prays that God would appear particularly on their behalf.

Verse 3. *Turn us again*—He means, either to our former quiet and flourishing state; or, to thyself, from whom Ephraim and Manasseh, with the rest of the ten tribes, have apostatized. See a similar prayer of Elijah for them, 1 Kings xviii. 37. Instead of, *Turn us*, Mudge reads, *Restore us*, which is equally agreeable to the original word, הַשִּׁבֵנוּ, *hashibenu*. "There are evidently four parts in this Psalm; all of which conclude with this verse, or with one varying very little from it. In the *first*, the psalmist entreats God to assist them, as he formerly did their forefathers. In the *second*, he beseeches him to have compassion upon their miserable condition. In the *third*, not to forsake those now for whom he had already done so much; and in the *fourth*, concludes with a prayer for their king, and a promise of future obedience, as a grateful return for God's favours."—Dodd.

Verses 4-6. *How long wilt thou be angry, &c.*—Thou art so far from answering our prayers, whereby we seek thy favour, that, by thy continuing and increasing our miseries, thou seemest to be more incensed against us by them. But the words may be rendered, *How long dost thou preserve thy wrath during the prayer of thy people? Thou feedest them with the bread of tears*—With tears instead of bread, which they either want, or cannot eat because their grief hath taken away their appetites:

7 † Turn us again, O God of hosts, A. M. 3294.
and cause thy face to shine; and we B. C. 710.
shall be saved.

8 Thou hast brought † a vine out of Egypt:
† thou hast cast out the heathen and planted it.

9 Thou † preparedst room before it, and didst
cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow
of it, and the boughs thereof were like † the
goodly cedars.

11 She sent out her boughs unto the sea, and
her branches † unto the river.

3, 19.—† Isa. v. 1, 7; Jer. ii. 21; Ezek. xv. 6; xvii. 6; xix. 10.—‡ Psa. xlv. 2; lxxviii. 55.—§ Exod. xxiii. 28; Joshua xxiv. 12.—° Heb. the cedars of God.—† Psa. lxxii. 8.

or they eat their meat from day to day in tears. *Thou makest us a strife unto our neighbours*—Who used, and ought, to live peaceably and kindly with us. Thou makest us the object or matter of their strife and contention. He means, either, 1st, They strive one with another who shall do us the most mischief, or who shall take our spoils to themselves: or, 2d, They are perpetually quarrelling with us, and seeking occasions against us. *Our enemies laugh among themselves*—Insult over us, and take pleasure in our calamities.

Verses 8, 9. *Thou hast brought a vine out of Egypt*—Israel, or the church of God, is often compared to a vine: see Isa. v. 2; Jer. ii. 21; Ezek. xvii. 6; Matt. xxi. 33. He alludes to the custom of transplanting trees for their more advantageous growth. *Thou hast cast out the heathen*—The nations of Canaan, to make room for it; seven nations to make room for that one; and *planted it*—In their place. *Thou preparedst room before it*—Hebrew, פָּנִית לְפָנֶיהָ, *pinnita lepaneiah*, *thou didst prepare, or, prepare the way, before it*; that is, thou didst *purge or cleanse* the soil, removing the stones, or roots, or plants, which might have hindered its growth or fruitfulness. Thou didst root out those idolatrous and wicked nations which would either have corrupted or destroyed thy church. *And didst cause it to take deep root*—By so firm a settlement in that land, and such a happy establishment of their government, both in church and state, that though their neighbours about them often attempted it, yet they could not prevail to pluck it up. *And it filled the land*—It flourished and spread itself over all the country. The whole land of Canaan was fully peopled by them. At first indeed they were not so numerous as perfectly to replenish it, Exod. xxiii. 29. But in Solomon's time *Judah and Israel were as many as the sand of the sea*; the land was filled with them, and yet was so fruitful that it was not overstocked.

Verses 10, 11. *The hills were covered with the shadow of it*—Its branches extended themselves over all the hills and mountains of Canaan; that is, the people multiplied so much, and became so numerous, that they filled not only the fruitful valleys, but even the barren mountains. *And the boughs*

A. M. 3294. 12 Why hast thou *then* *broken
B. C. 710. down her hedges, so that all they
which pass by the way do pluck her ?

13 The boar out of the wood doth waste it,
and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts :
* look down from heaven, and behold, and visit
this vine ;

* Psa. lxxxix. 40, 41 ; Isa. v. 5 ; Nah. ii. 2.—P Isa. lxiii. 15.

whereof were like the goodly cedars—Very different from those of ordinary vines, whose boughs are weak and small, and creep upon the walls, on other trees, or on the ground. Israel not only had abundance of men, but those mighty men of valour. *She sent out her boughs unto the sea*—That is, to the Mediterranean sea ; and *her branches unto the river*—The river Euphrates, alluding to the extent of the Israelitish dominions in the time of David and Solomon.

Verses 12, 13. *Why hast thou broken down her hedges*—That is, taken away thy protection, which was to thy people for walls and bulwarks : so that all they which pass by do pluck her—Pluck off her grapes, or tear off her boughs, as the word ארוא, *aruah*, implies. Thus “the psalmist, having described the exaltation of Israel, under the figure of a vine, proceeds, under the same figure, to lament her depression. She is now represented as deprived of the protection of God, the counsels of the wise, and the arms of the valiant ; of all her bulwarks and fortifications, and whatever else could contribute to her defence and security ; so that, like a vineyard without a fence, she lay open, on every side, to the incursion and ravages of her neighbouring adversaries, who soon stripped her of all that was valuable, and trod her under foot.”—Horne. *The boar of the wood doth waste it*—By which he means some one of their most fierce and furious enemies ; and *the wild beasts of the field doth devour it*—Some other potent enemy that made war upon and wasted them. Theodoret says, that Nebuchadnezzar was intended, and that he is very properly termed, *The wild beast of the field*, because he was more fierce than any other monarch. But the psalmist seems rather to refer to times antecedent to the period in which the Jews suffered so much from Nebuchadnezzar, and to intend some of their other cruel and unrelenting heathen enemies, who, like wild beasts, issuing out of a forest, invaded their country, resolved not only to spoil and plunder, but, if possible, to eradicate and extirpate this vine for ever. The metaphor of the vine is thus continued to a considerable length, and carried on very happily through the several particulars. “Among the many elegances with which this allegory abounds, that nicety, observable both in the beginning and close of it, is not the least ; the author sliding, as it were, from the comparison into the subject itself, and from thence into the comparison, by an almost insensible gradation.” See Bishop Lowth's *Tenth Prelection*.

Verse 15. *And the vineyard*—Hebrew, כנה, *chan-*

15 And the vineyard which thy ^{A. M. 3294.}
^{B. C. 710.} right hand hath planted, and the
branch *that* thou madest * strong for thyself.

16 *It is burnt with fire, it is cut down* : * they
perish at the rebuke of thy countenance.

17 * Let thy hand be upon the man of thy
right hand, upon the son of man *whom* thou
madest strong for thyself.

† Isa. xlix. 5.—† Psa. xxxix. 11 ; lxxvi. 7.—† Psa. lxxxix. 21.

nah, which Buxtorf translates, *surculus, planta, a branch, or plant*, but which Dr. Hammond says “may be most fitly rendered a root, or stock, such as is wont to be planted. For this we know,” proceeds he, “that a branch of a vine, being laid in the ground, will take a root to it, and so be fit to be planted.” And after many critical remarks on the sense of the word, as used in other places, he adds, “by all this it appears that כנה here, having in its original meaning somewhat of strength and stability, (being used for a foot, or basis,) and being by the context confined to vines, must signify such a slip, or young stock, or plant, as is fit to be set, or grow by itself. And being by the *Masorites* (Jewish rabbins) written with a large כ, (*caph*,) signifies this eminent plant, the whole people of the Jews whom God had chosen ; and so his *right hand* is truly said to have planted it.” *And the branch that thou madest strong for thyself*—Hebrew, בן, *ben*, the son, namely, the son of the root or stock, according to the Hebrew phraseology, which terms any thing, that is produced by another, its son or daughter. Thus branches are called בנות, *benoth*, daughters, Gen. xlix. 22. The royal family of David is evidently intended here, which God had raised and established for himself, to accomplish his eternal purpose of saving mankind by the Messiah, who was one day to spring from the root of Jesse. The Chaldee paraphrast expounds the *branch of Messiah* himself ; “On King Messiah, whom thou hast established,” &c. So do the rabbins, Aben Ezra and Obadiah, cited by Dr. Hammond. And the LXX. have rendered the clause, ἐπι υἱον ἀνθρώπου, *on the Son of man*, an expression actually used by the psalmist, verse 17. “To the advent of this Son of man,” says Dr. Horne, “Israel was ever accustomed to look forward, in time of affliction ; on his second and glorious advent the Christian Church must fix her eye, in the day of her calamities.”

Verse 16. *It is burned with fire, &c.*—Namely, thy vineyard or branch ; since, upon our provoking sins, thou hast withdrawn thy mercy from us, the enemies have broken in upon us, and great numbers of us are destroyed already, and may be compared to the numerous branches of a remaining stock, which, being cut off, are burned with fire. *They perish*—Namely, thy people of Israel, signified by the vine. So now he passes from the metaphor to the thing signified by it. *At the rebuke of thy countenance*—Through the effects of thine anger, without which our enemies could do us no hurt.

Verses 17, 18. *Let thy hand*—Thy power, to pro-

A. M. 3294. 18 So will not we go back from thee :
B. C. 710. quicken us, and we will call upon thy
name.

† Verses

tect and strengthen him ; *be upon the man of thy right hand*—That king (whoever he was) of the house of David, that was now to rule and go in and out before them. He calls him *the man of God's right hand*, because he was the representative of their state, which was dear to God, as a man's right hand is dear to himself, and as *Benjamin*, whose name signifies *the son of the right hand*, was dear to his father Jacob; and because he was president in their affairs, and an instrument in God's right hand of much good to them, defending them from themselves, and from their enemies, and directing them in the right way; and was under-shepherd to him who was the great Shepherd of Israel. *Upon the son of man*—That king of David's race, just mentioned, in whose safety and prosperity he considered the welfare and happiness of the whole kingdom as being involved; *whom thou madest strong for thyself*—That is, to serve the interest of thy kingdom among men. *So will we not go back from thee*—This glorious favour of thine will oblige us to love and serve thee, and trust in thee so long as we have a being, and will preserve us from relapsing into idolatry and wickedness, as we have too often

19 † Turn us again, O LORD God A. M. 3294.
of hosts, cause thy face to shine; and B. C. 710.
we shall be saved.

3, 7.

done. *Quicken us*—Revive and restore us to our former tranquillity and happiness; revive our dying interests, and our drooping spirits, *and we will call upon thy name*—We shall be encouraged, and will continue to do so upon all occasions, having found, by experience, that it is not in vain. But many interpreters, both Jewish and Christian, apply this to the Messiah, the Son of David, the protector and Saviour of the church, and the keeper of the vineyard. He is the man of God's right hand; to whom he has *sworn by his right hand*, as the Chaldee interprets it; whom he has exalted to his right hand, and who is indeed the right hand and arm of the Lord, invested with all power in heaven and on earth. And he is that *Son of man* whom the Father *made strong for himself*, for the glorifying of his name, and the advancing of the interests of his kingdom among men. God's hand was upon him throughout his whole undertaking, to support and strengthen, to protect and animate him, that the *good pleasure of the Lord might prosper in his hand*. And the stability and constancy of believers, in his work and service, are owing to his grace upholding and strengthening them.

PSALM LXXXI.

It is not certain when, or by whom, this Psalm was composed; but it seems evidently to have been intended for the use of the church in their solemn feasts, and especially in the feast of trumpets. In the Jewish Liturgy it is still made use of upon this occasion. To this the blowing of the trumpet, verse 3 evidently refers. The psalmist exhorts to praise God for what he is to his people, 1-3. And has done for them, 4-7. Introduces God as expostulating with them on account of their ingratitude for his mercies, 11, 12. And under the form of a most affectionate wish, setting before them the happiness they lost, and the misery they incurred by their disobedience, 13-16.

To the chief Musician ¹ upon Gittith, A Psalm
² of Asaph.

A. M. 2959. SING aloud unto God our strength :
B. C. 1045. make a joyful noise unto the God
of Jacob.

¹ Psa. viii. title.

NOTES ON PSALM LXXXI.

Title. *To the chief Musician upon Gittith*—See the note on title of Psalm viii.

Verses 1-3. *Sing aloud unto God our strength*—Our refuge and defence against all our enemies. *Bring hither the timbrel, &c.*—All which instruments were then prescribed and used in their solemn meetings. *Blow up the trumpet in the new-moon*—Which was a sacred and festival time. But this may be understood, either, 1st, Generally of every new-moon; or, rather, 2d, Specially of that new-moon which began the seventh month, the month Tisri, when a solemn feast was kept, which was always proclaimed by the sound of trumpets. Com-

2 Take a psalm, and bring hither A. M. 2959.
the timbrel, the pleasant harp with B. C. 1045.
the psaltery.

3 Blow up the trumpet in the new-moon, in
the time appointed, on our solemn feast-day.

² Or, for Asaph.

pare this passage with Lev. xxiii. 24, and Num. xxix. 1, where this day is called a day of blowing of trumpets; it being the first day of the Jewish civil year, and the time when the world was supposed to have been created, the fruits being then ripe. "The fixing of the time of the new-moon among the Jews, for want of astronomical tables, was done in this manner. The first persons who observed, or thought they observed, the new-moon, were to repair immediately to the grand council to give notice of it. Inquiry was then made into the credibility of the informers, and whether their information agreed with such computations as they were then able to make. After which the president proclaimed the

A. M. 2959. 4 For ^athis was a statute for Israel,
B. C. 1045. and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out ³through the land of Egypt: ^bwhere I heard a language that I understood not.

6 ^cI removed his shoulder from the burden: his hands ^dwere delivered from the pots.

7 ^eThou calledst in trouble, and I delivered thee; ^fI answered thee in the secret place

^a Lev. xxiii. 24; Num. x. 10.—³ Or, against.—^b Psa. cxiv. 1.
^c Isa. ix. 4; x. 27.—^d Heb. passed away.—^e Exodus i. 14.
^f Exod. ii. 23; xiv. 10; Psa. l. 15.—^f Exod. xix. 19.

new-moon, by saying, מִקְדָּשׁ, *mikdash*, it is consecrated, or holy. This word was twice repeated aloud by the people, after which it was ordered to be proclaimed everywhere by the sound of the trumpet.—*Univ. Hist.*, vol. iii. p. 33.

Verses 4, 5. For this was a statute for Israel—This is no human device, but a divine institution; God hath appointed and commanded this solemn feast to be announced and observed in this manner. This—Namely, the blowing of trumpets; he ordained in Joseph—Among the posterity of Joseph, namely, the people of Israel, as is evident both from the foregoing verse, where they are called Israel, and from the following words of this verse, where they are described by their coming out of Egypt, which was common to all the tribes of Israel, who are sometimes called by the name of Joseph. For a testimony—For a law, often called a testimony; or, rather, for a witness and memorial of the glorious deliverance here referred to. When he—That is, he who ordained, as was now said, namely, God; went out through the land of Egypt—As a captain at the head, or on the behalf of his people, to execute his judgments upon that land; or, against that land, namely, to destroy it. Or, as many ancient and modern interpreters read it, out of the land. And so understood, this text signifies the time when this and the other feasts were instituted, namely, soon after their coming out of Egypt, even at Sinai. Where I heard, &c.—That is, my progenitors heard, for all the successive generations of Israel make one body, and are sometimes spoken of as one person; a language which I understood not—Either the language of God himself, speaking from heaven at Sinai, which was strange and terrible to them; or, rather, the Egyptian language, which at first was both very disagreeable and unknown to the Israelites, Gen. xlii. 23, and probably continued so for some considerable time, because they were much separated, both in place and conversation, from the Egyptians, through Joseph's pious and prudent appointment. This exposition of the passage is confirmed by Psa. cxiv. 1, where this very thing is mentioned as an aggravation of their misery; and by other places of Scripture, where it is spoken of as a curse and calamity to be with a people of a strange language. See Deut. xxviii. 49; Jer. v. 15.

of thunder: I ^aproved thee at the waters of ^bMeribah. Selah. A. M. 2959. B. C. 1045.

8 ^bHear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 ⁱThere shall no ^kstrange god be in thee; neither shalt thou worship any strange god.

10 ^lI am the LORD thy God which brought thee out of the land of Egypt: ^mopen thy mouth wide, and I will fill it.

^a Exod. xvii. 6, 7; Num. xx. 13.—^b Or, strife.—^b Psa. l. 7.
ⁱ Exod. xx. 3, 5.—^k Deut. xxxii. 12; Isa. xliii. 12.—^l Exod. xxx. 2.—^m Psa. xxxvii. 3, 4; John xv. 7; Eph. iii. 20.

Verses 6, 7. I removed his shoulder—That is, the shoulder of my people; from the burden—I delivered them from the burdensome slavery of Egypt. His hands were delivered from the pots—Hebrew, מְדוּר הַעֲבָרָה, *his hands passed from the pots*, or, as Chandler renders it, *his hands from the pots, through which they had passed*. Thus God reminds Israel of their redemption, by his mercy and power, from the burdens and drudgery imposed on them in Egypt. And from this verse to the end of the Psalm, it is evident God is the speaker. Thou calledst in trouble—At the Red sea, Exod. xiv. 10–12; and I delivered thee—In an unexpected and extraordinary way, and disappointed the designs of thy enemies. I answered thee in the secret place of thunder—From the dark and cloudy pillar, whence I thundered and fought against the Egyptians: see Exod. xiii. 21; and xiv. 19, 24. Some refer this to the thunder at Sinai; but at that time they were not in trouble, but in a safe and glorious condition. Be assured, reader, that God is as ready, at all times, to hear the prayers and relieve the distresses of his people, as he was when the Israelites cried unto him in Egypt, and in the wilderness, and received answers from the cloudy pillar. Believe this, and apply to him in thy troubles.

Verses 8–10. Hear, O my people—And who should hear me if my people will not? I have heard and answered thee, now wilt thou hear me? Hear what is said, with the greatest solemnity, and the most unquestionable certainty, for it is what I, the God of truth and love, thy lawgiver and thy judge, declare for thy profit. And I will testify unto thee—Concerning my will and thy duty. I will give thee statutes and judgments, in the execution of which thou mayest live and be happy for ever. This God did presently after he brought them from Meribah, even at Sinai. There shall no strange god be in thee—Thou shalt renounce all false gods, and false ways of worship, and shalt worship me only, and only in the manner which I shall prescribe. Thus, in effect, God addressed himself to Israel at Sinai, and thus he addressed himself to them when this Psalm was written, and thus he addresses his people in every age. He thus put them in remembrance of the first and great command, *Thou shalt have no other gods before me*; and of his claim to their obe-

A. M. 2959. 11 But my people would not hearken
B. C. 1045. to my voice; and Israel would none
of me.

12 ° So I gave them up ⁶ unto their own
hearts' lust: and they walked in their own
counsels.

° Exod. xxxii. 1; Deut. xxxii. 15, 18.—Acts vii. 42; xiv.
16; Rom. i. 24, 26.

dience as their God and Saviour. *Open thy mouth wide*—That is, 1st, Pray for my mercies; ask freely, and abundantly, and boldly, whatsoever you need, or in reason can desire. 2d, Receive the mercies which I am ready to give you. *And I will fill it*—I will grant them all upon condition of your obedience. Here then he testifies, that he is both able and willing to satisfy the utmost desires and wishes of such as would apply to him for blessings, especially spiritual blessings and comforts. "Behold then the rebellion, the ingratitude, and the folly of that man, who says to any creature, 'Thou art my God;' who bestoweth on the world that fear, love, and adoration, which are due only to its Creator and Redeemer; who wasteth his days in seeking after happiness, where all, by their iniquity, acknowledge that it is not to be found."—Horne.

Verse 11. *My people would not hearken to my voice*—But turned a deaf ear to all I said. "Two things," says Henry, "the Lord complains of; 1st, Their disobedience to his commands. They did hear his voice, and that in such a manner as no people ever did; but they would not *hearken* to it; they would not be governed by it, neither by the law, nor by the reason of it, namely, that he was Jehovah their God, who brought them out of the land of Egypt. 2d, Their dislike of his covenant-relation to them: *They would none of me*. They acquiesced not in my word: so the Chaldee. God was willing to be to them a God, but they were not willing to be to him a people. They did not like his terms. I would have gathered them, but they would not. They had none of him; and why had they not? It was not because they might not; they were fairly invited into covenant with God: it was not because they could not; for the word was nigh them, even in their mouth, and in their heart: it was purely because they would not. Note, the reason why people are not religious is because they will not be so.

Verse 12. *So I gave them up, &c.*—Upon their obstinate and oft-repeated acts of disobedience, and their rejection of my grace and mercy offered to them, I withdrew all the restraints of my providence, and my Holy Spirit and grace from them, and wholly left them to follow their own vain and foolish imaginations, and wicked lusts. *And they walked in their own counsels*—The consequence of my thus giving them up to their own depraved inclinations was, that they practised all those things, both in common conversation and in religious worship, which were most agreeable, not to my commands or counsels, but to their own fancies and lusts, as

13 ° O that my people had heark- A. M. 2959.
ened unto me, and Israel had walk- B. C. 1045.
ed in my ways!

14 I should soon have subdued their ene-
mies, and turned my hand against their ad-
versaries.

° Or, to the hardness of their hearts, or, imaginations.—P Deut. v.
29; x. 12, 13; xxxii. 29; Isa. xlvi. 18.

appeared in the affair of the golden calf, and many other things.

Verse 13. *O that my people had hearkened unto me*—In this way does God testify his good-will to, and concern for, the welfare and happiness of these most refractory, disobedient, and obstinate sinners. The expressions are very affecting, and much like those he uttered by Moses concerning them, Deut. v. 29, "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever." Or like those which Christ breathed forth over the same people, when, beholding the city, he wept over it, and said, "If thou hadst known in this thy day the things which belong to thy peace," &c. Or those other words of similar import, "O Jerusalem! Jerusalem! how often would I have gathered thy children together," &c. All these, and such like passages, manifest the tender mercies of God, and show that he is not only careful to provide for mankind the means of salvation, but that he grieves, speaking after the manner of men, and mourns, with paternal affection, over them, when their frowardness and obstinacy disappoint the efforts of his love. They demonstrate two things; 1st, How unwilling he is that any should perish, and how desirous that all should come to repentance; and, 2d, What enemies sinners are to themselves; and what an aggravation it will be of their misery, that they might have been happy on such easy terms, but would not.

Verses 14, 15. *I would soon have subdued their enemies*—Both those remaining Canaanites, whom now, for their unbelief and apostacy, I have left in the land, to be snares and plagues to them, and also all their encroaching and vexatious neighbours, who have so often invaded and laid waste their country. *The haters of the Lord*—The enemies of God's people, such as the neighbouring nations were; *should have submitted themselves*—Should have owned and professed their subjection to them, if not also have become proselytes to the true religion. He terms them *haters of the Lord*, partly because they hated the Israelites for God's sake, and on account of the singularity of their worship, as the heathen often declared; and partly to show the close union and solemn league and covenant which were between God and them, by virtue of which God had declared he would account their friends to be his friends, and their enemies to be his enemies. *But their time*—That is, Israel's time, meaning, either, 1st, Their *happy* time, *life* being often put for a happy life or state; or, rather, 2d, The duration of

A. M. 2959. 15 ^a The haters of the LORD should
B. C. 1045. have ⁷ submitted ⁸ themselves unto
him: but their time should have endured for
ever.

^a Psa. xviii. 45; Rom. i. 30.—⁷ Or, *yielded feigned obedience*,
Psa. xviii. 44; lxvi. 3.—⁸ Heb. *lied*.

their commonwealth; *should have endured for ever*—Should have lasted for a long time; whereas now their latter and doleful end is hastening toward them. It may be proper to observe here the original expression, rendered, *should have submitted themselves to him*, is, יִכְחָשׁוּ לוֹ, *jecachashu lo*, which, as we have more than once had occasion to observe, signifies, *should have lied unto him*, that is, *spoken fair, fawned*, and pretended great respect to the Jewish people and their God, though in reality they hated them both. In this sense the words are understood by Bishop Patrick, whose paraphrase upon the verse is well worth transcribing. "All that maligned their prosperity," (the prosperity of Israel,) "and set themselves against the design of the Lord, to make them victorious over their enemies, should have been so daunted, that they should have dissembled their inward hatred, and been forced, at

16 He should ^r have fed them also ^{A. M. 2959.}
^{B. C. 1045.} with the finest of the wheat: and
with honey ^a out of the rock should I have sa-
tisfied thee.

^r Deut. xxxii. 13, 14; Psa. cxlvii. 14.—^a Heb. *with the fat of wheat*.—^b Job xxix. 6.

least, to counterfeit submission; but his people should have seen blessed days, and have enjoyed a substantial and durable happiness without any interruption."

Verse 16. *He should have fed them with the finest wheat*—He would have made their country exceedingly fruitful and productive, especially of wheat and other grain, in the highest perfection. *And with honey out of the rock should I have satisfied thee*—That is, with all pleasant and precious fruits, and with all delights; as all necessaries may be expressed in the former clause under the name of *wheat*. Or honey may be here taken literally; for the land of Canaan abounded with excellent honey; and the bees used to be collected in the clefts and holes of the rocks, as in hives, and there made their honey in such plenty that it often flowed down upon the ground in considerable quantities: see Deut. xxxii. 13; 1 Sam. xiv. 25, 26.

PSALM LXXXII.

This Psalm contains an admonition, either, 1st, To the chief rulers of Israel, whether judges or kings, or their great council called the Sanhedrim. Or, rather, 2d, To all the rulers of the world, to whom this word might come; as may be inferred, partly from the expressions here used, which are general, and not peculiar to the governors of Israel, and, therefore, are not unnecessarily to be confined to them; and partly from the last verse, in which he mentions the whole earth, and all nations, as being concerned in the contents of this Psalm. We have the dignity and duty of magistrates, 1-4. The wickedness of some magistrates, and their doom, 5-7. A prayer to God, 8.

A Psalm 'of Asaph.

A. M. 2959. GOD ^a standeth in the congregation
B. C. 1045. of the mighty; he judgeth
among ^b the gods.

¹ Or, for *Asaph*.—² 2 Chron. xix. 6; Eccles. v. 8.—^b Exod. xxi. 6; xxii. 28.

NOTES ON PSALM LXXXII.

Verse 1. *God standeth in the congregation*—As a judge, diligently to observe all that is said or done there, and to give sentence accordingly. The judge *sits* when he hears causes, but *stands* up when he gives sentence. Or *standing* may here be intended, not to denote the posture of the person, but only his being present. Whence this Hebrew word נִצָּב, *nilzab*, is by some learned interpreters rendered, *is present*, and by others, *presideth*, as this word is used 1 Sam. xix. 20, and xxii. 9. *Of the mighty*—Or, *of the gods*, as it is expressed and explained in the next clause, the singular number, אֱלֹהִים, *eel*, being here, as it is frequently elsewhere, put for the plural. *He judgeth among the gods*—Accurately observeth

2 How long will ye judge unjustly, ^{A. M. 2959.}
and ^{B. C. 1045.} accept the persons of the wick-
ed? Selah.

3 ² Defend the poor and fatherless: ^d do

^c Deut. i. 17; 2 Chron. xix. 7; Prov. xviii. 5.—² Heb. *Judge*.
^d Jer. xxii. 3.

all their conduct, and passes sentence upon them accordingly. By *gods* or, *the mighty*, he understands kings, or other chief rulers, judges, and magistrates, called *gods* below, verse 6; Exod. xii. 12, and xxii. 28, compared with Psa. cxxxviii. 1, and John x. 35. They are called *gods*, because they have their power and commission from God, and act as his deputies, in his name and stead, and must give an account to him of their conduct in their high office and station. And by their *congregation* he means not a convention or assembly of such persons who seldom meet together, but either, 1st, All congregations or assemblies of people in which magistrates sit to execute justice. Or, 2d, All persons whatsoever of this high and sacred order or number;

A. M. 2959. justice to the afflicted and needy.
B. C. 1045.

4 ° Deliver the poor and needy: rid them out of the hand of the wicked.

5 They ^f know not, neither will they understand: they walk on in darkness: ^e all the foundations of the earth are ³ out of course.

^a Job xxix. 12; Prov. xxiv. 11.—^f Mic. iii. 1.—^e Psa. xi. 3; lxxv. 3.—³ Hebrew, *moved*.—^b Exodus xxii. 9, 28; verse 1;

for the word here rendered *congregation*, doth not always signify an assembly of persons met together in one place, but sometimes denotes all the particular persons of, or belonging to, such a sort or body of men, though dispersed in divers places: see Psa. xxvi. 5; Prov. xxi. 16. Some render it as it is in the Hebrew, *in the congregation of God*; in his own congregation, that is, in the conventions or tribunals of princes or rulers, which he rightly calls *his*, because their authority is wholly derived from him. But the former exposition seems more agreeable, both to the following words, and to the scope and whole body of the Psalm.

Verse 2. *How long will ye judge unjustly?*—The psalmist speaks to them in God's name, and reproveth them for their continued unrighteousness in their public administrations; and *accept the persons of the wicked*—By overlooking the merits of the cause, and giving sentence according to your respect or affection to the person. It appears from Isaiah i. 23, that the courts of justice were very corrupt in Hezekiah's reign, at which time probably this Psalm was written.

Verses 3, 4. *Defend the poor and fatherless*—As far as justly you may: for so this clause must be limited, as appears by comparing it with Lev. xix. 15. *Do justice to the afflicted and needy*—Hebrew, הַצְדִּיקוּ, *hatzdiku*, justify him, namely, when his cause is good, and he is oppressed by a potent adversary. *Deliver the poor and needy*—These he recommends to the special care and protection of magistrates, because such are commonly neglected and crushed by men in higher place and power, and are unable to relieve or right themselves.

Verse 5. *They know not*—That is, the magistrates, of whom this Psalm treats, are not acquainted with, and will not be at the pains to learn the truth and right of the causes which come before them, nor the duty of their place. *Neither will they understand*—This their ignorance is wilful and affected: they will not search out the truth, and they shut their eyes lest they should see what they do not love to see. *They walk on*—They persist and proceed: it is not one rash and transient action, but their constant course; *in darkness*—In ignorance, or in their sinful and unrighteous courses; being blinded by their corrupt affections and interests. *All the foundations of the earth are out of course*—This corruption of the supreme rulers flows from them to their inferior officers and members, and manifestly tends to the dissolution of all civil societies, partly by subverting that order and honesty by which they are supported, and partly by pro-

6 ^h I have said, *Ye are gods*; and all ^a *are children of the Most High*.
A. M. 2959.
B. C. 1045.

7 But ⁱ ye shall die like men, and fall like one of the princes.

8 ^k Arise, O God, judge the earth: ¹ for thou shalt inherit all nations.

John x. 34.—¹ Job xxi. 32; Psalm xlix. 12; Ezek. xxxi. 14.
^k Mic. vii. 2, 7.—¹ Psa. ii. 8; Rev. xi. 15.

voking God, the governor of the world, to destroy them for their wickedness. Green translates this verse, *They are ignorant of their duty, and will not attend to it; but go on in the dark; all the foundations of the land are in a tottering state*. The general meaning is, "Those that should rule the several nations of the earth uprightly, and preserve justice among men, are themselves the most unjust, and thereby the authors of all mischief to the world." Respecting the word *foundations*, see on Psa. xi. 3.

Verses 6, 7. *I have said, Ye are gods*—I have given you my name and power to rule your people in my stead; and *all of you*—Not only the rulers of Israel, but of all other nations; (*for the powers that be are ordained of God*, Rom. xiii. 1;) *are children of the Most High*—Representing my person, and bearing both my name and lively characters of my majesty and authority, as children bear the name and image of their parents. *But ye shall die like men*—Like ordinary men. As if he had said, Let not either your honourable title or exalted station make you insolent or secure, for though you are gods by name and office, yet still you are mortal men; you must die, and give up your account to me your supreme Lord and Governor; and you shall die by the hands of my justice if you persist in your ungodly courses. *And fall like one of the princes*—*Like every, or any of the princes*; that is, as other unrighteous or tyrannical rulers have done in all former ages, and still do, your eyes seeing it. Or, as the Hebrew may be rendered, and you, O ye princes, (or you that are princes, before termed gods,) shall fall like one, or like every, or any of them, that is of the ordinary men last mentioned. It is well observed by Dr. Hammond, that when our Lord cites these words, John x. 34, they are introduced thus: *Is it not written in your law?* From whence it is necessarily concluded that this book of Psalms was looked upon among the Jews as part of the divine law, that is, of God's word, declaring his will to mankind as truly and authoritatively as the books of Moses themselves. In which light we are to view the writings of the prophets and of all who were inspired by God. They all reveal his will with authority from him.

Verse 8. *Arise, O God, judge the earth*—Seeing the state of the world is so universally corrupt and desperate, and the vicegerents betray their trust, and oppress the nations of the earth, which they were appointed to preserve, do thou, therefore, O God, take the sword of justice into thine own hand, and maintain the cause and right of the oppressed against their potent oppressors, and let truth and justice be established in all parts of the earth. For

thou shalt inherit all nations—For, as thou wast the Creator, so thou still art the supreme and unquestionable Lord, Possessor, and Ruler, of all nations, and therefore do thou protect and rescue thy people from all those who invade thine and their rights. This prayer will in due time be fully answered; or, rather, it is a prophecy which shall be perfectly ac-

complished at the proper season. A time is coming when God will bring all nations to the knowledge of himself, and to obedience to his laws; and then he will govern them by his Son, to whom he has committed all judgment, and by his Spirit, the one source of truth, justice, and mercy, and of all righteousness and peace.

PSALM LXXXIII.

The occasion of this Psalm seems to have been a dangerous conspiracy, and attempt of divers nations against Israel or Judah. Probably it was that which is recorded 2 Chron. xx., wherein all the people here named might be engaged, though all of them be not there mentioned; it being usual in the sacred historians for the latter to record some particulars which the former omitted. Or the Psalm may have a more general respect unto the several enterprises and combinations of all these people against them, some at one time and some at another. We have here, (1.) A solemn remonstrance to God, concerning the malicious designs of Israel's enemies, 1-8. (2.) A prayer that God would defeat them, preserve his church, and glorify himself in the world, 9-18.

A Song or Psalm ¹ of Asaph.

A. M. 3112. B. C. 892. **KEEP** ^a not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, ^b thine enemies make a tumult; and they that ^c hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted ^d against thy hidden ones.

4 They have said, Come, and ^e let us cut

them off from being a nation; that the name of Israel may be no more in remembrance. A. M. 3112. B. C. 892.

5 For they have consulted together with one consent: they are confederate against thee:

6 ^f The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: ^g they have holpen the children of Lot. Selah.

¹ Or, for Asaph.—^a Psalm xxviii. 1; xxxv. 22; cix. 1. ^b Psa. ii. 1; Acts iv. 25.—^c Psa. lxxxii. 15.—^d Psa. xxvii. 5; xxxi. 20.

^e Esther iii. 6, 9; Jeremiah xi. 19; xxxi. 36.—^f Heb. heart. ^g 2 Chron. xx. 1, 10, 11.—^h Heb. they have been an arm to the children of Lot.

NOTES ON PSALM LXXXIII.

Verses 1, 2. *Keep not thou silence, O God*—Plead for us, not by words, but by thy actions; *hold not thy peace*—Hebrew, אל תחריש, *al techeresh, be not deaf*, to our prayers, and to the blasphemies of thine and our enemies. *Be not still*—That is, unactive and unconcerned for us. *For lo, thine enemies*—They who are not only enemies to us, thy people, but also to thy will, and name, and glory; *make a tumult*—ההמון, *jehemajun, rage and roar*, like the waves of the sea, or, *make a tumultuous noise*, both with their tongues, reproaching thee and threatening us, and with their arms. *And have lifted up the head*—Are grown potent, and insolent, and scornful.

Verses 3-5. *They have consulted against thy hidden ones*—That is, against thy people Israel, as it is explained in the foregoing words, and in the next verse. They are called God's *hidden, or secret ones*, צפוני, *tzepunecha, abditos tuos*, to intimate the singular care and respect which God had to them, as his *peculiar treasure*, (as they are called, Exod. xix. 5; Psalm cxxxv. 3.) whom he would hide and preserve in the secret of his presence, and under the shadow of his wings; and withal to denote the folly

of Israel's enemies in seeking the destruction of those whom God was engaged and resolved to protect. *They have said, Come, let us cut them off, &c.*—Whereby they have showed both their implacable rage and malice, and their great assurance of success. *They are confederate against thee*—They have laid aside all their private quarrels and animosities, and agreed together against thee.

Verses 6-8. *The tabernacles of Edom*—Called the children of *Seir*, 2 Chron. xx. He says the *tabernacles of Edom*, from the custom of these Arabians to live in tents all the year long; encamping sometimes in one place and sometimes in another, as they found convenience for themselves and their cattle, a custom retained by their descendants even to this day. *And the Ishmaelites*—Some of the posterity of Ishmael, called by their father's name, as others of them are supposed by many to be called *Hagarenes*, from their grandmother *Hagar*. *Gebal*—The *Giblites*, or *Gebalites*, dwelling near Zidon, of whom see Ezek. xxvii. 9. "Gebal was once a place of renown: the country of the Giblites is mentioned as left by Joshua to be conquered after his death, Josh. xiii. 5. And the people of this place were of service to Hiram, king of Tyre, in pre-

A. M. 3112. 9 Do unto them as *unto* the ^g Midianites; as *to* ^h Sisera, as *to* Jabin, at the brook of Kison:

10 Which perished at En-dor: ⁱ they became as dung for the earth.

11 Make their nobles like ^k Oreb, and like Zeeb: yea, all their princes as ^l Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 ^m O my God, make them like a wheel; ⁿ as the stubble before the wind.

^g Num. xxxi. 7; Judges vii. 22.—^h Judges 4, 15, 24; v. 22. ⁱ 2 Kings ix. 37; Zeph. i. 17.—^k Judg. vii. 25.—^l Judg. viii. 12, 21.

paring materials for Solomon's temple, 1 Kings v. 18. At present this city has lost all its ancient grandeur, which appears to have been considerable by the remaining ruins of it. But it still retains its name, with very little alteration, which is *Gibyle*. It is situated upon the Mediterranean sea, between Tripoli and Sidon." *Assur also is joined with them*—In their counsels, and possibly also with some of their forces, though not so openly and powerfully as afterward. *They have holpen the children of Lot*—Moab and Ammon, who were the principal parties in that war, (2 Chron. xx.,) called here the children of Lot, to intimate their great degeneracy from the example of their pious progenitors.

Verses 10–12. *Which perished at En-dor*—Either, 1st, The Midianites; or rather, Jabin and Sisera, who were overthrown at Taanach and Megiddo, (Judg. v. 19,) nigh unto which places was this En-dor, as appears from Josh. xvii. 11. *They became as dung upon the earth*—They were trodden under foot, and their carcasses left unburied. *Who said, Let us take to ourselves the houses of God*—The houses and lands of the Israelites, which their God, as they say, gave them in Canaan; but to which they have no rightful title. This was formerly objected by the Ammonites, as we see Judges xi. 13, and the Ammonites were a chief party in this war. So they seem to call them *houses of God* by way of irony and derision.

Verses 13, 14. *O my God, make them like a wheel*—Whereas they promise themselves a sure possession, let them be like a *wheel*, or a *round ball*, which is very unstable, and soon removed, and which, when once tumbled down from the top of a hill, runs with great force and swiftness, and stays not till it comes to the bottom. Bishop Patrick interprets the clause thus: "Let them not be able to stand their

14 As the fire burneth a wood, and as the flame ^o setteth the mountain on fire;

15 So persecute them ^p with thy tempest, and make them afraid with thy storm.

16 ^q Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 ^r That *men* may know that thou, whose ^s name alone is JEHOVAH, *art* ^t the Most High over all the earth.

^m Isa. xvii. 13, 14.—ⁿ Psalm xxxv. 5.—^o Deut. xxxii. 22. ^p Job ix. 17.—^q Psal. xxxv. 4, 26.—^r Psal. lix. 13.—^s Exod. vi. 3.—^t Psal. xcii. 8.

ground, but put them to flight, and make them run as swiftly as a ball down a hill." *As the stubble before the wind*—"Disperse all their forces like the chaff when it is blown about with a furious wind." Some think that in this and the following verse the psalmist alludes to the manner of thrashing in Judea; which was generally performed on a mountain, where the corn was thrashed by means of a wheel which run over the stalks. The chaff, on account of this situation, was easily blown about by the wind; and, it being customary likewise to burn what remained, it is with great propriety that the psalmist concludes the description with these words, *As the flame setteth the mountains on fire*, verse 14. Where Dr. Waterland, instead of *a wood*, reads *a forest*. And it must be observed, that the woods or forests upon the mountains, in those hot countries, when they have once taken fire, either by lightning, or by the design of men, or by any accident, are wont to burn with great swiftness and irresistible violence.

Verses 16–18. *Fill, &c., that they may seek thy name*—That, being disappointed of their hopes, and discerning the impotence of their idols, they may own and worship thee as the only true God. *Let them be put to shame and perish*—But those of them that will not humble themselves before thee, let them be utterly destroyed. *That men may know*—Or, *that they may know*, namely, by dear-bought experience, even by their own ruin, what they would not know by information for their own good; *that thou art the Most High*—The most high God, and the God, not only of thy people Israel, as the heathen fancy, and as their gods are supposed to be confined to their particular and several territories, but the God and governor of all the nations and parts of the earth.

PSALM LXXXIV.

This Psalm contains the ardent desires of a pious soul toward God; a pathetic expression of the benefits and joy resulting from his public service; and an encouragement of the people to make the ways to his house fair and passable. Bishop Patrick has given it as his opinion, that it was composed by some pious Levite when Sennacherib's army had blocked up

the way to Jerusalem, and hindered God's people from waiting upon the service of God at the temple. But it seems much more probable that David was the author of it, partly because it is ascribed to no other; and partly because it is most agreeable to his style and condition, namely, his banishment or absence from the place of God's worship, a condition in which he repeatedly was. He is supposed to have penned it, either in Saul's time, which, however, does not suit with verse 7, for then the tabernacle and ark were not in Zion; or rather during Absalom's rebellion. The psalmist here declares his love to the ordinances of God, 1-3. His sense of the happiness of those that enjoyed the benefit of attending them, 4-7. Addresses to God a devout prayer, and expresses his fervent desire after him, his faith in him, and his conviction of the blessedness of those that put their trust in him, 8-12.

To the chief Musician ¹ upon Gittith, A Psalm ² for the sons of Korah.

A. M. 2981. B. C. 1023. **H**OW ^a amiable are thy tabernacles, O LORD of hosts!

2 ^b My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

¹ Psa. viii. title.—² Or, of.—³ Psa. xxvii. 4.—^b Psa.

NOTES ON PSALM LXXXIV.

Verses 1, 2. *How amiable are thy tabernacles*—That is, thy tabernacle, termed *tabernacles*; either, 1st, Because it consisted of several parts; or, 2d, To denote its excellence; as *behemoth*, or *beasts*, is put for one eminent beast, (Job xl. 15,) and *wisdoms* for excellent wisdom, Prov. i. 20. *My soul longeth, &c.*—With vehement desire, to tread again the courts of the Lord's house, and join with his people in the holy worship there performed. *Yea, even fainteth*—So the Seventy, reading *εκλειπει*; the Hebrew, however, *וּנְגַם כְּלֵהָה*, *regam caetha*, is literally, *yea, even is consumed*, namely, with grief, for want of thine ordinances, with ardent longings to enjoy them, and with the delay of this comfort, and the disappointment of my hopes and expectations. *My heart and my flesh crieth out*—My soul and body are pained; or the passion of my heart maketh my tongue cry out; *for the living God*—To know and love him, and to enjoy his favour and communion with him.

Verse 3. *Yea, the sparrow hath found a house*—That is, a habitation, namely, a nest, as it follows. *Even thine altar*—Or *nigh thine altar*, as the Hebrew particle, *אֶת*, *eth*, often signifies, and is rendered by the Seventy and the Chaldee, Judg. iv. 11. In the Hebrew it is *altars*, namely, that of *burnt-offerings*, and the other of incense: near which these birds might be truly said to have their nests, if, as is probable, they were either in some part of the tabernacle or temple, in which the altars were; or in some buildings belonging to or near them. Thus Bishop Patrick understands the verse, whose paraphrase is, "It grieves me, O mighty Lord, whose subject I am, and infinitely engaged for thee, to see the very birds, who know nothing of thee, enjoy that liberty which is denied me; who am here lamenting my distance from thee, when the sparrows and the ring-doves" (Hebrew, *דְּרוֹר*, *deror*, which the Seventy render *τρυγίον*, *a turtle*, and others a wild-pigeon) "have their constant residence at thy house; and there live so undisturbed, that they build their nests, and bring forth their young in the rafters of it." The passage, however, is interpreted somewhat differ-

3 Yea, the sparrow hath found a 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 ^c Blessed are they that dwell in thy house: they will be still praising thee. Selah.

A. M. 2981. B. C. 1023.

xlii. 1, 2; lxiii. 1; lxxiii. 26; cxix. 20.—^c Psa. lxxv. 4

ently by several expositors, who read it thus: *My heart, &c., crieth out for the living God, (yea, as a sparrow, till she finds a house, and a swallow a nest for herself, where to lay her young,) for thine altars, &c., that is, my heart, &c., crieth out for thine altars, &c.* Or thus, "*The sparrow findeth a house, &c., but when shall I find access to what I far prefer to a house of my own, the house of God?*" Others again read, *Even as the sparrow, that is, with the same joy and delight as the sparrow findeth her house, and the swallow (or wild-pigeon) her nest, where she hath laid (so שָׂתָה, shata, properly means) her young; so should I find thine altars, O Lord of hosts, my king and my God.* This last seems the most just and easy exposition of the words. But whichsoever of the interpretations may be preferred, "the design of the passage," as Dr. Horne has justly observed, "is evidently to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird that has secured a little mansion for the reception and education of her young. And there is no heart endued with sensibility which doth not bear its testimony to the exquisite beauty and propriety of this affecting image."

Verse 4. *Blessed, &c.*—"Here the metaphor is dropped, and the former sentiment expressed in plain language;" *are they that dwell in thy house*—That constantly abide in, or frequently resort to, thy house; intending either the priests and Levites, who kept constant watch there; or such devout Jews as Anna, Luke ii. 37, who were there continually. *They will be still praising thee*—They are constantly employed in that blessed and glorious work, of praising and serving thee, in the place which thou hast appointed for that end. Observe, reader, "Blessed are, not the mighty and opulent of the earth, but they that dwell in God's house, the ministers of the eternal temple in heaven, the angels and the spirits of just men made perfect; their every passion is resolved into love, every duty into praise; hallelujah succeeds hallelujah; they are still, for ever, praising thee. And blessed, next to them, are those ministers and members of the church here below, who, in

A. M. 2981. 5 Blessed is the man whose strength
B. C. 1023. is in thee; in whose heart are the
ways of them,

6 Who passing through the valley ³ of ⁴ Baca

³ Or, of mulberry-trees make him a well, &c.—⁴ 2 Samuel v. 22, 23.

disposition, as well as employment, do most resemble them.”—Horne.

Verse 5. *Blessed is the man whose strength is in thee*—Who trusteth in thee as his only refuge, strength, and portion. Or, *who had strength in*, or rather, *for*, (as the Hebrew \beth , *beth*, frequently signifies,) *thee*; that is, who hath (or who useth, for *having* is sometimes put for *using*: see Matt. xiii. 12; 1 Cor. vii. 2) ability of body, and mind for thee, and for thy service; or for that journey, which he here seems to insinuate, and which in the following words he particularly describes. For it must be remembered, that all the males of Israel were required to come to the tabernacle or temple thrice every year, Exod. xxxiv. 23, 24; and that some of them lived at a great distance, and consequently, if they went, had to take a long and troublesome journey, which also might sometimes be attended with danger, and other inconveniences; and therefore such as wanted either courage or bodily strength, might be discouraged, or hindered from undertaking it, and so might be deprived of the benefit of enjoying God in his solemn and public worship. Which, though in some cases it might not be their sin, yet surely was a great affliction and infelicity; and, consequently, it was a blessed thing to be free from those impediments, as the psalmist here observes. *In whose heart are the ways of them*—That is, of those men, *who passing*, &c., as in verse 6. But these words, *of them*, are not in the Hebrew; and, as several learned men have observed, disturb or obscure the sense. Others therefore seem to render the clause better, and more agreeably to the Hebrew text, thus: *In whose heart are thy ways*, (the pronoun *thy* being often understood,) namely, those ways which lead to thy house; or, *the ways*, so called, by way of eminence, *the ways of*, or to, *Zion*, (as they are called, Lam. i. 4.) as appears from verse 7. Thus the meaning is, Blessed are they whose thoughts and affections are strongly fixed upon the highways leading to Zion, and upon their journeys thither; who have both strength of body, as is said in the former clause, and readiness of mind, as is here added, to go to Zion; which are the two qualifications requisite for that journey. Blessed are they whose hearts are so set upon Zion, that they are, from time to time, exciting themselves and others, saying, *Arise, let us go up to Zion, unto the Lord our God*, Jer. xxxi. 6. “Such a company of sojourners are true Christians going up to the heavenly Jerusalem: such ought to be their trust in God, and such the subject of their thoughts.”—Horne.

Verse 6. *Who passing*—Or, *being used to pass*; for he seems not to speak of one particular act, but of a common course or custom; *through the valley*

make it a well; the rain also ⁴ filleth the pools. A. M. 2981. B. C. 1023.

7 They go ⁵ from ⁶ strength to strength, every one of them in Zion ⁷ appeareth before God.

⁴ Heb. covereth.—⁵ Or, from company to company.—⁶ Prov. iv. 18; 2 Cor. iii. 18.—⁷ Deut. xvi. 16; Zech. xiv. 16.

of Baca—A place so called, which some Jewish and other writers affirm to have been a very dry place, and therefore incommodious for travellers in those hot countries, and in hot seasons. Which place may be here mentioned, not exclusively of other ways; for this highway being but one, and on one side of Jerusalem, could not be a general way for all the Israelites thither; but synecdochically for all places of like nature, which made their journey to Jerusalem unpleasant or inconvenient. But their zeal for God's service did easily overcome this and other difficulties. Or the clause may be rendered, *the valley of tears*, as this valley might be called, for the trouble or vexation which travellers found there by reason of drought, or other inconveniences. *Make it a well*—Or, *wells*; that is, they dig divers little pits or wells in it for their relief. This trouble they willingly undertook, rather than to neglect the opportunity of going up to Jerusalem at their solemn times. And possibly they did this, not only for themselves, but for the benefit of other travellers who came after them; whereby they showed both their piety and charity. *The rain also filleth the pools*—God recompenseth their diligence in making pits, or cisterns, with his blessing, sending rain wherewith they may be filled, and the thirsty travellers refreshed. It may be proper to inform the reader, that the words may be rendered more agreeably to the Hebrew text, *yea, or also pools, or cisterns*; that is, they make pools or cisterns, *which the rain filleth, or may fill*; which may receive and keep the rain that God sendeth for the refreshment of these travellers, whose great numbers made the provision of water more necessary. But it is not necessary to understand this, and the foregoing clause, of what these passengers did for their own use, as they travelled through this, or such like places; but it may be meant of what pious persons had done before that time; who, having their hearts set upon God's house, and the ways leading to it, and being desirous to advance the worship of God, and to encourage the people to come to Jerusalem, endeavoured to make those ways easy and convenient; and particularly because those eastern countries were hot and dry, and springs of water were scarce there.

Verse 7. *They go from strength to strength*—The farther they travel onward in that way, instead of being faint and weary, as travellers in such cases are wont to be, they grow stronger and stronger, being greatly refreshed with the comfortable end of their journey, expressed in the following words. Or, *they go from company to company*. For they used to travel in troops or companies, for many reasons, and some companies were before others accordingly as they were nearer to the place of worship, or more

A. M. 2981. 8 O LORD God of hosts, hear my
B. C. 1023. prayer: give ear, O God of Jacob.

Selah.

9 Behold, O God our shield, and look upon
the face of thine anointed.

10 For a day in thy courts is better than a
thousand. 6 I had rather be a door-keeper in

6 Gen. xv. 1; Verse 11.—6 Heb. *I would choose rather to sit at the threshold.*—7 Isa. lx. 10.

diligent or more expeditious in travelling. And such as were most zealous would use their utmost endeavours to outstrip others, and to overtake one company of travellers after another, that so they might come with the first unto God in Zion. *Every one appeareth before God*—This is here added, as the blessed design and fruit of their long and tedious journey, as that which put life into them, and made them bear all inconveniences with great cheerfulness—they are all graciously admitted into the presence of God in Zion. But the words are and may be otherwise rendered, until every one of them *appears before the God of gods in Zion*. Or, *the God of gods shall be seen* (or, *useth to appear, or, manifest himself*) in Zion. Which is mentioned in the close, as the reason of that affection and industry which are described in the foregoing passages.

Verses 8, 9. *O Lord God of hosts*—Who canst easily remove and subdue those enemies who banish and keep me from the place of thy worship; *hear my prayer*—In restoring me to thy house and service; which is my chief desire, verses 2, 3. *Behold, O God our shield*—Look graciously upon me, O thou that takest thy people under thy peculiar protection, pursuant to thy covenant with Abraham our father, and who hast hitherto been our defence against the most powerful enemies; *and look upon the face of thine anointed*—Upon me, who, though a vile sinner, am thine anointed king. Or, by God's anointed, he may mean Christ, whose proper name is the *Messiah*, or, *the anointed One*. So the sense may be, Lord, I deserve not one kind look from thee, because, by my great wickedness, I have procured thy just displeasure and this banishment; but look upon *thy Christ*, whose coming and meritorious passion, though future to us, are present to thee, and for his sake look upon me.

Verse 10. *A day in thy courts is better than a thousand*—Namely, *elsewhere*; which is necessary to complete the sense; or, *in the tents of wickedness*; which may be supplied out of the next clause. Such ellipses are usual in Scripture. "One day spent in meditation and devotion affordeth a pleasure, far, far superior to that which an age of worldly prosperity could give. Happier is the least and lowest of the servants of Jesus than the greatest and most exalted potentate who knoweth him not." *I had rather be a door-keeper in the house of my God*—Which was generally considered as a mean and contemptible office, and belonged to the common Levites, 1 Chron. ix. 19; and xxvi. 1, and therefore might seem very dishonourable for David; *than to dwell*

the house of my God than to dwell
in the tents of wickedness.

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.

12 O LORD of hosts, blessed is the man that trusteth in thee.

1 Gen. xv. 1; Verse 9; Psa. cxv. 9, 10, 11; cxix. 114; Prov. ii. 7.—2 Psalm xxxiv. 9, 10.—1 Psalm ii. 12.

in the tents of wickedness—Than to live in the greatest glory, and plenty, and pleasure; which is often the lot of the wicked, Psa. xvii. 14, and lxxiii. 6, 7. "He is no proper judge of blessedness who hesitates a moment to prefer the condition of a penitent in the porch to that of a sinner on the throne. If this be the case upon earth, how much more in heaven! O come that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day, when the temple of God shall be opened in heaven, and we shall be admitted to serve him for ever therein!"—Horne.

Verse 11. *The Lord God is a sun*—To enlighten, quicken, direct, and comfort all his people; whereas they that live without God in the world *walk in darkness and know not whither they go*, as is said John xii. 35; *and shield*—To defend them from all their enemies, and from those dreadful and destructive miseries which attend all other men. *The Lord will give grace*—His favour and friendship, which are better than life, Psa. lxxiii. 3. And all the blessed fruits of it, especially the influences, gifts, and graces of his Spirit; *and glory*—Not the vain glory and splendour of this world, of which David would not have spoken so magnificently, because, upon all occasions, he expresses a great contempt of these things; but the honour which comes from God here, and that eternal and ineffable glory laid up for God's people in the future world. *No good thing will he withhold*—Nothing that is truly good in itself, and which would be good for them. This should be well observed, because sometimes afflictions, which are evil in themselves, are good, and necessary, and highly advantageous to good men; while the good things of this world, as they are called, would be very hurtful to them, as is verified by frequent experiments. *From them that walk uprightly*—That worship and serve God sincerely, and order their conversation aright. Which clause David seems to add designedly, to prevent or remove an objection against what he had now advanced, which might be taken from his own case, whereby it appeared that God was no such sun or shield to him, but exposed him to great and sore calamities. Of which, as being certain and evident, David here assigns the true reason, which was, not any defect in God's goodness and all-sufficiency, but only his own gross misconduct, whereby he had clouded this sun, and cast away this shield, and forfeited these privileges by departing from his integrity.

Verse 12. *Blessed is the man that trusteth in thee*—Who, though he be deprived of the opportu-

nity of paying that outward worship to thee which is appropriated to thy house; yet giveth thee that inward worship which is more valuable in thy account, and places his chief trust, and hope, and happiness in thee alone. Apply these two verses to the Lord Jesus: "He is a *sun* to enlighten and direct us in the way, and a *shield* to protect us against the enemies of our salvation; he will give *grace* to carry us on *from strength to strength*, and *glory* to crown us when we *appear before him in Zion*; he will *withhold* nothing that is good and profitable for

us in the course of our journey, and will himself be our reward, when we come to the end of it. While, therefore, we are strangers and sojourners here below, far from that heavenly country where we would be, in whom should we trust to bring us to the holy city, the new Jerusalem, of which the Lord God and the Lamb are the temple, but in thee, O Saviour and Redeemer, who art the head of every creature, the captain of the armies of heaven and earth, the Lord of hosts, and King of glory? *Blessed, thrice blessed is the man that trusteth in thee.*"—Horne.

PSALM LXXXV.

This Psalm, which is a thankful acknowledgment of God's goodness, in turning their captivity, and an humble prayer for confirming, continuing, and completing the mercy, may, with some propriety, be applied to David's return to Jerusalem, after his flight from Absalom; but is much more applicable to the days of Ezra and Nehemiah after the captivity. The psalmist acknowledges the mercy of God in bringing them back to their own land, 1-3. Prays that he would restore them to their ancient prosperity, 4-7. Predicts a favourable answer, and exults at the prospect of it, 8-13.

To the chief Musician, A Psalm ¹for ²the sons of Korah.

A. M. 3468. **L**ORD, thou hast been ³favourable
B. C. 536. unto thy land: thou hast
⁴brought back the captivity of Jacob.

2 ⁵Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ⁶thou hast turned *thyself* from the fierceness of thine anger.

4 ⁷Turn us, O God of our salvation, A. M. 3468.
and cause thine anger against us to ⁸cease. B. C. 536.

5 ⁹Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not ¹⁰revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 ¹¹I will hear what God the LORD will

¹ Psa. xlii. title.—² Or, of.—³ Or, well pleased, Psa. lxxvii. 7.—⁴ Ezra i. 11; ii. 1; Psa. xiv. 7; Jer. xxx. 18; xxxi. 23; Ezek. xxxix. 25; Joel iii. 1.—⁵ Psa. xxxii. 1.

⁶ Or, thou hast turned thine anger from waxing hot, Deut. xiii. 17.—⁷ Psa. lxxx. 7.—⁸ Psa. lxxiv. 1; lxxix. 5; lxxx. 4. ⁹ Hab. iii. 2.—¹⁰ Hab. ii. 1.

NOTES ON PSALM LXXXV.

Verses 1-3. *Lord, thou hast been favourable unto thy land*—That is, unto thy people, in removing the sad effects of thy displeasure. *Thou hast brought back the captivity of Jacob*—The captives, as that word is used Psa. xiv. 7, and lxviii. 18, and elsewhere. *Thou hast covered all their sin*—So as not to impute it to them, or to continue the punishment which thou didst inflict upon them for it. *Thou hast taken away all thy wrath*—Those calamities which were the effects of thy just wrath conceived against us.

Verse 4. *Turn us, O God of our salvation*—That is, either, 1st, Convert us. As thou hast brought back our bodies to thy land, so bring back our hearts to thyself, from whom many of them are to this day alienated. Or rather, restore us to our former tranquillity, and free us from the troubles which we yet groan under from our malicious neighbours and enemies. *And cause thine anger toward us to cease*—He prudently endeavours to get the root and cause of their continued miseries removed, namely, God's anger procured by their sins.

Verse 6. *Wilt thou not revive us again?*—Thou hast once revived us in bringing us out of captivity;

in bringing us a second reviving, in bringing home the rest of our brethren, and in rebuking and restraining the remainder of our enemies' wrath. Revive us with encouraging and comfortable words spoken to us, revive us with gracious and desired deliverances wrought for us. *That thy people may rejoice in thee*—Quicken and give them life, that they may have joy: and that their joy, being derived from thee, may terminate in thee. "If God," says Henry, "be the fountain of all our mercies, he must be the centre of all our joys."

Verse 8. *I will hear*—Diligently observe; *what God the Lord will speak*—Either by his prophets and other messengers, or by his providence, for that also hath a voice: I will hear what answer God will give to these my prayers. And the psalmist, by declaring what he would do, teaches all the Israelites what they ought to do; namely, attentively to hearken to the voice of God, in whatever way he should be pleased to speak to them, and to receive his gracious declarations and promises in faith and expectation, and his holy precepts and dispensations in obedience and submission: and especially that they should wait to know what answer God would return to their prayers. *For he will speak peace*

A. M. 3168. speak : for ^a he will speak peace unto
B. C. 536. his people, and to his saints : but let
them not ^b turn again to folly.

9 Surely ⁱ his salvation is nigh them that fear
him ; ^k that glory may dwell in our land.

^f Zech. ix. 10. — ^h 2 Pet. ii. 20, 21. — ^j Isa. xlvi. 13. — ^l Zech.
ii. 5 ; John i. 14.

unto his people—I am assured, from God's gracious nature, and declared will and promises, that he will give an answer of peace to his people ; and to his saints—Which clause seems to be added by way of explication and restriction, to show that this glorious privilege did not belong to all that were called God's people, but only to those that were truly and really such, even to his saints or holy ones, or, as חסידים, *chasidaim*, rather means, *his kind, beneficent, and merciful ones*, who to piety and holiness toward God, join justice and benevolence toward man, and while they truly love and serve God, love and serve their brother also. To these God will speak peace, for *blessed are the merciful, they shall obtain mercy. But let them not turn again to folly*—That is, to sin, which in Scripture is commonly called *folly*. This is added as a necessary caution ; for it is on these terms, and no other, that peace is to be expected. To those, and those only, peace is spoken, who turn from sin ; but if they return to it again, if they become wanton and secure, and relapse into their former wicked courses, they will provoke God to repent of his kindness to them, to inflict further and sorer judgments upon them here ; and, if they still persist in disobedience and rebellion, to punish them more severely hereafter. Observe, reader, all sin is *folly*, but especially backsliding ; it is egregious folly to turn to sin, after we had turned from it ; to turn to it, after God had forgiven it, delivered us from the power of it, and spoken peace to our consciences. God is for peace, but when he speaks thereof, such are for war.

Verse 9. *His salvation is nigh them that fear him*—Namely, that complete salvation and deliverance for which all the Israel of God do pray and wait ; even the redemption of Israel by the Messiah ; of which not only Christian but Jewish writers understand this passage, and to which the following verses do most properly and perfectly belong. And the psalmist might well say of this salvation, that it was *nigh*, because the seventy weeks of years, the four hundred and ninety years, determined by Daniel for this work, chap. ix. 24, were now begun, this Psalm being written after Daniel's time. In saying that it was *nigh to them that fear him*, he both excludes all hypocritical Israelites from this salvation, and tacitly assigns it to all that fear God, whether Jews or Gentiles. *That glory may dwell in our land*—That we may once again see glorious days in our land ; may recover our ancient glory, the tokens of God's presence with us, the most eminent of which we have now utterly lost : that the Lord of glory himself, even Christ, the brightness of his Father's glory, Heb. i. 3 ; John i. 14, and the glory

10 Mercy and truth are met together ; ¹ righteousness and peace have
kissed each other.

11 ^m Truth shall spring out of the earth ; and
righteousness shall look down from heaven.

¹ Psalm lxxii. 3 ; Isaiah xxxii. 17 ; Luke ii. 14. — ^m Isaiah
xlv. 8.

of his people Israel, may come and visibly dwell in this now despised land.

Verse 10. *Mercy and truth are met together, &c.*—When that blessed time shall come, those virtues which now seem to be banished from human society shall be restored, and there shall be a happy union of mercy, or benignity, with truth, or veracity, and fidelity ; of *righteousness*, or justice and equity, with *peace*, or peaceableness and concord. But the passage is rather to be understood of blessings from God, than of graces or virtues in man ; of which blessings the whole context speaks. And then the sense is, that the great work of redemption and salvation by Christ shall clearly manifest and demonstrate God's *mercy* in redeeming his people Israel, and in the calling and conversion of the Gentiles, his *truth* in fulfilling his promises, especially the great promise of the Messiah to come in the flesh, which was the foundation of all the other promises ; his *righteousness* in punishing sin in the surety of sinners, of making his Son a *sin-offering for us*, and in conferring righteousness upon guilty and lost creatures ; and his *peace*, or reconciliation, to penitent, believing sinners, and that peace of conscience which attends upon it. "Thus these four divine attributes, parted at the fall of Adam, met again at the birth of Christ. Mercy was ever inclined to serve man, and peace could not be his enemy ; but truth exacted the performance of God's threat, *The soul that sinneth it shall die* ; and righteousness could not but give to every one his due. Jehovah must be true in all his ways, and righteous in all his works. Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore a union between them ; which can show how God's word can be true, and his work just, and the sinner, notwithstanding, find mercy and obtain peace. But a God incarnate reconciled all things in heaven and earth."—Horne.

Verse 11. *Truth shall spring out of the earth*—Either, 1st, Truth among men, which shall be as common among all men as if it sprung out of the earth. Or rather, 2d, The truth or faithfulness of God, which may be truly said to *spring out of the earth*, partly because it had long been as if it were hid, and buried like a *root in a dry ground*, without any hopes of a reviving ; from whence, yet God made it to grow, as is signified Isa. liii. 2 ; and partly, because Christ, who is the *truth*, John xiv. 6, and a *minister of the circumcision*, (that is, of the circumcised, or of the Jews,) for the truth of God, to confirm the promises made unto the fathers, was born on the earth of a virgin. *And righteousness looked down from heaven*—Even God's righteousness, or

A. M. 3468. 12 ^a Yea, the LORD shall give that
B. C. 536. *which is good*; and ^o our land shall
yield her increase.

^a Psa. lxxiv. 11; John i. 17.

justice, which had been offended with men, shall then be satisfied, and shall, through Christ, look down upon sinful men with a reconciled and smiling countenance. "When Christ appeared in our nature," says Dr. Horne, "this promise was fulfilled, and Truth sprung out of the earth. And now Righteousness, looking down from heaven, beheld in him every thing she required; an undefiled birth, a holy life, an innocent death; a spirit and mouth without guile, a soul and body without sin. She saw and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony; Truth ran to Mercy, and embraced her; Righteousness to Peace, and kissed her. And this could only happen at the birth of Jesus, in whom the tender mercy of our God visited us, and who is the Truth; who is made unto us Righteousness, and who is our Peace. Those that are thus joined, as attributes in Christ, ought not, as virtues, to be separated in a Christian, who may learn how to resemble his blessed Lord and Master, by observing that short, but complete rule of life, comprehended in the few following words: show mercy, and speak truth; do righteousness, and follow peace."

13 ^p Righteousness shall go before A. M. 3468.
him; and shall set us in the way of B. C. 536.
his steps.

^o Psalm lxxvii. 6.—^p Psalm lxxxix. 14.

Verses 12, 13. *The Lord shall give us that which is good*—That is, all that is good in itself, and good for us; all spiritual and temporal blessings. *And our land shall yield her increase*—The effects of the incarnation of Christ, the descent of the Spirit, and the publication of the gospel among men, are here, as frequently elsewhere, set forth in Scripture under images borrowed from that fruitfulness caused in the earth by the rain of heaven. *Righteousness shall go before him*—As his harbinger, or attendant. He shall work and fulfil all righteousness. He shall satisfy and glorify the righteousness of God, and shall advance the practice of righteousness and holiness among men. *And shall set us in the way of his steps*—That is, shall incline and enable us to walk in those righteous ways wherein he walked, and which he hath prescribed to us. "Draw us, blessed Jesus, and we will run after thee in the path of life; let thy mercy pardon us, thy truth enlighten us, thy righteousness direct us, to follow thee, O Lamb of God, whithersoever thou goest, through poverty, affliction, persecution, and death itself; that our portion may be for ever in thy kingdom of peace and love!"—Horne.

PSALM LXXXVI.

This Psalm, which is entitled a prayer of David, was probably composed by him during his afflictions under Saul. It was afterward, as the Jews inform us, made use of by Hezekiah, when the Assyrians made an attempt upon Jerusalem. The first words of it are the same with Hezekiah's, 2 Kings xix. 16, and the 8th and 9th verses may be very fitly accommodated to that history; but the rest of the Psalm much better suits the case of David in his troubles, who here prays for the favour and blessing of God, 1-6. Expresses confidence in him, by praise mingled with prayer, 7-17. Many consider David as personating, in this Psalm, the man Christ Jesus, his great root and offspring, who, in the days of his flesh, offered up prayers and supplications, with strong crying and tears unto him that was able to save him, and was heard in that he feared.

¹ A Psalm of David.

A. M. 2981. **B**OW down thine ear, O LORD, hear
B. C. 1023. me: for I *am* poor and needy.

¹ Or, A Prayer, being a Psalm of David.

NOTES ON PSALM LXXXVI.

Verse 1. *Bow down thine ear, O Lord*—When God hears our prayers he is fitly said to bow down his ear to them, for it is great condescension in him even to take notice of such mean creatures as we are, and much more to hear our defective and unworthy prayers. *For I am poor and needy*—For-saken and persecuted by men, and utterly unable to save myself, and therefore a proper object, in behalf of whom thy power and goodness may be exerted. Observe, reader, "All prayer is founded on a sense of our own wants, and God's ability to supply them. In the sight of his Maker every sinner is poor and needy; and he must become so in his own, that his

² Preserve my soul; for I *am* ² holy: A. M. 2981.
O thou my God, save thy servant B. C. 1023.
^a that trusteth in thee.

^a Or, one whom thou favouredst.—^a Isa. xxvi. 3.

petitions may be regarded; he must pray with the humility and importunity of a starving beggar, at the gate of heaven, if he expect the great King to bow down his ear and hear him."—Horne.

Verse 2. *Preserve my soul, for I am holy*—Sanctified in some measure by thy grace, and sincerely devoted to thy service. Hebrew, אני חסיד, *ani chasid, I am good, merciful, or pious*. Show that mercy to me which I am willing and ready to show to others. This David mentions, not in a way of vain ostentation, but as an argument to move God to answer his prayers, because he was one of that sort of men whose prayers God had engaged himself, by his promise and covenant, to hear; and

A. M. 2981. 3 ^b Be merciful unto me, O LORD :
B. C. 1023. for I cry unto thee ³ daily.

4 Rejoice the soul of thy servant : ^o for unto thee, O LORD, do I lift up my soul.

5 ^d For thou, LORD, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer ; and attend to the voice of my supplications.

7 ^o In the day of my trouble I will call upon thee : for thou wilt answer me.

^b Psa. lvi. 1 ; lvii. 1. — ³ Or, *all the day*. — ^c Psalm xxv. 1 ; cxliii. 8. — ^d Verse 15 ; Psalm cxxx. 7 ; cxlv. 9 ; Joel ii. 13. — ^e Psa. l. 15. — ^f Exod. xv. 11 ; Psa. lxxxix. 6. — ^g Deut. iii. 24. — ^h Psa. xxii. 31 ; cii. 18 ; Isa. xliii. 7 ; Rev. xv. 4.

partly by way of just and necessary vindication of himself from the censures of his enemies, who represented him to the world as a dissembler, and secretly a very wicked man ; concerning which he here makes a solemn appeal to God, desiring audience and help from him upon no other condition than that he was truly upright and righteous before him. Which, by the way, manifests no more arrogance than when he elsewhere professes his great love to, and longing after, God ; his sincere obedience to all God's commands, and his hatred of every false way, and the like.

Verses 4, 5. *Rejoice the soul of thy servant*—It is God only that can put gladness into the heart, and make the soul rejoice ; and it is the privilege of his servants to have joy, as well as peace, in believing : and they may pray in faith, not only that God would preserve their souls, but that he would rejoice their souls, and then the joy of the Lord will be their strength. *For unto thee do I lift up my soul*—Then we may expect comfort from God, when we take care to keep up our communion with him : prayer is the nurse of spiritual joy. *For thou, Lord, art good*—No less bountiful than I am indigent, which is a great encouragement to me in calling upon thee ; and ready to forgive—Those that have offended thee ; and plenteous in mercy unto all that call upon thee—Always prepared to show abundant kindness to them in their distresses, when with sincere desire, and true faith, they call upon thee.

Verses 6, 7. *Give ear, O Lord, &c.*—He repeats and multiplies his requests, both to ease his own troubled mind, and prevail with God, who is well pleased with his people's importunity in prayer, Luke xviii. 1, &c. *For thou wilt answer me*—Whereof I have assurance, both from the benignity of thy nature, and from the truth and certainty of thy promises, and from my own experience, and that of others in former times.

Verse 8. *Among the gods*—The false gods, whom the heathen worship ; *there is none like unto thee*—None so wise, so mighty, so good ; none so able and willing to hear and answer prayer. I am not now calling on a deaf and impotent idol, for then my prayers, however fervent and importunate, would be in vain, (as those of Baal's worshippers were,

8 ^f Among the gods *there is none* A. M. 2981.
like unto thee, O LORD ; ^g neither are B. C. 1023.
there any works like unto thy works.

9 ^b All nations whom thou hast made shall come and worship before thee, O LORD ; and shall glorify thy name.

10 For thou art great, and ⁱ doest wondrous things : ^h thou art God alone.

11 ¹ Teach me thy way, O LORD ; I will walk in thy truth : unite my heart to fear thy name.

ⁱ Exod. xv. 11 ; Psa. lxxii. 18 ; lxxvii. 15. — ^h Deut. vi. 3 ; xxxii. 39 ; Isaiah xxxvii. 16 ; xlv. 6 ; Mark xii. 29 ; 1 Corinthians viii. 4 ; Eph. iv. 6. — ^g Psalm xxv. 4 ; xxvii. 11 ; cxix. 33 ; cxliii. 8.

1 Kings xviii. 26,) but I am calling on the almighty and most gracious God. *Neither are there any works like unto thy works*—This is an undeniable proof that there is none like thee. Thy own works praise thee, and demonstrate that thou art infinitely superior to, and different from, all other beings.

Verses 9, 10. *All nations whom thou hast made*—For, as thou hast made them, thou canst easily convince and convert them to thyself ; *shall come and worship before thee*—Shall forsake their impotent idols, and shall worship thee alone : being enlightened by thy word and Spirit to see, and induced to own, that there is none like thee. This was, in part, fulfilled in the multitude of proselytes to the Jewish religion, in the days of David and Solomon, but it was to have its full accomplishment in the days of the Messiah, when some out of every kingdom and nation should be effectually brought to praise God, Rev. vii. 9. It was by Christ that God made all nations, for *without him was not any thing made that was made*, and therefore, through Christ, and by the power of his gospel and grace, all nations shall be brought to worship before God, Isa. lxvi. 23. *For thou art great*—Therefore shall all nations worship before thee, because, as king of all nations, thou art great ; thy sovereignty absolute and incontestable ; thy majesty terrible and insupportable ; thy power universal and irresistible ; thy riches vast and inexhaustible ; thy dominion boundless and unquestionable ; and, as a proof of this, *thou doest wondrous things*—Which all nations admire, and from whence they may easily infer that thou art God alone, and that not only there is none like thee, but none besides thee. They shall see thy wonderful works, and hence shall be led to acknowledge both that thou art infinitely great, and that thou art the only true God. Or, this may be alleged as a reason why it was not incredible, that all nations should be converted from idolatry to the worship of the true God. As if he had said, God doth wondrous things, and he will do this among the rest : *The idols he will utterly abolish, and he alone shall be exalted, as king over all the earth. In that day shall there be one Lord, and his name one.*

Verse 11. *Teach me thy way*—Wherein thou wouldst have me to walk. As thou hast taught me

A. M. 2981. 12 I will praise thee, O LORD my
B. C. 1023. God, with all my heart: and I will
glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou
hast ^m delivered my soul from the lowest ⁴ hell.

14 O God, ^a the proud are risen against me,

^m Psa. lvi. 13; cxvi. 8.—⁴ Or, grave.—^a Psa. liv. 3.—⁵ Heb. terrible.

by thy word, so also teach me by thy Spirit, that I may clearly discern thy will and my duty, in all conditions and circumstances. *I will walk in thy truth*—In the way of thy testimonies and precepts, which are true and *right in all things*; and the only true rule of thy worship and service, and the only true way to happiness. *Unite my heart to fear thy name*—Engage and knit my whole heart to thyself and service, and deliver me from inconstancy and wavering, that I may not, at any time, or in the least degree, be withdrawn from thee, either to any corrupt worship, or to the love and pursuit of the lusts and vanities of this present evil world. Observe, reader, it is the continual subject of the Mediator's intercession above, and should be the subject of our prayers below, "that we may be taught the way of Jehovah, the way to life eternal, prepared for us, through faith and love, which is in Christ Jesus," and that we may walk therein "without error in doctrine, or deviation in practice, believing all things which God hath revealed, and doing whatsoever he hath commanded us; that the affections of our hearts may be withdrawn from other objects, and, being no longer divided between God and the world, may become united in the filial fear of his name, as the grand principle of action."

Verses 12, 13. *I will praise thee, O Lord, &c.*—Not only as the Lord, but as my God. And I will do it *with all my heart*—That is, with readiness, cheerfulness, and fervency, and with a sincere regard to thy honour; for *I will glorify thy name*—And that not for a time merely, but *for evermore*—I will glorify thee as long as I live, and hope to be glorifying thee to all eternity. *For great is thy mercy toward me*—It is a fountain inexhaustibly full, sending forth streams inestimably rich, and the benefits which I have derived from it are as invaluable as they are innumerable, and lay me under unspeakable obligations to praise and glorify the giver of them. Nor is this more my duty than my interest; for I know that gratitude for mercies already received will be recompensed by a continuance and increase of those mercies. Of the greatness of God's mercy the psalmist gives this instance. *Thou hast delivered my soul from the lowest hell*—Hebrew, כִּשְׂאוֹל הַמְּתֵיחַ, *mesheol tachtijah*, which Green renders, *From the grave beneath*: "Thou hast often snatched me from extreme dangers, which, like an abyss, or bottomless pit, were ready to swallow me up." But *sheol* often means *hell*, properly so called, or eternal death; and of this even some of the Jewish writers understand the word here. David knew he had deserved to be cast off for ever, and to be doomed to

and the assemblies of ⁵ violent men A. M. 2981.
have sought after my soul, and have B. C. 1023.
not set thee before them.

15 ° But thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

° Exod. xxxiv. 6; Num. xiv. 18; Neh. ix. 17; Verse 5; Psa. ciii. 8; cxi. 4; cxxx. 4, 7; cxlv. 8; Joel ii. 13.

the lowest hell for his sin in the matter of Uriah; but Nathan assured him *the Lord hath taken away thy sin*: and by that word he was delivered from the lowest hell, and herein God's mercy was great toward him. Even the best saints, we must remember, owe it, not to their own merit, but to the mercy of God, that they are saved *from the lowest hell*; and the consideration of that should greatly enlarge their hearts in praising the mercy of God, which they are obliged to glorify for evermore. So glorious, so gracious a rescue from everlasting misery, justly requires the return of everlasting praise.

Verses 14, 15. *O God, the proud are risen against me*—Behold, O God, a new opportunity to glorify that mercy, for ambitious men have risen up against me in open rebellion, and have not only plotted against me, but endeavoured to put their plots in execution, and both to depose and destroy me. *The assemblies of violent men have sought after my soul*—That is, after my life, to take it away; *and have not set thee before them*—They have no reverence nor regard for thee, neither for thy word, which hath conferred the kingdom upon me, nor for thine all-seeing eye, which beholds all their wicked devices and practices against me, nor for thy justice, which will undoubtedly bring their mischief upon their own heads. *But thou art a God full of compassion, &c.*—Namely, to thy people, and to me in particular, and therefore thou wilt forgive my manifold sins, for which thou mightest justly reject me, and wilt save me from my cruel enemies. Thus, from praises, the psalmist returns again to prayer, as all the people of God are frequently compelled to do. In the opposition he met with he was a type of the Messiah, his seed according to the flesh, and his church. "We know the treatment which Christ met with, when he was upon earth, from proud and violent men, who had not set God before their eyes; from self-righteous Jews, and conceited Gentiles, who rose up, and took counsel together against him. What his church afterward suffered, at the hands of the same enemies, is likewise well known. How much more she is to undergo in the latter days we know not as yet; but this we know, that the spirit of the world stands, now and ever, in opposition to the Spirit of God; its design is always the same, although its methods of working be divers."—Horne. So that, even from without, and from visible enemies, not to mention those within the human heart, and such as are invisible, every one, who is a Christian indeed, shall be sure to find his state on earth a warfare, and to have his portion of tribulation in this life. But, like David, he may, in the midst of all the trials and

A. M. 2981. 16 O^p turn unto me, and have mer-
B. C. 1023. cy upon me; give thy strength unto
thy servant, and save^q the son of thy hand-
maid.

^p Psa. xxv. 16; lxix. 16.

oppositions he meets with, find a place of sure refuge, and an almighty helper, in that Being who is here said to be full of compassion and gracious, long-suffering, and plenteous in goodness and truth.

Verses 16, 17. O turn unto me—As to one thou lovest, and hast a kind and tender concern for. And have mercy upon me—Pity and graciously pardon me, though I have highly offended thee. Give thy strength unto thy servant—To assist, support, and deliver me; and save the son of thy handmaid—Me, who, by thy gracious providence, was born, not of heathen, but of Israelitish parents, and therefore was in covenant with thee from my birth, and whose mo-

17 Show me a token for good; that A. M. 2981.
they which hate me may see it, and B. C. 1023.
be ashamed: because thou, LORD, hast holpen
me, and comforted me.

^q Psa. cxvii. 16.

ther was thy faithful servant, and did entirely devote me to thy service. Show me a token for good, &c.—Vouchsafe me some evident and eminent token of thy good-will to me, for the conviction of mine enemies, and my own comfort; that they who hate me may be ashamed—Of their enmity to me, as they will have reason to be when they perceive that thou, Lord, hast holpen me, and comforted me—And that therefore they have been striving against thee, in opposing one whom thou ownest; and have been striving, in vain, to vex and ruin one whom thou thyself hast undertaken to help and comfort. The joy of the saints shall hereafter be the shame of their persecutors.

PSALM LXXXVII.

This Psalm is an encomium on Zion, as a type and figure of the gospel church, to which its contents are very applicable. Some think it was composed to express the joy of God's people when Zion was in a flourishing state; others, that it was written to encourage their faith and hope, when Zion was in ruins, and was to be rebuilt after the captivity. Zion, for the temple's sake, already built, or to be built, is here preferred, (1.) Before the rest of the land of Canaan, as being crowned with special tokens of God's favour, 1-3. (2.) Before any other place or country whatsoever, as being blessed with a greater abundance of divine favours, 4-7.

A Psalm or Song¹ for the sons of Korah.

A. M. 2981. HIS foundation is^a in the holy
B. C. 1023. mountains.

¹ Or, of.—^a Psa. xlviii. 1.

NOTES ON PSALM LXXXVII.

Verse 1. His foundation—Namely, the foundation of the city, or temple of God, of which he speaks in the following verses. The psalmist's thoughts, we may suppose, were strongly fixed upon the temple and city of God; he had them full in his view, and was contemplating the glories of them, and at length breaks out into this abrupt expression, which has a reference, though not to what he had written before, yet to what he had deeply thought of; nor was his meaning obscure to any one who knew what had been the subject of his meditation. Thus Dr. Horne: "The psalmist having meditated on the strength, the beauty, and the glory of the holy city, and imagining the thoughts of his hearers or readers to have been employed on the same subject, breaks forth at once in this abrupt manner." Is in the holy mountains—Hebrew, קדשׁ כְּהַרִּי, beharree kodesh, the mountains of holiness; by which he means those mountains, or "hills of Judea, which God had chosen and separated to himself from all others, whereon to construct the highly-favoured city and temple, namely, mount Zion, mount Moriah, and other lesser hills. They are called holy mountains, or moun-

2^b The LORD loveth the gates of A. M. 2981.
Zion more than all the dwellings of B. C. 1023.
Jacob.

^b Psa. lxxviii. 67, 68.

tains of holiness, because the city and temple were, in a peculiar sense, consecrated to God, and because God in an especial manner dwelt therein, the ark of his presence being fixed there. The doctrines, and merits, and laws of Christ are those holy mountains on which his church, here typified by the city and temple of Jerusalem, is built; for it is built on Christ our Prophet, Priest, and King, and other foundation than this can no man lay. It is founded in and on holiness; Christ is a holy Prophet, a holy Priest, and a holy King; his doctrine, and merits, and laws are all holy. And holiness is the strength and stability of his church; that, and that alone, will support it, and keep it from sinking: not so much," says Henry, "that it is built upon mountains, as that it is built on holy mountains;" upon the word and promise of the holy God, for the confirming of which he hath sworn by his holiness; upon the mediation of his holy Son, who was manifested to take away our sins, and gave himself for his church, that he might sanctify and cleanse it; and upon the sanctifying influence of his holy Spirit and holy laws, all which, taken together, secure both the holiness and happiness of its members.

A. M. 2981. 3 ° Glorious things are spoken of
B. C. 1023. thee, O city of God. Selah.

4 I will make mention of ^d Rahab and Baby-

^c Isa. lx.

Verse 2. *The Lord loveth the gates of Zion*—That is, the city of Zion, or Jerusalem, *gates* being often put for *cities*. He saith *Zion* rather than *Jerusalem*, to intimate that he loved Jerusalem for Zion's sake, or for the temple, which he chose for his peculiar dwelling-place. He loved the gates of the temple, of the houses of doctrines, as the Chaldee interprets it; *more than all the dwellings of Jacob*—More than all other places of the land of Canaan in which the Israelites dwelt. For though the tabernacle was for a season in some other parts of the land, yet the temple, the place of God's fixed residence, was nowhere but in this city of Zion. Concerning this God had said, *This is my rest for ever; here will I dwell, for I have desired it*. There he met his people, and conversed with them, received their homage, and showed them the tokens of his favour. From which we may infer how well he loved those gates; God indeed loved, and loves, *the dwellings of Jacob*. He has a gracious regard to religious families, and accepts their family worship; yet he loves the gates of Zion better; not only better than *any*, but better than all the dwellings of Jacob. God was worshipped in the private dwellings of Jacob; and family worship is family duty, which must by no means be neglected; yet when they come in competition, public worship is to be preferred before private.

Verse 3. *Glorious things are spoken of thee, O city of God*—“As the prophet began, in a rapture, to speak of the holy city, so now, in a fresh transport, he changes the person, and suddenly addresses himself to it. The old Jerusalem was the *city of God*, and *glorious things were therefore said of it* by the Spirit. “Pleasant for situation, and magnificent in its buildings, it was the delight of nations, the joy of the whole earth; there was the royal residence of the kings of Judah; there were the temple, and the ark, and the glory, and the king of heaven dwelling in the midst of her: her streets were honoured with the footsteps of the Redeemer of men; there he preached and wrought his miracles, lived, died, and rose again; thither he sent down his Spirit, and there he first laid the foundation of his church.”—Horne. Yet of this church of Christ, the gospel church, more glorious things are spoken. It is the spouse of Christ, the purchase of his blood, *a peculiar people, a holy nation, a royal priesthood, the light of the world, the salt of the earth, the holy place of the tabernacles of the Most High, the temple of God, and a habitation of God through the Spirit*. And he, *the Holy One of Israel*, is said to be *in the midst of her*, and that *therefore she shall not be moved; for he is mighty, and will save her; yea, he will rejoice over her with joy; he will rest in his love, he will joy over her with singing*, 1 Pet. ii. 9; Ps. xli. 5; Eph. ii. 21, 22; Zeph. iii. 17. Let us not be ashamed, then, of this church, in its meanest condition, nor of any that

lon to them that know me: behold A. M. 2981.
Philistia, and Tyre, with Ethiopia; B. C. 1023.
this *man* was born there.

^d Ps. lxxxix. 10; Isa. li. 9.

belong to it: let us not disown our relation to it, though it be turned never so much to our reproach, since such glorious things are spoken of it, and not one *iota* or tittle of what is said shall fall to the ground. We must remember, many base and ill things were spoken of Jerusalem by its enemies, to render it mean and odious; but by Him whose judgment is according to truth, glorious things were spoken of it; and therefore its genuine citizens, believing what God had spoken, rather than the slanders of its enemies, were not ashamed of it; and shall we be ashamed of that church, of which Jerusalem was but a type, and of which things so much more glorious are spoken by Him *who cannot lie*?

Verse 4. *I will make mention*—Hebrew, אֲזַכִּיר, *azchir*, *I will record*, or, *cause to be remembered*, *Rahab*—That is, Egypt, so called, Ps. lxxxix. 10; Isa. li. 9, but whether from its *pride*, or natural *strength*, both which the word signifies, is not material; and *Babylon*—I will reckon upon the inhabitants of Egypt and Babylon, though most alienated from the profession of the truth, yea, even on all the church's enemies, as those that shall become members of it. For under these two, and Philistia, he seems to comprehend all the enemies of God's people, of whom he prophesies that they should be not only reconciled, but united to them. *To them that know me*—Or *with*, or *among* them, that is, with or among those that truly, affectionately, and practically know me; so as to love, serve, and obey me. I will reckon these nations among the number of those that shall be converted; or, among my worshippers, subjects, and children; they seem to be God's words, foretelling that he would account, and cause these Gentiles to be recorded as his people, when they should receive the gospel of Christ, as truly as Israel was his people, and would own them as born in Zion, that is, *born again* there, and entitled to all its privileges as freely as true-born Israelites. That though they had been strangers and foreigners, they should become fellow-citizens with the saints, Eph. ii. 17. Thus Isaiah, chap. xix. 23–25, *The Lord shall say, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance*. *Behold*—Take notice of it, as a thing new, and strange, and delightful. *Philistia and Tyre, with Ethiopia*—That is, the nations on every side of them, for Philistia was on the west, Tyre on the north, and Ethiopia, or Arabia, (which rather seems to be intended by the word *Cush*, here,) on the south. So that those nearest to them, and those more remote from them, are here mentioned, as converts to the gospel church: *this man was born there*—Or, in her, as it is verse 5, namely, born by adoption and regeneration, John i. 12, and iii. 7; Gal. iii. 26; 1 Pet. i. 23; that is, the Gentiles, from all countries, shall be brought into the church of God, and be accounted genuine members thereof.

A. M. 2991. 5 And of Zion it shall be said, This
B. C. 1023. and that man was born in her: and
the Highest himself shall establish her.

6 * The LORD shall count, when he ^f writeth

* Psa. xxii. 30.

Verse 5. *Of Zion*—Concerning the church of God, whether composed of Jews or Gentiles, *it shall be said*—It shall be mentioned by God, and acknowledged by men, as a great and wonderful work of Jehovah, that *this and that man was born in her*—That is, persons of this and that nation: not only a few of one nation, as formerly, but now multitudes of all sorts and conditions, without difference of nations, shall become members of the church, Gal. iv. 28; Col. iii. 11. Hebrew, *ישׁוּאֵי וְאִישׁ*, *ish veish, man and man*, that is, *every man*, or, *all sorts of men*, without respect of persons; any man whosoever that shall turn to God; so this very phrase, *man and man*, is rendered Lev. xvii. 10, 13; as, *by day and day*, is meant *everyday*, or, *from day to day*, Esther iii. 4; Psa. lxi. 8. *And the Highest himself shall establish her*—Uphold her to perpetuity, Matt. xvi. 18. This shall not be a sudden and transient, but a lasting work: and the accession of proselytes, out of divers nations, shall be so far from occasioning discord and division, that it shall contribute greatly to Zion's strength; for God himself having founded her upon a rock, whatever convulsions and revolutions there may be of states and kingdoms, and however heaven and earth may be shaken, she shall be found among *the things which cannot be shaken*, but must remain, Hag. ii. 6, 7; Heb. xii. 27. Zion shall continue in its strength and fertility, because the almighty God is its founder and protector, and will finish the work which he hath begun; *the Highest himself*, who can do it effectually, shall undertake to *establish her*.

Verse 6. *The Lord, shall count, when he writeth up the people*—In the book of life, that register of heaven, kept by God himself, in which men's names are entered, not as born of flesh and blood, by the will of man, but as born of the Spirit, by the will of God; *that this man was born there*—By a spiritual birth, and therefore, that he is a genuine and free citizen of Zion, that is, God shall esteem such a one, though of Gentile race, a true member of his church, when he takes a particular account and survey of all his citizens and subjects. The psalmist alludes to

up the people, *that this man was born* A. M. 2991.
there. Selah. B. C. 1023.

7 As well the singers as the players on instruments *shall be there*: all my springs *are* in thee.

^f Ezek. xiii. 9.

the custom of princes or governors of cities, who used to write and preserve a register of all their people. Observe, reader, the birth here spoken of, the second birth, the birth from above, not of *water* merely, but of *the Spirit*, producing love to God, deadness to the world, and holiness of heart and life, (1 John iv. 7, and v. 4, and iii. 9, and v. 18.) is the only birth we ought to value ourselves upon, because this alone gives us a title to "the inheritance of the saints in light." Such, and only such, are *written among the living in Jerusalem*, Isa. iv. 3. Or, *written in the writing of the house of Israel*, Ezek. xiii. 9. Or, in the language of the New Testament, such only have their names *in the Lamb's book of life*, Phil. iv. 3. And we know the consequence of not being found written there: see Rev. xx. 15.

Verse 7. *As well the singers, &c., shall be there*—That is, in the church, and among the people of God. Indeed God's people have the greatest, nay, the only cause of rejoicing, being his children, and heirs, and joint heirs with Christ. As to all others, the divine injunction is, *Be afflicted, and mourn and weep: let your laughter be turned into mourning, and your joy into heaviness*. But the psalmist seems here to intimate, that when the prediction, contained in the preceding verses, should be fulfilled, and the Gentiles should be converted, and added to the church, there should be great rejoicing and praising of God, both with vocal and instrumental music, for that glorious event. He describes evangelical worship by legal phrases and customs, as the prophets frequently do. *All my springs are in thee*—In Zion, or the church. All graces, comforts, privileges, and blessings, are to be found in thee, O church of God, and are only to be expected in and through the word preached, and the ordinances administered there. These words are thought by many commentators to be here added as the burden of the song which the forementioned singers are supposed to sing, either in their own names, or in the name of the people of God. And so the sense is, all our desires and delights are in thee, O Zion. All the springs of mercy, grace, and glory, flow to us only in and through thee.

PSALM LXXXVIII.

This is the most melancholy of all the Psalms: it is all lamentation, and mourning, and wo. Here we have the pressure of spirit which the psalmist was under, 1-9. His humble pleading with God, 10-14. A further declaration of his affliction, 15-18.

A Song or Psalm ¹ for the sons of Korah, to the chief Musician, upon Mahalath Leannoth, ² Maschil of ³ Heman the Ezranite.

A. M. 2981. B. C. 1023. O LORD ^a God of my salvation, I have ^b cried day *and* night before thee :

2 Let my prayer come before thee : incline thine ear unto my cry ;

3 For my soul is full of troubles : and my life ^c draweth nigh unto the grave.

4 ^d I am counted with them that go down into the pit : ^e I am as a man *that hath* no strength :

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no

more : and they are ^f cut off ^g from thy hand. A. M. 2981. B. C. 1023.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and ^h thou hast afflicted *me* with all thy waves. Selah.

8 ^b Thou hast put away mine acquaintance far from me ; thou hast made me an abomination unto them : ⁱ *I am* shut up, and I cannot come forth.

9 ^k Mine eye mourneth by reason of affliction : LORD, ^l I have called daily upon thee, ^m I have stretched out my hands unto thee.

10 ⁿ Wilt thou show wonders to the dead ? shall the dead arise *and* praise thee ? Selah.

¹ Or, of.—² Or, A Psalm of Heman the Ezrahite giving instruction.—³ 1 Kings iv. 31 ; 1 Chron. ii. 6.—⁴ Psa. xxvii. 9 ; li. 14.—⁵ Luke xviii. 7.—⁶ Psa. cvii. 18.—⁷ Psa. xxviii. 1. • Psa. xxxi. 12.—⁸ Isa. liii. 8.—⁹ Or, by thy hand.

¹⁰ Psa. xlii. 7.—¹¹ Job xix. 13, 19 ; Psalm xxxi. 11 ; cxlii. 4. ¹² Lam. iii. 7.—¹³ Psa. xxxviii. 10.—¹⁴ Psa. lxxxvi. 3.—¹⁵ Job xi. 13 ; Psa. cxliii. 6.—¹⁶ Psa. vi. 5 ; xxx. 9 ; cxv. 17 ; cxviii. 17 ; Isa. xxxviii. 18.

NOTES ON PSALM LXXXVIII.

Title. *Upon Mahalath Leannoth*—Dr. Waterland renders this, *The hollow instrument for answering ;* and Houbigant, *For the choirs that they may answer.* But Mudge renders the latter word, *To create dejection ;* to raise a pensive gloom or melancholy in the mind ; agreeably to the tenor of the Psalm ; but probably the words are only the name of the tune to which it was set to music, or of the instrument on which it was played. *Maschil of Heman*—Probably the same person who was famous in David's time, both for his skill in music and for general wisdom : see 1 Kings iv. 31 ; 1 Chron. vi. 33.

Verses 1-4. *O Lord God of my salvation*—Who hast so often saved me in former distresses ; *I have cried day and night before thee*—Thus God's own elect are said, by Christ, to cry to him, Luke xviii. 7 ; and thus ought men always to pray and not to faint. *Let my prayer come before thee*—To be accepted of thee. *For my soul is full of troubles*—Troubles of mind, from a sense of God's wrath and departure from him, as appears verses 14-16. *I am counted with them that go down into the pit*—I am given up by my friends and acquaintance for a lost man.

Verse 5. *Free among the dead*—Well nigh discharged from the warfare of the present life, and entered, as a member, into the society of the dead ; or, removed from all the affairs and conversation of men as if I were really dead. *Like the slain, whom thou rememberest no more*—Whom thou seemest wholly to neglect and to bury in oblivion. He speaks of these matters, not as they are in truth, for he knew very well that forgetfulness was not incident to God, and that God did remember all the dead, and would call them to an account ; but only as to appearance, and the opinion of the world, and the things of this life. *And they are cut off from thy hand*—From the care and conduct of thy providence, which is to be understood as the former clause.

Verses 6, 7. *Thou hast laid me in the lowest pit, &c.*—In hopeless and remediless calamities. Thus

greatly may good men be afflicted, and such dismal apprehensions may they have concerning their afflictions, and such dark conclusions may they sometimes be ready to make concerning the issue of them, through the power of melancholy, and the weakness of faith. *Thy wrath lieth hard upon me*—The sense of thy wrath, or rather, the effects of it, as the next clause explains it. *Thou hast afflicted me with all thy waves*—With thy judgments breaking in furiously upon me, like the waves of the sea.

Verses 8, 9. *Thou hast put away mine acquaintance far from me*—I can have no more familiarity or intercourse with my friends than if I were in another world ; for thy providence hath removed, or rendered them incapable, or disinclined, to be serviceable to me. *Thou hast made me an abomination unto them*—They are not only shy, but weary of me ; and I am looked upon by them, not only with contempt, but with abhorrence. Reader, do not think it strange if thou should be called to encounter such a trial as this, since Heman, who was so famed for wisdom, was thus neglected when the world frowned upon him, and despised as a broken vessel, in which is no pleasure. *I am shut up*—A close prisoner under the arrest of the divine wrath ; *I cannot come forth*—There being no way of escape open. He therefore lies down and sinks under his troubles, because he sees not any probability of getting out of them. *Mine eye mourneth by reason of affliction*—But though I thus give vent to my grief, my troubled spirit receives no relief thereby : nevertheless, *I have called daily upon thee*—My weeping has not hindered my praying. *I have stretched out my hands unto thee*—For help and deliverance, though hitherto without effect, for thou dost not hear nor answer me.

Verses 10-12. *Wilt thou show wonders to the dead?*—Namely, in raising them to life again in this world ? No : I know thou wilt not. And therefore now hear and help me, or it will be too late. *Shall the dead arise and praise thee?*—Namely,

A. M. 2981. 11 Shall thy loving-kindness be declared in the grave? or thy faithfulness 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?

° Job x. 21; Psa. cxliiii. 3.—° Psa. xxxi. 12; Verse 5; Eccl. viii. 10; ix. 5.—° Psa. v. 3; cxix. 147.—° Psa. xliiii. 2.

among mortal men in this world? *Shall thy loving-kindness be declared in the grave? &c.*—I am not without hopes, that thou bearest a real good-will toward me, and wilt faithfully perform thy gracious promises made to me, and to all that love thee, and call upon thee in truth, but then this must be done speedily, or I shall be utterly incapable of receiving such a mercy. *Shall thy wonders be known in the dark?*—In the grave, which is called the land of darkness, Job x. 21, 22. *Thy righteousness in the land of forgetfulness?*—The grave, so called, either, 1st, Because there men forget and neglect all the concerns of this life, being indeed but dead carcasses without any sense or remembrance. Or, rather, 2d, Because there men are forgotten even by their nearest relations.

Verses 13–18. *In the morning shall my prayer prevent thee*—That is, shall be offered to thee early,

why ° hidest thou thy face from me? A. M. 2981.

15 I am afflicted and ready to die from my youth up: while ° I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me ° daily like water; they ° compassed me about together.

18 ° Lover and friend hast thou put far from me, and mine acquaintance into darkness.

° Job xiii. 24; Psalm xiii. 1.—° Job vi. 4.—° Or, all the day. ° Psa. xxii. 16.—° Job xix. 13; Psa. xxxi. 11; xxxviii. 11.

before the ordinary time of morning prayer, or before the dawning of the day, or the rising of the sun. The sense is, Though I have hitherto got no answer to my prayers, yet I will not give over praying and hoping for an answer. *Why hidest thou thy face from me?*—This proceeding seems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people. *I am ready to die from my youth up*—My whole life hath been filled with a succession of deadly calamities. O Lord, take some pity upon me, and let me have a little breathing space before I die. *While I suffer thy terrors*—Upon my mind and conscience, which accompany and aggravate my outward miseries, *I am distracted*—I am so astonished, that I know not what to do with myself. *They came about me like water*—As the waters of the sea encompass him who is in the midst, and at the bottom of it.

PSALM LXXXIX.

As this Psalm manifestly treats of the declining state of the house and kingdom of David, it is probable the author of it lived either in the time of Jehoiachin or Zedekiah, about the beginning of the Babylonish captivity. He praises God and rejoices in him, 1–18. He builds all his hopes on God's covenant with David, 19–37. He laments the present calamities of the king and royal family, 38–45. Expostulates with, prays to God, and praises him, 46–52.

1 Maschil of 2 Ethan the Ezrahite.

A. M. 3405. I ° WILL sing of the mercies of the LORD for ever: with my mouth

1 Or, A Psalm for Ethan the Ezrahite, to give instruction. ° 1 Kings iv. 31; 1 Chron. ii. 6.

NOTES ON PSALM LXXXIX.

Title. *Maschil of Ethan the Ezrahite*—Not the Ethan mentioned 1 Kings iv. 31, but some other person of the same name who lived long after, but was inspired by the same spirit.

Verses 1, 2. *I will sing of the mercies of the Lord*—He speaks this by way of preface, lest the following complaints of present miseries should argue ingratitude for former mercies. *I will make known thy faithfulness*—Assuring posterity, from my own observation and experience, that thou art true to every word that thou hast spoken, and that what-

will I make known thy faithfulness A. M. 3405.

° to all generations.

2 For I have said, Mercy shall be built up for

° Psa. ci. 1.—° Heb. to generation and generation, So verse 4; Psa. cxix. 90.

soever hath befallen us, it proceeded not from thy unfaithfulness. *For I have said*—That is, within myself. I have been assured in my own mind; *Mercy shall be built up for ever*—As thou hast laid a sure foundation of mercy to David's family, by that everlasting covenant which thou hast made with it; so I concluded that thou wouldst carry on the same project of mercy toward it; that thou wouldst build it up, and not destroy it. *Thy faithfulness shall thou establish in the very heavens*—That is, in thy eternal counsels, which are above the changes of this lower region, and out of the reach of the oppo-

A. M. 3405. ever : ^b thy faithfulness shalt thou
B. C. 599. establish in the very heavens.

3 ^c I have made a covenant with my chosen,
I have ^d sworn unto David my servant,

4 ^e Thy seed will I establish for ever, and
build up thy throne ^f to all generations. Selah.

5 And ^g the heavens shall praise thy wonders,
O LORD : thy faithfulness also in the congre-
gation ^h of the saints.

6 For ⁱ who in the heaven can be compared
unto the LORD ? *who* among the sons of the
mighty can be likened unto the LORD ?

^k God is greatly to be feared in the assembly
of the saints, and to be had in reverence of
all *them that are* about him.

^b Psa. cxix. 89.—^c 1 Kings viii. 16 ; Isa. xlii. 1.—^d 2 Sam.
vii. 11. &c. ; 1 Chron. xvii. 10, &c. ; Jer. xxx. 9 ; Ezek. xxxiv.
23 ; Hos. iii. 5.—^e Verses 29, 36.—^f Verse 1 ; Luke i. 32,
33.—^g Psa. xix. 1 ; xvii. 6 ; Rev. vii. 10, 11, 12.—^h Verse 7.
ⁱ Psalm xl. 5 ; lxxi. 19 ; lxxxvi. 8 ; cxiii. 5.—^k Psalm lxxvi.
7, 11.

sition of earth and hell. Or, as the Hebrew may
be rendered, *with the very heavens* ; that is, as firmly
and durably as the heavens themselves, as *with the
sun*, in the Hebrew text, Psa. lxxii. 5, is by most
interpreters rendered, *As long as the sun endureth*,
as it is in our translation. And so this phrase, in
this last branch of the verse, answers to *for ever* in
the former.

Verses 3-5. *I have made a covenant with my
chosen*—With David, whom I have chosen to the
kingdom. *Thy seed will I establish for ever, &c.*
—I will perpetuate the kingdom to thy posterity ;
which was promised upon condition, and was liter-
ally accomplished in Christ, who was of the seed
of David. *And the heavens shall praise thy won-
ders*—That is, the inhabitants of heaven, the holy
angels, who clearly discern and constantly adore
thy mercy and faithfulness ; when men upon earth
are filled with doubts and perplexities about it. *Thy
faithfulness also*—Understand, *shall be praised* ;
(which supplements are usual in Scripture ;) *in the
congregation of the saints*—Either, 1st, Of thy
saints on earth in their public assemblies ; who al-
ways acknowledge and celebrate thy truth, though
they cannot always discern the footsteps of it : or,
rather, 2d, Of the angels in heaven, of whom he
speaks in the foregoing clause ; and who are often
called *saints*, or *holy ones*.

Verses 6, 7. *Who among the sons of the mighty*—
That is, of the most mighty princes upon earth : or
among the highest angels ; who well may and needs
must admire and adore thee, because thou art incom-
parably and infinitely more excellent than they.
God is greatly to be feared—With a fear of rever-
ence ; for dread and terror have no place in those
blessed mansions, and holy spirits. *In the assembly
of the saints*—The whole society of angels, called
saints, or *holy ones*, again, as in verse 5. *And to be*

8 O LORD God of hosts, who *is* a ^{A. M. 3405.}
strong Lord ^{B. C. 599.} ¹ like unto thee ? or to
thy faithfulness round about thee ?

9 ^m Thou rulest the raging of the sea :
when the waves thereof arise, thou stillest
them.

10 ⁿ Thou hast broken ⁴ Rahab in pieces, as
one that is slain ; thou hast scattered thine
enemies ^o with thy strong arm.

11 ^p The heavens *are* thine, the earth also *is*
thine : *as for* the world, and the fulness thereof,
thou hast founded them.

12 ^q The north and the south thou hast cre-
ated them : ^r Tabor and ^s Hermon shall rejoice
in thy name.

¹ Exod. xv. 11 ; 1 Sam. ii. 2 ; Psa. xxxv. 10 ; lxxi. 19.—^m Psa.
lxxvii. 4 ; Isa. xxx. 7 ; li. 9.—ⁿ Exod. xiv. 26, 27, 28 ; Psalm
lxxxvii. 4 ; Isa. xxx. 7 ; li. 9.—^o Or, *Egypt*.—^p Heb. *with the
arm of thy strength*.—^q Gen. i. 1 ; 1 Chron. xxix. 11 ; Psalm
xxiv. 1, 2 ; l. 12.—^r Job xxvi. 7.—^s Josh. xix. 22.—^t Josh.
xii. 1.

had in reverence of all about him—The angels, who
are always in his presence, and encompass his
throne.

Verses 8-10. *Who is a strong Lord like unto
thee?*—Who is equal to thee in power, or, as it fol-
lows, in faithfulness. *Or to thy faithfulness round
about thee*—Hebrew, *and thy faithfulness is round
about thee*, encompassing and adorning thee like a
girdle. It appears in all thy paths and actions, in
thy words and works. *Thou rulest the raging of
the sea*—Giving commands, and setting bounds to
its waves when they are most impetuous and un-
ruly. *Thou hast broken Rahab*—Egypt, as Psalm
lxxxvii. 4. *As one that is slain*—Thou didst wound
them not slightly, but unto death.

Verses 11, 12. *The earth also is thine, and the
fulness thereof*—All the creatures wherewith it is
replenished, as Psalm xxiv. 1, and l. 12. *Thou hast
founded them*—They are all thy creatures, and of
consequence are wholly subject to thy power and
pleasure ; and therefore all the monarchs and king-
doms of the earth cannot hinder thee from making
good thy promise to the house and kingdom of
David. *The north and the south thou hast created
them*—That is, the northern and southern parts of
the world, yea, even the remotest ends thereof,
though not yet known to us, were made and are
ruled by thee. *Tabor and Hermon*—Two eminent
mountains in the land of Canaan ; Tabor in the west,
and within Jordan, Hermon on the east, and without
Jordan. By which he may intend either, 1st, The
western and eastern parts of the world, and so all
the four parts of it are contained in this verse. Or,
2d, Only the several parts of the land of Canaan,
both within Jordan and without it. And the moun-
tains may be named rather than the valleys, because,
when *their fertility* is expressed, the fertility of the
valleys is more strongly supposed. *Shall rejoice—*

A. M. 3405. 13 Thou hast ⁶ a mighty arm :
B. C. 599. strong is thy hand, and high is thy
right hand.

14 ^a Justice and judgment are the ⁷ habitation
of thy throne : ^t mercy and truth shall go before
thy face.

15 Blessed is the people that know the ^u joyful
sound : they shall walk, O LORD, in the ^z 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 ;
^v and in thy favour our horn shall be exalted.

^a Heb. an arm with might. —⁷ Psa. xcvi. 2. —⁷ Or, establishment. —^t Psa. lxxxv. 13. —^a Num. x. 10 ; xxiii. 21 ; Psalm xcvi. 6. —^x Psa. iv. 6 ; xlv. 3. —⁷ Verse 24 ; Psa. lxxv. 10 ; xcii. 10 ; cxxxii. 17.

Shall be fruitful and prosperous, and so give their inhabitants cause to rejoice ; in thy name—In or by thy favour, and the fruits thereof.

Verses 13, 14. *Thou hast a mighty arm, &c.*—Thy power, extending itself throughout the whole, always effects, in every place, whatsoever thou designest, and that with an irresistible force ; whether it be to punish evil-doers, or to preserve and exalt them that do well. *Justice and judgment*—That is, just judgment, or justice in judging ; are the habitation of thy throne, or the basis, or foundation, as the word מכון *mechon*, is used, Ezra ii. 68, and iii. 3 ; Psa. xcvi. 2, and civ. 5. They are the ground-work of all thy proceedings, and the stability of thy throne and government. For God could not be the Ruler and Judge of the world if he did not in all things act according to the most perfect righteousness, which indeed is the result of his most holy and righteous nature, Gen. xviii. 25. *Mercy and truth shall go before thy face*—As thy harbingers and companions whithersoever thou goest. Thou art neither unjust, nor unmerciful, nor unfaithful in any of thy dealings with thy creatures : none shall be able to say thou doest them any wrong ; for thou dost not rule the world merely by thy absolute power ; but placest thy principal glory in justice and equity, mercy and fidelity ; from which thou never swervest.

Verse 15. *Blessed are the people, &c.*—Next to the praises of Jehovah, is declared the happiness of those who have him for their God, who are his worshippers and servants, living under his righteous and merciful government ; that know—That hear, from time to time, acknowledge and obey ; the joyful sound—“The sound of the trumpet, by which the festivals of the Jewish Church were proclaimed, and the people were called together to the offices of devotion ;” that is, who have God’s word and ordinances among them, and are favoured with his presence, and with the tokens of his mercy and grace, in and by these means ; they shall walk, O Lord, in the light of thy countenance—Being blessed with the light of truth, and being enabled to walk therein, they shall live under the comfortable influences of

18 For ⁸ the LORD is our defence ; A. M. 3405.
and the Holy One of Israel is our B. C. 599.
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 ^z chosen out of
the people.

20 ^a I have found David my servant ; with
my holy oil have I anointed him :

21 ^b With whom my hand shall be establish-
ed : mine arm also shall strengthen him.

22 ^c The enemy shall not exact upon him ;
nor the son of wickedness afflict him.

^a Or, our shield is of the LORD, and our king is of the Holy One of Israel ; Psalm xlvii. 9. —^z Verse 3 ; 1 Kings xi. 34. ^b 1 Samuel xvi. 1, 12. —^c Psalm lxxx. 17. —^c 2 Samuel vii. 13.

thy love and favour. Remember, reader, “these blessings are now become our own ; the evangelical trumpet hath sounded through the once heathen world ; the Sun of righteousness hath risen upon all nations. Let us attend to the joyful sound ; let us walk in the glorious light.”—Horne.

Verses 16–18. *In thy name shall they rejoice all the day*—That is, in the knowledge and remembrance of thy name, or of thy infinite power and goodness, revealed and imparted to them ; and in thy righteousness—Whereby thou art both inclined, and, in some sort, engaged to hear the prayers of thy people, and to save them from all their enemies ; or, in and by thy mercy, for righteousness frequently means mercy ; or in and through the obedience unto death of him who is the Lord our righteousness, and is made of God unto us righteousness, and through the righteousness of faith in him, Rom. iv. 3, 22–24, shall they be exalted—To the dignity of thy sons and daughters here, and to the heavenly inheritance hereafter. *For thou art the glory of their strength*—All that strength in which they do, or may glory, is from thee as the gift of thy grace ; and to thee alone belongs the glory of all their victories over their enemies, and of all their achievements. *In thy favour our horn shall be exalted*—The efforts of our power shall be crowned with victory and success. *For the Lord is our defence*—Here the psalmist assigns the reason of his confidence, that their horn should be exalted. *And the Holy One of Israel is our King*—Having therefore so powerful a deliverance and protector, we have no reason to despair of our restitution to our former felicity. Hebrew, ליהוה כנגנו, to Jehovah belongs our shield, or, as the margin reads it, our shield is of the Lord, our King is the Holy One of Israel. Our relation to God, as his worshippers and subjects, is the ground of our confidence for deliverance and protection. If God be our ruler, he will be our defender, and who is he then that can harm us ?

Verses 19–22. *Then*—That is, of old ; thou spakest in vision—Which then was the usual way by which God spake to the prophets ; to thy Holy

A. M. 3405. 23 ^d And I will beat down his foes
B. C. 599. before his face, and plague them that
hate him.

24 But ^o my faithfulness and my mercy *shall*
be with him : and ^f in my name shall his horn
be exalted.

25 ^a I will set his hand also in the sea, and his
right hand in the rivers.

26 He shall cry unto me, Thou *art* ^h my
Father, my God, and ⁱ the Rock of my salvation.

27 Also I will make him ^k *my* firstborn,
^l higher than the kings of the earth.

28 ^m My mercy will I keep for him for evermore,
and ⁿ my covenant shall stand fast with him.

^d 2 Sam. vii. 9. — ^e Psa. lxi. 7. — ^f Verse 17. — ^g Psa. lxxii.
8; lxxx. 11. — ^h 2 Sam. vii. 14; 1 Chron. xxii. 10. — ⁱ 2 Sam.
xxii. 47. — ^k Psalm ii. 7; Col. i. 15, 18. — ^l Num. xxiv. 7.
^m Isa. lv. 3. — ⁿ Verse 34. — ^o Verses 4, 36.

One—To thy holy prophets, the singular number being put for the plural; especially to Samuel and Nathan; for part of the following message was delivered to the former, and part to the latter; *I have laid help upon one that is mighty*—I have provided help and relief for my people through a person of singular courage and wisdom, whom I have properly qualified for so great an undertaking. *I have exalted one chosen out of the people*—One whom I have singled out as the fittest of all others for the kingly office. *I have found David my servant*—In saying *I have found*, God speaks after the manner of men, to intimate the great scarcity of such persons and the difficulty of finding them; *with my holy oil I have anointed him*—Both with material oil, (1 Sam. xvi. 13; 2 Sam. v. 3,) and with the gifts and graces of my Holy Spirit, which are often signified by oil or unction, as Psa. xlv. 7, compared with Isa. lxi. 1; 1 John ii. 20, 27. *With whom my hand shall be established*—That is, constantly abide to protect and assist him. *The enemy shall not exact upon him*—Not conquer him to make him tributary. Hebrew, *לשׁוֹן לֹא יִשָּׁחֵק*, *lo jashi, shall not deceive, or circumvent him*, as this word is often rendered; *nor the son of wickedness afflict him*—Namely, so as to overthrow or destroy him.

Verses 24–26. *My faithfulness and mercy shall be with him*—*Faithfulness* in making good all my promises to him; and *mercy* in doing more for him than I promised, and in pardoning his sins, for which I might justly make him to know my breach of promise. *And in my name*—That is, by my favour and help; *shall his horn be exalted*—He shall have both power and victory. *I will set his hand also in the sea*—That is, I will extend his dominion, and establish his power over the countries westward, as far as the Mediterranean sea. *And his right hand in the rivers*—Namely, eastward, as far as the Euphrates and Tigris, and the various branches of these rivers. *He shall cry unto me, Thou art my father*—He shall find me to be a true and a kind father to him, and shall familiarly and confidently make his addresses

29 ^o His seed also will I make to ^p *endure* for ever, and his throne ^q as ^r *the days of heaven*.

30 ^r If his children ^s forsake my law, and walk not in my judgments;

31 If they ^t break my statutes, and keep not my commandments;

32 Then ^u will I visit their transgression with the rod, and their iniquity with stripes.

33 ^v Nevertheless, my loving-kindness ^w will I not utterly take from him, nor suffer my faithfulness ^x to fail.

34 My covenant will I not break, nor alter the thing *that is gone out of my lips*.

^y Verse 4; Isa. ix. 7; Jeremiah xxxiii. 17. — ^z Deut. xi. 21.
^a 2 Sam. vii. 14. — ^b Psa. cxix. 53; Jer. ix. 13. — ^c Heb. *profane my statutes*. — ^d 2 Sam. vii. 14; 1 Kings xi. 31. — ^e 2 Sam. vii. 13. — ^f Heb. *I will not make void from him*. — ^g Heb. *to lie*.

to me as such, for all necessary supplies and assistances, which parents willingly afford to their children.

Verse 27. *I will make him my firstborn*—As he calls me father, so I will make him my son, yea, my firstborn; the firstborn had divers privileges above other sons. This and the following passage, in some sort, agree to David, but are much more fully and properly accomplished in Christ, and seem to be ascribed to David here chiefly as he was a type of Christ, and that the mind of the reader might be led through him to Christ. *Higher than the kings of the earth*—If this be, in some sense, applicable to David, because he had a greater power and dominion than any of the neighbouring kings, or because he excelled all other kings of the earth in privileges, as he also probably did in honour and renown, obtained by his military achievements, and by that wisdom and justice by which he governed his dominions; and especially because he was a king chosen and advanced by the immediate appointment of God himself; was set over God's peculiar and beloved people, and was intrusted with the care and patronage of the true religion and the worship of God in the world; if, on these accounts, it might be said that David was *higher than the kings of the earth*, how much more may it be affirmed of him who is *King of kings, and Lord of lords, and God blessed for ever?*

Verses 28–34. *My mercy*—Declared and promised to him and his seed, as it here follows; *will I keep for him for evermore*—Nothing shall alter my kind intentions, but I will mercifully fulfil all my promises to him; *and my covenant shall stand fast, &c.*—Of which see notes on 2 Sam. vii. 12, 13. *His seed will I make to endure for ever*—That is, to sit upon the throne for ever, as the next words explain it. This was accomplished only in Christ, the eternal king of the church and of the world, who was of David's seed according to the flesh. *And his throne as the days of heaven*—As long as the world shall have a being, or for ever, as was now said. It shall be as unchangeable and durable as the heavens themselves, which are of an incorruptible nature.

A. M. 3105. 35 Once have I sworn ^a by my holiness ¹² that I will not lie unto David.

36 ^r His seed shall endure for ever, and his throne ^a as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast ^a cut off and ^b abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: ^c thou hast profaned his crown *by casting it* to the ground.

40 ^d Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is ^e a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his ¹³ glory to cease, and ^f cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 ^g How long, LORD, wilt thou hide thyself for ever? ^b shall thy wrath burn like fire?

47 ⁱ Remember how short my time is: wherefore hast thou made all men in vain?

^a Amos iv. 2.—¹² Heb. *If I lie*.—^r 2 Sam. vii. 16; Luke i. 33; John xii. 34; Verses 4, 29.—^b Psa. lxxii. 5, 17; Jer. xxxiii. 20.—^c 1 Chron. xxviii. 9; Psalm xlv. 9; lx. 1, 10. ^d Deut. xxxiii. 19; Psa. lxxviii. 59.

^e Psa. lxxiv. 7; Lam. v. 16.—^d Psa. lxxx. 12.—^f Psa. xlv. 13; lxxix. 4.—¹³ Heb. *brightness*.—^g Verse 39.—ⁱ Psalm lxxix. 5.—^h Psalm lxxviii. 63.—ⁱ Job vii. 7; x. 9; xiv. 1; Psa. xxxix. 5; cxix. 84.

If his children forsake my law—Of this and the following verses, to verse 34, see the notes on 2 Sam. vii. 14–16.

Verse 35. *Once have I sworn by my holiness, &c.*—Here he assigns some reasons why he would not break his covenant with David, though he should have just cause so to do, and though he had, upon such just cause, broken his covenant made with others; 1st, Because this covenant was confirmed by his oath, which added, not only more solemnity, but more stability and certainty to it, according to the apostle's reasoning, Heb. vi. 13–18, whereby he shows that God added an oath to his promise made to Abraham, to make and prove it to be immutable; and Heb. vii. 20, &c., where he proves the priesthood of Melchisedek to be unchangeable, because it was confirmed by an oath. And although judgments, simply threatened, have not always been executed, but sometimes prevented; yet those comminations, which were confirmed by oath, were thereby rendered and declared to be irrevocable, as we see Num. xiv. 28–30; Jer. xlv. 26. 2d, Because God sware by his holiness; in or by which he is but seldom said to speak or swear, and when he is, it constantly adds more weight and confirmation to what is declared, as Psalm lx. 6, and cviii. 7; Amos iv. 2.

Verses 36, 37. *His throne as the sun before me*—In respect of perpetual duration, as appears, both from the foregoing and following words. *It shall be established as the moon*—As the moon, though subject to eclipses, and frequent and manifold changes, yet doth constantly and perpetually remain in heaven, as a witness of my covenant of the night, as it is called Jer. xxxiii. 20, so shall the house and kingdom of David continue for ever. *And as a faithful witness in heaven*—By which may be meant either, 1st, The moon last mentioned, which was to be a faithful witness to this promise of God so long as it continued in the heavens; or the rainbow, which, though in itself it be unstable and transient,

and doth but seldom appear, yet in Scripture is mentioned as God's faithful and perpetual witness, being called a token of God's everlasting covenant, between him and every living creature for perpetual generations, Gen. ix. 12–16.

Verses 38–45. *But thou hast cast off*—Having hitherto declared the certainty of God's promises, he now proceeds to show the unsuitableness of the present dispensations of God's providence thereunto, and humbly expostulates with God about it. *Thou hast been wroth with thine anointed*—That person and family that thou hast invested with the kingdom. *Thou hast made void, &c.*—Which seems contrary to thy word given, verse 34. *Thou hast profaned his crown*—By exposing that sacred person, and family, and kingdom to contempt, and giving his sceptre and power into the hands of the uncircumcised. *Thou hast broken down all his hedges*—All the means of his protection and safety. *He is a reproach to his neighbours*—An object of their scorn and reproach. Is this the anointed of the Lord? Is this the everlasting family and kingdom? *Thou hast set up the right hand of his adversaries*—Thou hast given them courage, and power, and success. *Thou hast turned the edge of his sword*—So that he can neither offend his enemies nor defend himself. *And hast not made him to stand*—But to flee and fall before his enemies; for more is understood than what is expressed. *The days of his youth hast thou shortened*—The youthful and flourishing estate of David's kingdom was very short, and reached not beyond his next successors, and it had been languishing, by degrees, till this time, when it seemed to be dead and buried.

Verse 47. *Remember how short my time is*—That is, our time, the time of our king and kingdom, in whose name the psalmist put up this petition, and about whom he was much more solicitous than about himself, as is evident, both from the following verses and from the whole body of the Psalm. The

A. M. 3405. 48 ^k What man *is he that* liveth,
B. C. 599. and shall not ^l see death? shall he
deliver his soul from the hand of the grave?
Selah.

49 LORD, where *are thy* former loving-kind-
nesses, *which thou* ^m swarest unto David ⁿ in
thy truth?

50 Remember, LORD, the reproach of thy ser-

^a Psalm xlix. 9.—^b Heb. xi. 5.—^c 2 Sam. vii. 15; Isa. lv. 3.
^d Psa. liv. 5.

sense seems to be this: Our king and all his people, and I among the rest, are short-lived and perishing creatures, who of ourselves, and according to the course of nature, must shortly die, and therefore there is no need that thou shouldest add further afflictions to sweep us away before the time. *Wherefore hast thou made all men in vain?*—Wherefore hast thou made us and our king, and consequently all other men, (whose condition is in nothing better than ours,) in vain, or to so little purpose? Didst thou raise up us and him, establish us for thy people, settle the crown upon David and his seed by a solemn covenant, erect a magnificent and glorious temple, and vouchsafe so many and great promises and privileges, and all this but for a few years; that our crown and glory should be taken from us within a little time after it was put upon our heads? It is not strange that such considerations as these should fill the psalmist's mind with amazement and sad perplexing thoughts. Nor doth he accuse or upbraid God here with, but only useth it as an argument to move him to repair and restore their decayed state, that they might live to praise, serve, and glorify him.

Verses 48-50. *What man is he that liveth, and shall not see death?*—All men, at their best estate, are mortal and miserable; kings and people must unavoidably die by the condition of their natures. *Lord, where are thy former loving-kindnesses?*—Hast thou forgotten or repented of all that mercy and kindness which thou hast promised and sworn, and sometimes performed, unto David, and his family and kingdom? *Remember, Lord, how I do bear*—That is, we, thy servants, as he now said, our king and his people, of whom he speaks as of one person; *the reproach of all the mighty people*—Of the great

vants; ^o *how* I do bear in my bosom ^p *the reproach* of all the mighty people;
A. M. 3405.
B. C. 599.

51 ^p Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 ^q Blessed be the LORD for evermore, Amen, and Amen.

^r Psalm lxxiv. 22.—^s Psalm xli. 13.

potentates and princes of the world, who now reproached the house of David with their vain and confident boasting of the everlastingness of their kingdom, which was now in a desperate and lost condition. Or, *all the reproaches of many people.*

Verse 51. *Wherewith thine enemies have reproached the footsteps of thine anointed*—Or, of the Messiah. By whom he seems to understand, either, 1st, The kings of Judah, the singular number being put for the plural; and by their *footsteps* may be meant either their ways or actions, and the sad consequences thereof, or the memorials of their ancient splendour. Or, 2d, The Messiah himself, whose coming the Jews continually expected, for a long time together before he came, and supported themselves with the expectation of him under all their calamities. All which being well known to many of the heathen, they reproached the Jews with the vanity of this belief and expectation. And by the footsteps of the Messiah he may understand his coming.

Verse 52. *Blessed be the Lord for evermore*—Let thine enemies reproach thee, and thy promises concerning the sending of the Messiah, and the deliverance of thy people; I do, and will, heartily bless and praise thee for them, and encourage myself with them, not doubting but thou wilt take away all our reproaches, and in thine own due time send Him who is the consolation and expectation of Israel, and the desire of all nations. Thus, "whatever at any time may be our distress, either as a community, or as individuals, still we are to believe, still to hope, still to bless, and praise Jehovah, whose word is true, whose works are faithful, whose chastisements are mercies, and all whose promises are, in Christ Jesus, yea and amen, for evermore."—Horne

PSALM XC.

Here begins the fourth book of Psalms, according to the division of the Hebrews; "differing from the rest," says Bishop Patrick, "in this, that as those of the first book are most of them ascribed to David, and those of the second, in great part, to the sons of Korah, and those of the third to Asaph; so there are few of these (in this fourth book) whose author is certainly known; and, therefore, they were all put together in one and the same collection. The first of them, indeed, having been made by Moses, the Hebrews have entertained a conceit, which St. Jerome and St. Hilary follow, that he was the author of the next ten immediately ensuing: but there is no reason for that opinion, as will appear in due place." As to this Psalm or prayer of Moses, as it is called, now before us, the bishop, with the Chaldee paraphrase, and many other interpreters, considers it as "a mediation of his, when the people offended God so highly in the wilderness that he shortened their lives to seventy, or, at the most, eighty years, and suffered them not to arrive at the age of their ancestors, or of Moses, Caleb, and Joshua, whose lives he prolonged to one hundred and twenty years." There can be little doubt,

indeed, but he composed it on occasion of that terrible, but righteous sentence which God passed on that murmuring generation of Israelites, namely, that their carcasses should fall in the wilderness. See Num. xiv. The Psalm, however, is of general use, and is made, by the Church of England, a part of her funeral service. It contains an address to the eternal and unchangeable God, the Saviour and Preserver of his people, 1, 2. A most affecting description of man's mortal and transitory state on earth since the fall, 3-10. A complaint, that few meditate in such a manner upon death as to prepare themselves for it, 11. A prayer for grace so to do, 12. And for the mercies of redemption, 13-17.

1 A Prayer 2 of Moses the man of God.

A. M. 2514. LORD, * thou hast been our dwell-
B. C. 1490. ing-place 3 in all generations.

2 b Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, ° Return, ye children of men.

1 Or, A Prayer, being a Psalm of Moses.—2 Deut. xxxiii. 1. Deut. xxxiii. 27; Ezekiel xi. 16.—3 Heb. in generation and generation.—4 Prov. viii. 25, 26.

NOTES ON PSALM XC.

Verse 1. *Lord, thou hast been our dwelling-place, &c.*—Although we and our fathers, for some generations, have had no fixed habitation, but have been *strangers in a land that was not ours*, and afflicted four hundred years; (see Gen. xv. 13;) and although we now are, and have been for some time, and must still continue, in a vast, howling wilderness, dwelling in tents, and wandering from place to place; yet thou, Lord, hast been instead of a dwelling-place to us, by thy watchful and gracious providence over us in all places and exigencies. This is said by way of preface to the Psalm, to intimate that the following miseries, which came upon them, were not to be imputed to God, but to themselves.

Verse 2. *Before the mountains*—The most fixed and stable parts of the earth; *were brought forth*—That is, arose out of the waters; or *ever thou hadst formed the earth, &c.*—That is, from eternity, which is frequently described in this manner; *even from everlasting thou art God*—Thou hadst thy power and thy perfections from all eternity. And this eternity of God is here mentioned for two reasons: 1st, That men, by the contemplation thereof, might be brought to a deeper sense of their own frailty, which is the foundation of humility and of all true piety; and to a greater reverence for, and admiration of, the Divine Majesty. And, 2d, For the comfort of God's people, who, notwithstanding all their present miseries, have a sure and everlasting refuge and portion in him.

Verse 3. *Thou turnest man to destruction*—But as for man, his case is far otherwise; his time is short; and though he was made by thee happy and immortal, yet for his sin thou didst make him mortal and miserable. *And sayest*—Or, *didst say*, that is, pronounce that sad sentence, *Return, ye children of men*, namely, to the dust, out of which ye were taken.

Verse 4. *For a thousand years*—If we should now live so long, (as some of our progenitors nearly did,) *in thy sight*—In thy account, and therefore in truth;

4 d For a thousand years in thy sight A. M. 2514.
are but as yesterday 4 when it is past, B. C. 1490.
and as a watch in the night.

5 Thou carriest them away as with a flood; ° they are as a sleep; in the morning f they are like grass which 5 groweth up.

6 ° In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

° Gen. iii. 19; Eccl. xii. 7.—d 2 Pet. iii. 8.—4 Or, when he hath passed them.—f Psa. lxxiii. 20.—f Psa. ciii. 15; Isa. xl. 6.—5 Or, is changed.—6 Psa. xcii. 7; Job xiv. 2.

which is opposed to the partial and false judgment of men, who think time long because they do not understand eternity; or, in comparison of thy endless duration, *are but as yesterday, when it is past*—Which is emphatically added, because time seems long when it is to come, but when it is passed, and men look back upon it, it seems very short and contemptible. *And as a watch in the night*—Which lasted but three or four hours.

Verses 5, 6. *Thou carriest them away*—Namely, mankind, of whom he spake verse 3. *As with a flood*—Unexpectedly, violently, and irresistibly. *They are as a sleep*—Short and vain as sleep is, and not minded till it be past. Or, like a dream, when a man sleepeth, wherein there may be some real pleasure, but never any satisfaction; or some real trouble, but never considerable, and seldom pernicious. Even such an idle and insignificant thing is human life, considered in itself, and without respect to a future state. *They are like grass which groweth up*—Which sprouteth out of the earth, and becometh more apparent, green, and flourishing. *In the evening it is cut down, and withereth*—Here the whole space of man's life is compared to one day, and his prosperity to a part of that day, and ended in the close of it. Thus, in these verses, "the shortness of life, and the suddenness of our departure hence, are illustrated by three similitudes: 1st, That of a flood or torrent pouring unexpectedly and impetuously from the mountains, and sweeping all before it in an instant. 2d, That of sleep, from which when a man awakes, he thinks the time passed in it to have been nothing. 3d, That of the grass grown up in the morning, and cut down and withered in the evening. In the morning of youth, fair and beautiful, man groweth up and flourisheth; in the evening of age (and how often before that evening!) he is cut down by the stroke of death; all his juices, to the circulation of which he stood indebted for life, health, and strength, are dried up; he withereth, and turneth again to his earth."—Horne.

A. M. 2514. 7 For we are consumed by thine
B. C. 1490. anger, and by thy wrath are we troubled.

8 ^h Thou hast set our iniquities before thee, our ⁱ secret *sins* in the light of thy countenance.

9 For all our days are ⁶ passed away in thy wrath: we spend our years, ⁷ as a tale *that is told*.

10 ⁸ The days of our years *are* threescore

^h Psalm l. 21; Jer. xvi. 17.—ⁱ Psa. xix. 12.—⁶ Heb. *turned away*.—⁷ Or, as a meditation.

Verses 7-9. *We are consumed by thine anger*—Caused by our sinful state and lives. Thou dost not suffer us to live so long as we might do by the course of nature. *And by thy wrath are we troubled*—The generations of men are troubled and consumed by divers diseases, and sundry kinds of death, through the displeasure of God, occasioned by their sins. The provocations and chastisements of Israel are here alluded to. But their case in the wilderness is the case of mankind in the world, and the same thing is true in them and in us. *Thou hast set our iniquities before thee*—Thou observest them as a righteous judge, and art calling us to an account for them. *Our secret sins, &c.*—Which, though hidden from the eyes of men, thou hast set before thine eyes, and brought to light by thy judgments. *For all our days are passed away in thy wrath*—That is, under the tokens of thy displeasure. *We spend our years as a tale that is told*—Which may a little affect us for the present, but is quickly ended, and gone out of mind. Hebrew, כְּכִי הִנְנָה, *chemo hege*, as a sound, as the expression is rendered Job xxxii. 2; or as a word, which is but air and breath, and vanishes into nothing as soon as spoken. Or, as the word more properly signifies, a meditation or thought, which is of a nature still more fleeting and transient.

Verse 10. *The days of our years*—Of the generality of mankind, in that and all following ages, some few persons excepted, *are threescore years and ten*—Which time the ancient heathen writers also fixed as the usual space of men's lives. *And if by reason of strength*—That is, more than ordinary strength of constitution, which is the common cause of longer life; *they be*—In some individuals; *four-score years*—At which age few indeed arrive; *yet is their strength*—Their strongest and most vigorous old age; *labour and sorrow*—Filled with troubles and griefs from the infirmities of age, the approach of death, and the contingencies of human life. *For it is soon cut off*—Our strength doth not then decline by slow degrees, as it doth in our flourishing age, but decays apace; we do not then go, nor run toward death, as we do from our very birth, but we fly swiftly toward it, or, fly away like a bird, as the word נִטְנָה, *nagnupha*, here used, signifies. "If the time here specified by Moses be thought too short a term for the general standard of human life in those early ages, yet it suits well with the particular case of the Israelites in the wilderness, whose lives were shortened by an express decree, so that a great num-

years and ten; and if by reason of A. M. 2514
strength *they be* fourscore years, yet B. C. 1490
is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 ^k So teach us to number our days, that we may ⁹ apply our hearts unto wisdom.

⁸ Heb. As for the days of our years, in them are seventy years.
^k Psa. xxxix. 4.—⁹ Heb. *cause to come*.

ber of them could not possibly reach the age of seventy; and those who did, probably soon felt a swift decay."—Dodd.

Verse 11. *Who knoweth the power of thine anger?*—The greatness, and force, and dreadful effects of thine anger, conceived against the sons of men, and in particular against thine own people, for their sins? Few or none sufficiently apprehend it, or steadfastly believe it, or duly consider it, or are rightly affected with it: all which particulars are comprehended under this word *knoweth*. *Even according to thy fear, so is thy wrath*—That is, as some interpret the words, "In proportion to the fear and reverence which are due to thee as the great Lord and Sovereign of the world, so may the transgressors of thy law expect their punishment." Or, according to the fear and dread which sinful men have, or ought to have, of thee, a just and holy God, *so is thy wrath*. It bears full proportion to it, nay, indeed, far exceeds it. These fears of thee are not groundless apprehensions, the effects of ignorance and folly, or of superstition, as heathen and infidels have sometimes said, but are just, and built on solid grounds, and justified by the terrible effects of thy wrath upon ungodly men. Nor can it be ever said of thy wrath, as it is often said of death, that the fear of it is worse than the thing itself. Houbigant renders the words thus: *Who knoweth, or considereth, the power of thine anger; and thy wrath, in proportion as thou art terrible?* That is, in other words, "Notwithstanding all the manifestations of thine indignation against sin, which introduced death and every other calamity among men, who is there that knoweth, who that duly considereth and layeth to heart, the almighty power of that indignation?" Something seems evidently intimated here beyond the punishments of sin in this world; for these are what men feel and experience. But who knows the dreadful punishments of a future world? Well, therefore, is this reflection followed by a devout prayer in the next verse. For the knowledge and consideration here intended are the gift of God.

Verse 12. *So teach us*—By thy Spirit and grace, as thou hast already taught us by thy word; *to number our days*—To consider the shortness and miseries of this life, and the certainty and nearness of death, and the causes and consequences thereof; *that we may apply our hearts unto wisdom*—That we may heartily devote ourselves to the study and practice of true wisdom; meaning, undoubtedly, that wisdom which alone is such in the sense of the

A. M. 2514. 13 Return, O LORD, how long? and
B. C. 1490. let it ¹repent thee concerning thy ser-
vants.

14 O satisfy us early with thy mercy; ^m that
we may rejoice and be glad all our days.

15 Make us glad according to the days
wherein thou hast afflicted us, *and* the

¹ Deut. xxxii. 36; Psa. cxxxv. 14.—^m Psa. lxxxv. 6; cxlix. 2.

Holy Scriptures; namely, the *fearing God and keep-
ing his commandments*, or true, genuine godliness
and righteousness; that so, by making a right use
of this short, uncertain space of time allotted us here,
we may prepare for another state, a state of happi-
ness hereafter. For Moses could not intend hereby
to give the Israelites any hopes that, by applying
their hearts unto wisdom, they might procure a re-
vocation of that peremptory sentence of death passed
upon all that generation; nor to suggest that other
men might, by so doing, prevent their death; both
which he very well knew to be impossible; but he
intended to persuade the Israelites and others to
prepare themselves for death, and for their great
account after death, and, as they could not continue
long in this life, and must expect much misery
while they did continue in it, to make sure of the
happiness of another. It appears, then, that the
Israelites in the wilderness, when cut off from all
hopes of an earthly Canaan, and the promises of this
life, were not left destitute of better hopes, or with-
out the knowledge of a Redeemer and life to come;
and that when it is said, Deut. viii. 2, 16, God led
them through this *great and terrible wilderness, to
humble them, and to prove them, that he might do
them good in their latter end*; the meaning is, "that
he might do them good in their future state, accord-

years *wherein* we have seen evil. A. M. 2514.
16 Let ⁿ thy work appear unto thy ^{B. C. 1490.}
servants, and thy glory unto their children.

17 ^o And let the beauty of the LORD our God
be upon us: and ^p establish thou the work of
our hands upon us; yea, the work of our hands
establish thou it.

ⁿ Hab. iii. 2.—^o Psa. xxvii. 4.—^p Isa. xxvi. 12.

ing to the most natural sense of the word אַחַר־יָמָי,
acharitham, there used, and Deut. xxxii. 29."

Verses 13-17. *Return, O Lord*—To us in mercy.
How long?—Understand, *will thou be angry? Or,
will it be ere thou return to us? Let it repent thee,
&c.*—Of thy severe proceedings against us. *O
satisfy us early with thy mercy*—That is, speedily,
or seasonably, before we be utterly consumed.
Make us glad, &c.—Our afflictions have been sharp
and long, let not our prosperity be small and short.
Let thy work appear to thy servants—Declare to all
the world, that thou hast not quite forsaken us thy
servants, but wilt still work wonders for us; *and thy
glory unto their children*—Do more glorious and
magnificent things for our children. Let that great
and glorious work of giving thy people a complete
deliverance, which thou didst long since design and
promise, be at last accomplished and manifested in
the sight of the world. *And let the beauty of the
Lord be upon us*—His favourable countenance,
gracious influence, and glorious presence. *And estab-
lish the work of our hands upon us*—Or, *in us*.
Do not only work *for* us, but *in* us; enlighten our
minds, and renew our hearts by thy Holy Spirit,
that we may turn, and constantly cleave to thee, and
not revolt and draw back from thee, as we have fre-
quently done, to our own shame and undoing.

PSALM XCI.

It is not certain who was the author of this Psalm, but "the occasion," says Bishop Patrick, "seems to have been some great pestilence; in which, as in all other dangers, the psalmist commends an humble confidence in God, and ardent love to him, as the best security. Now there is no pestilence," adds he, "so likely to have given occasion to it, as that in the latter end of David's reign," 2 Sam. xxiv. *Poole, with many others, agree with the bishop in this opinion, and not a few suppose that David was the author of the Psalm, although it does not bear his name, the style and matter of it resembling those of several of his Psalms. He here shows, (1.) The safety of those who put themselves under the divine protection in times of danger, 1. (2.) Declares it to be his resolution to do this, 2. (3.) Makes various promises to such, 3-13. (4.) Introduces God himself as confirming these promises, 14-16.*

A. M. 2997. **HE** ^a that dwelleth in the secret
B. C. 1017. place of the Most High shall

^a Psa. xxvii. 5; xxxi. 20; xxxii. 7.

NOTES ON PSALM XCI.

Verse 1. *He that dwelleth in the secret place, &c.*
—He that makes God his habitation and refuge, as
he is called verse 9, that has recourse to him, and
relies on him in his dangers and difficulties; that
has access to him, intercourse with him, and wor-

^b abide ^b under the shadow of the Al- A. M. 2997.
mighty. B. C. 1017.

¹ Heb. lodge.—^b Psa. xvii. 8.

ships within the veil, living a life of constant com-
munion with him; *shall abide under the shadow of
the Almighty*—He shall not be disappointed of his
hope, but shall find a quiet and safe resting-place
under the divine care. *A shadow*, in Scripture,
often signifies protection. But there evidently seems

A. M. 2987. 2 ° I will say of the LORD, *He is*
B. C. 1017. my refuge and my fortress : my God ;
in him will I trust.

3 Surely ^d he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 ° He shall cover thee with his feathers, and under his wings shalt thou trust : his truth *shall be thy* shield and buckler.

5 ^f Thou shalt not be afraid for the terror by night ; *nor* for the arrow *that* flieth by day ;

^c Psa. cxlii. 5.—^d Psa. cxxiv. 7.—^e Psa. xvii. 8 ; lvii. 1 ; lxi. 4.—^f Job v. 19, &c. ; Psa. cxii. 7 ; cxxi. 6 ; Prov. iii. 23,

to be an allusion to the most holy place in the tabernacle and temple, and to the outstretched wings of the cherubim covering the ark and mercy-seat : see notes on Psa. xxvii. 5, and xxxii. 7. And it is as if the psalmist had said, He shall dwell like the ark in the holy of holies, under the immediate shadow and protection of the Divine Majesty. It is justly observed here by Dr. Horne, that "in all dangers, whether spiritual or corporal, the members of Christ's mystical body may reflect, with comfort, that they are under the same almighty Protector."

Verses 2, 3. *I will say of the Lord, He is my refuge*—Upon that ground I will confidently commit myself and all my affairs to God. *Surely he shall deliver thee*—O thou believing, pious soul, who after my example shalt make God thy refuge, thou shalt partake of the same privilege which I enjoy. *From the snare of the fowler*—Which is laid unseen, and catches the unwary prey on a sudden ; *and from the noisome pestilence*—Which, like a fowler's snare, seizeth men unexpectedly, and holdeth them fast, and commonly delivers them up to death. "This promise," saith Henry, "protects, 1st, The natural life, and is often fulfilled in our preservation from those dangers which are very threatening, and very near, and yet we ourselves are not apprehensive of them, no more than the bird is of the snare of the fowler. 2d, The spiritual life, which is protected by divine grace from the temptations of Satan, which are as the snares of the fowler, from the contagion of sin, which is the noisome pestilence. He that has given grace to be the glory of the soul, will create a defence upon all that glory."

Verse 4. *He shall cover thee with his feathers*—shall protect thee with the greatest tenderness and affection, as a hen covers and defends her chickens when they are in any danger. *And under his wings shalt thou trust*—The wings of his overshadowing power and providence ; *his truth*—Whereby he is obliged to fulfil all his gracious promises, and among the rest, that of protection in dangers ; *shall be thy shield and buckler*—Thy strong and sure defence.

Verses 5, 6. *Thou shalt not be afraid for the terror by night*—When evil accidents are most terrible and least avoidable ; *nor for the arrow*—Any

6 *Nor* for the pestilence *that* walketh in darkness ; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand ; *but* it shall not come nigh thee.

8 Only ^e with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* ^h my refuge, *even* the Most High, ⁱ thy habitation ;

24 ; Isa. xlvi. 2.—^e Psa. xxxvii. 34 ; Mal. i. 5.—^h Verse 2. ⁱ Psa. lxxi. 3 ; xc. 1.

common and destructive calamity ; (for such are commonly called God's arrows;) *that flieth by day*—Which is the time for shooting arrows. The sense of the verse is, Thou shalt be kept from secret and open mischiefs at all times. *Nor for the pestilence, &c.*—This verse explains the former, and shows what that terror and arrow signify ; *that walketh in darkness*—That makes progress and spreads death and desolation in an invisible manner, such as can neither be foreseen nor prevented ; *nor for the destruction at noon-day*—That, like a bold enemy, assaults us openly, and though discovered cannot be resisted.

Verse 7. *A thousand shall fall at thy side*—At thy left side, this being opposed to the *right hand*, immediately mentioned ; *but it shall not come nigh thee*—This and such like promises are not to be understood absolutely and universally, as if no truly good man could be cut off by the plague, or by other common calamities, which is confuted both by other plain texts of Scripture, and by unquestionable experience ; but with due limitations and conditions ; either on man's part, as, if there be a defect in his faith or obedience ; or on God's part, when God sees death is more for his good than life, as it apparently is, when righteous men are taken away from the evil to come, as is said Isa. lvii. 1. In which case, though God doth not give the thing promised, yet he giveth a far greater mercy instead of it, and so fulfils his promise in the best sense, and with most advantage.

Verse 8. *Only with thine eyes shalt thou behold, &c.*—Without any terror or danger to thyself, and with a thankful reflection on God's goodness to thee ; *and see the reward of the wicked*—The just recompense of their sins, or the vengeance of God upon them. Observe well, reader, those that preserve their purity in times of general corruption, may trust God with their safety in times of general desolation. When multitudes die around us, though thereby we ought to be awakened to prepare for our own death, yet we ought not to be afraid with *any amazement*, nor make ourselves subject to bondage, as many do all their lifetime, through fear of death. The sprinkling of blood secured the firstborn of Israel, when thousands fell.

Verses 9–12. *Because thou hast made the Most*

A. M. 2987. 10 ^k There shall no evil befall thee,
B. C. 1017. neither shall any plague come nigh thy dwelling.

11 ^l For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, ^m lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and ² adder : the young lion and the dragon shalt thou trample under feet.

^k Prov. xii. 21.—^l Psa. xxxiv. 7; lxxi. 3; Matt. iv. 6; Luke iv. 10, 11; Heb. i. 14.—^m Job v. 23; Psa. xxxvii. 24.

High thy habitation—Which is the only ground and reason of that safety here mentioned; *there shall no evil befall thee*—Namely, so as to destroy or really hurt thee. Though affliction befall thee, yet there shall be no real evil in it; for it shall come from the love of God, and shall be sanctified; it shall come, not for thy hurt, but for thy good; and though for the present it be not joyous but grievous, yet, in the end, it shall yield so well that thou thyself shalt own no evil befell thee. Neither shall any plague come nigh thy dwelling—This promise is not made to all that dwell nigh a righteous man, as, suppose, to his children, servants, and neighbours, who may, possibly, be wicked persons, and so strangers from God's covenant and promises. How far it secures his own person, see on verse 7. For he shall give his angels charge over thee—Those blessed, powerful, and watchful spirits, whom God hath appointed to minister to, and take care of, the heirs of salvation. To keep thee in all thy ways—In the whole course of thy life, and in all thy lawful undertakings. They shall bear thee up in their hands—Sustain or uphold thee in thy goings, as we do a child or a weakly man, especially in uneven or dangerous paths; lest thou dash thy foot against a stone—So as to hurt it, or to cause thee to fall. Satan, it is well known, tempted Christ to cast himself from a pinnacle of the temple upon the presumption of this promise, which he quoted, implying, that angels should guard and support him in all dangers whatever. "But Christ, in answer, at once detected and exposed the sophistry of the grand deceiver, by showing that the promise belonged only to those who fell unavoidably into danger, in the course of duty; such might hope for the help and protection of Heaven; but that he who should wantonly and absurdly throw himself into peril, merely to try whether Providence would bring him out of it, must expect to perish for his pains."—Horne.

Verse 13. *Thou shalt tread upon the lion*—The lion shall lie prostrate at thy feet, and thou shalt securely put thy feet upon his neck, as the Israelites did upon the necks of the Canaanitish kings, Josh. x. 24. *The young lion and the dragon shalt*

14 Because he hath set his love upon me, therefore will I deliver him: A. M. 2987.
B. C. 1017.

I will set him on high, because he hath ^a known my name.

15 ^o He shall call upon me, and I will answer him: ^p I will be with him in trouble; I will deliver him, and ^q honour him.

16 With ³ long life will I satisfy him, and show him my salvation.

^a Or, *asp.*—^o Psalm ix. 10.—^o Psalm l. 15.—^p Isa. xliii. 2.
^q 1 Sam. ii. 30.—³ Heb. *length of days*, Prov. iii. 2.

thou trample, &c.—By which he figuratively understands all pernicious creatures, though never so strong, and fierce, and subtle, and all sorts of enemies. "The fury and venom of our spiritual enemies," especially, "are often portrayed by the natural qualities of lions and serpents." And it is observable, that when the seventy disciples returned to Christ with joy, saying, *Lord, even the devils are subject to us through thy name*, he answered them in the metaphorical language of this Psalm, *Behold I give unto you power to tread on scorpions and serpents, &c.* A promise this, which, in part, at least, belongs to all his faithful servants, whom through grace, he makes more than conquerors in all their conflicts with the same adversaries; enabling them to resist the devil, as St. Peter exhorts, *steadfast in the faith; or bruising Satan under their feet*, as St. Paul expresses it. We have need, however, to pray "for courage to resist the lion's rage, and wisdom to elude the serpent's wiles."

Verses 14–16. *Because he hath set his love upon me*—In the former part of the Psalm the prophet had spoken in his own person; but here God himself is introduced as the speaker, confirming the preceding promises, and giving an account of the reasons of his singular care of all that truly believe and trust in him. *Therefore will I deliver him*—I will abundantly recompense his love with my favour and blessing. *I will set him on high*—In a high and safe place, where no evil can reach him; *because he hath known my name*—With a true and saving knowledge, so as to love me and put his trust in me; God's name being here, as often elsewhere, put for God himself. *He shall call upon me*—As he knows and loves me, so he will offer up sincere and fervent prayers to me upon all occasions. *And I will answer him*—I will grant his petitions as far as will be for his good and my glory. *I will be with him in trouble*—To keep him from sinking under his burden. *With long life*—Either in this world, when it is expedient for my service, and for his benefit; or, at least, in the next world, where he shall live to eternity, in the blissful sight and enjoyment of me in glory. *And show him my salvation*—Either here or hereafter.

PSALM XCII.

This Psalm was used by the Jews in their public services on the sabbath day, to which the matter of it was very well suited. For it celebrates the works of God, both that first and great work, the creation of the universe, and that succeeding, and no less wonderful work, his upholding and superintending all the creatures which he had made, and especially his ruling mankind, both good and bad, and preserving and governing his church and people. The rabbins pretend it was written by Adam. But, as the instruments of music, here mentioned, were not used in the worship of God till David's time, it is most probable that it was composed by him, and that not so much to commemorate the creation and sabbath which followed it, as to foretel the rest from persecution which God had promised to give his church under the Messiah. In this Psalm, God is praised for his works, 1-5. The doom of the wicked is foretold, 6-9. The prosperity of the righteous, 10-15.

A Psalm or Song for the sabbath day.

A. M. 2959. B. C. 1045. **I**T is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High :

2 To show forth thy loving-kindness in the morning, and thy faithfulness ¹ every night,

3 Upon an instrument of ten strings, and upon the psaltery ; ² upon the harp with ³ a solemn sound.

4 For thou, LORD, hast made me glad through

^a Psa. cxlvii. 1.—^b Psalm lxxxix. 1.—¹ Heb. in the nights. ^c 2 Chron. xxiii. 5 ; Psa. xxxiii. 2.—² Or, upon the solemn sound with the harp.—³ Heb. Higgsion ; Psa. ix. 16.—^d Psa. xl. 5 ;

NOTES ON PSALM XCII.

Verses 1, 2. *It is a good thing to give thanks, &c.*—It is a good work, and a just debt, which is due from us to God ; *to show forth thy loving-kindness, &c.*—To adore and celebrate thy goodness and truth continually, and especially at those two solemn times of morning and evening, which, on every day, and particularly upon the sabbath day, were devoted to the worship and service of God.

Verses 4, 5. *For thou hast made me glad through thy work, &c.*—Which thou didst create by thine almighty power, and dost still govern with infinite wisdom. “A prospect of creation, in the vernal season,” says Dr. Horne, “fallen as it is, inspires the mind with joy, which no words can express. But how doth the regenerate soul exult and triumph at beholding that work of God's hands whereby he creates all things anew in Christ Jesus ! If we can be pleased with such a world as this, where sin and death have fixed their habitation ; shall we not much rather admire those other heavens and that other earth wherein dwell righteousness and life ? What are we to think of the *palace*, since even the *prison* is not without its charms !” *O Lord, how great are thy works !*—Great beyond expression, beyond conception ! The products of boundless power and unsearchable wisdom ; men's works are nothing to them. We cannot comprehend the greatness of God's works, and therefore must reverently and awfully wonder, and even stand amazed at the magnificence of them. *Thy thoughts are very deep*—Here he assigns the reason of the inconceivable greatness and grandeur of God's works. Mens' works are little and trifling, for their thoughts are shallow : but God's works are very great, and such as cannot be measured, because his thoughts are

thy work : I will triumph in the works of thy hands. A. M. 2959. B. C. 1045.

5 ^d O LORD, how great are thy works ! and thy thoughts are very deep.

6 ^f A brutish man knoweth not ; neither doth a fool understand this.

7 When ^e the wicked spring as the grass, and when all the workers of iniquity do flourish ; *it is* that they shall be destroyed for ever :

8 ^h But thou, LORD, *art most* high for evermore.

cxlix. 17.—^e Isa. xxviii. 29 ; Rom. xi. 33, 34.—^f Psa. lxxiii. 22 ; xciv. 8.—^g Job xii. 6 ; xxi. 7 ; Psa. xxxvii. 1, 2, 35, 38 ; Jer. xii. 1, 2 ; Mal. iii. 15.—^h Psa. lvi. 2 ; lxxxiii. 18.

very deep, and such as cannot be fathomed. Or, he speaks of God's counsels and methods in the government of the world and of his church. All his counsels, whether in creation or providence, as much exceed the contrivances of human wisdom as his works do the efforts of human power !

Verse 6. *A brutish man*—Who cannot, or doth not, seriously consider things ; whose mind is corrupted by sensual and brutish appetites ; who is led by *sense*, and not by *reason* and *faith*, *knoweth not*—That thy works are so inexpressibly great and wonderful ; *neither doth a fool understand this*—The depth of wisdom displayed in thy counsels, and of power in thine operations, or the particular work of God, described verse 7. “Glorious are thy works, profound thy counsels, marvellous thy dispensations in nature, in providence, in grace ; but all are lost to the man void of spiritual discernment ; who, like his fellow-brutes, is bowed down to earth, and knoweth no pleasures but those of sense. Here he hath chosen his paradise, and set up his tabernacle ; not considering that his tabernacle must shortly be taken down, and he must remove hence for ever.”—Horne. Reader, is this thy character ?

Verses 7, 8. *When the wicked spring, &c.*—Many interpreters connect this with the preceding verse, thus : *A brutish man knoweth not, &c., that when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever* : “they are only nourishing themselves, like senseless cattle, in plentiful pastures, for the approaching day of slaughter.” Their present worldly prosperity is a presage and occasion of their utter ruin. *But thou, O Lord, art most high for evermore*—That is, *they shall perish, but thou shalt endure*, as is said in a like comparison,

A. M. 2959. 9 For lo, thine enemies, O LORD,
B. C. 1045. for lo, thine enemies shall perish; all
the workers of iniquity shall ¹ be scattered.

10 But ^k my horn shalt thou exalt like *the
horn of a unicorn*: I shall be ¹ anointed with
fresh oil.

11 ^m Mine eye also shall see *my desire* on
mine enemies, *and* my ears shall hear *my
desire* of the wicked that rise up against
me.

¹ Psa. lxxviii. 1; lxxxix. 10.—^k Psa. lxxxix. 17, 24.—^l Psa.
xxiii. 5.—^m Psa. liv. 7; lix. 10; cxii. 8.

Psalm cii. 26. They flourish for a season, but thou
rulest for ever, to judge and punish them. So this
verse is added by way of opposition to the former.

Verses 9, 10. *For lo, thine enemies, &c., shall
perish*—He represents their destruction as certain,
and as present, which the repetition of the words
implies. *But my horn shalt thou exalt, &c.*—But,
as for me and other righteous persons, (of whom he
says the same thing, verse 12,) we shall be advanced
to true and everlasting honour and felicity: *I shall
be anointed with fresh oil*—Oil, sweet and uncor-
rupted; that is, I shall have great cause of rejoicing,
and testifying my joy, by anointing myself; as the
manner was in feasts, and all joyful solemnities.

Verse 11. *Mine eye also shall see my desire, &c.*
—The words, *my desire*, are twice inserted in this
verse by our translators, and it seems improperly, as
there is nothing for them in the original, which is
literally, *Mine eye also shall look upon mine ene-
mies, and mine ears shall hear of the wicked that
rise up against me*; nor are they found in the Sep-
tuagint, or in several other versions ancient and
modern. There is indeed an ellipsis, but, as Dr.
Horne observes, would it not be better to supply it
thus: “Mine eye shall behold the fall of mine ene-
mies; and mine ears shall hear of the destruction of
the wicked?” &c. The psalmist undoubtedly fore-
saw their dreadful doom, but we cannot infer, from
that circumstance, that he desired it.

Verse 12. *The righteous shall flourish like the
palm-tree*—Which is constantly green and flourish-
ing, spreads its branches very wide, and grows to a
vast size, affording a most refreshing shade to travel-
lers. It also produces dates, a very sweet, luscious,
and grateful kind of fruit; is a most beautiful tree,
and every way an invaluable treasure to the inhabit-
ants of those hot countries, and therefore a fit em-
blem of the flourishing state of a righteous man.
He shall grow like a cedar in Lebanon—The cedars
in Lebanon are immensely large, being some of
them thirty-five, or even forty feet in the girth, and
thirty-seven yards in the spread of their boughs.
They flourish for ages, and are always green; and,
when cut down, yield a most beautiful kind of wood,
inclining to a brown colour, solid, durable, and, in
some sort, incorruptible. These then, as well as the
palm-trees, compared with the short-lived and with-
ering grass, are a striking illustration of the well-

12 ⁿ The righteous shall flourish like ^{A. M. 2959.}
the palm-tree: he shall grow like a ^{B. C. 1045.}
cedar in Lebanon.

13 Those that be planted in the house of the
LORD shall flourish ^o in the courts of our God.

14 They shall still bring forth fruit in old age;
they shall be fat and ⁴ flourishing.

15 To show that the LORD is upright: ^p he is
my rock, and ^q there is no unrighteousness in
him.

ⁿ Psa. lii. 8; Isa. lxx. 22; Hos. xiv. 5, 6.—^o Psa. c. 4; cxxxv. 2.
⁴ Hebrew, green.—^p Deut. xxxii. 4.—^q Rom. ix. 14.

founded, durable, and continually increasing virtue
and happiness of the truly righteous, in opposition
to the momentary, trifling, and perpetually decay-
ing prosperity of the wicked.

Verses 13, 14. *Those that be planted in the house
of the Lord*—In his church, of which all righteous
persons are real and living members: those whom
God, by his gracious providence and Holy Spirit,
hath planted and fixed there, and incorporated with
his people; *shall flourish in the courts of our God*
—Like the trees just mentioned, they shall retain
their pleasant verdure, extend their cooling shade,
refresh many by their sweet and nourishing fruit, or
support and adorn them by their useful qualities,
and increase continually in grace and goodness.
They shall still bring forth fruit in old age—
When their natural strength decays it shall be re-
newed: their last days shall be their best days,
wherein, as they shall grow in grace, so they shall
increase in comfort and blessedness. He seems to
allude to the palm-trees above mentioned, which
produce, indeed, little fruit till they be about thirty
years of age, but after that time, while their juice
continues, the older they become, are the more fruit-
ful, and will bear each three or four hundred pounds
of dates every year. “Happy the man whose good-
ness is always progressive, and whose virtues in-
crease with his years; who loseth not, in multiply-
ing of worldly cares, the holy fervours of his first
love, but goeth on, burning and shining more and
more, to the end of his days!”—Horne.

Verse 15. *To show that the Lord is upright, &c.*
—That he is true to his promises, and faithful to
every word that he hath spoken, and therefore does
not leave nor forsake those that cleave to him, but
carries on the work which he has begun. As it is
by his promises that believers first partake of a
divine nature, so it is by his promises that that divine
nature is preserved and maintained, and therefore
the power it exerts is an evidence that the Lord is
upright, and such he will show himself to be with
an upright man, Psa. xviii. 25. *He is my rock*—I
have chosen him for my rock, on which to build my
confidence and hopes for time and eternity, and in
the clefts of which to take shelter in the time of
danger: and I have found him a rock, strong and
steadfast, and his word firm and stable. *And there
is no unrighteousness in him*—He is as able, and

will be as kind, as his word represents him to be. All that ever trusted in God have found him faithful and all-sufficient, and none were ever made ashamed of their hope in him. He is just and upright in his dealings with his intelligent creatures, "immoveable

in his counsels, and determined to punish the wicked and reward the good; so that, when his proceedings shall come to be unfolded at the last day, it will appear to men and angels that *there is no unrighteousness in him.*"—Horne.

PSALM XCIII.

This Psalm has no title in the Hebrew, but is supposed to have been written by David, to whom it is attributed by the LXX., and most of the ancient versions. It contains a declaration of God's sovereign and universal dominion, in and over the whole world. Which is here set forth, partly for the comfort of God's church and people against all the assaults of their numerous and potent adversaries, and partly to give an intimation and assurance of the accomplishment of that great promise, that the kingdom of Christ should not be confined to the Israelites, but be extended to all the nations of the earth. This Psalm was used by the Jews in their public worship, on the day before the sabbath; and by their interpretation, it and the six following Psalms are to be understood, in their sublimest sense, of the times of the Messiah. In this is set forth the glory of God's kingdom, both of providence and grace, 1-5.

A. M. 2959. THE LORD reigneth, ^b he is
B. C. 1045. clothed with majesty; the LORD
is clothed with strength, ^c *wherewith* he hath
girded himself: ^d the world also is established,
that it cannot be moved.

2 Thy throne is established ¹ of old: thou
art from everlasting.

3 The floods have lifted up, O LORD, the

^a Psalm xvi. 10; xvii. 1; xcix. 1; Isa. lii. 7; Rev. xix. 6.
^b Psa. civ. 1.—^c Psa. lxxv. 6.—^d Psa. xcvi. 10.

NOTES ON PSALM XCIII.

Verse 1. *The Lord reigneth*—He is the king and governor, not only of Israel, but of the whole world, as the last clause of the verse expounds it; and accordingly he will, in his due time, set up his empire over all nations, in the hands of his Son the Messiah. It was the psalmist's glory and confidence that, though the nations boasted of the power and splendour of their kings, and trusted to their military preparations, yet the Lord, the great Jehovah, the God of Israel, still reigned. *He is clothed with majesty, &c.*—As kings are with their royal ornaments, and *is girded with almighty strength*, as warriors are with the sword: that majesty and strength, which he always had in himself, he now hath, and will shortly much more show forth in the eyes of all people. *The world also is established that it cannot be moved*—The effect of God's government of the world shall be this, that he will order and overrule all the confusions, and divisions, and hostilities in it, so as they shall end in an orderly, peaceable, and happy settlement, and in the erection of that kingdom of the Messiah which can never be moved.

Verses 2-4. *Thy throne is established of old, &c.*—This kingdom of thine is no new or upstart kingdom, as it may seem to the ignorant world, but the most ancient of all kingdoms, being from everlasting to everlasting, although it was not always equally manifested to mankind. *The floods*—The enemies of thy kingdom, who are often compared to floods for their numbers, force, rage, &c., *have lifted up*

floods have lifted up their voice; the
floods lift up their waves.

4 The LORD on high is mightier than the
noise of many waters, *yea, than* the mighty
waves of the sea.

5 Thy testimonies are very sure: ho-
liness becometh thy house, O LORD, ² for
ever.

^a Psa. xlv. 6; Prov. viii. 22, &c.—¹ Heb. from them.—¹ Psa.
lxv. 7; lxxxix. 9.—² Heb. to length of days.

their waves—Have both, by their words and actions, made opposition against it. *The Lord on high is mightier than many waters, &c.*—The King of heaven is too strong for all earthly potentates, and will subdue them under his feet.

Verse 5. *Thy testimonies*—Thy words: either, 1st, *Thy precepts*, which are commonly called God's *testimonies*. And so, having spoken of God's kingdom, he now showeth that the laws of that kingdom are just, and true, and holy, which is a singular commendation of it. Or, rather, 2d, *Thy promises*, as may be gathered from the following words, *are sure, or true, or faithful*; which attribute properly belongs, and everywhere in Scripture is ascribed to, promises rather than to precepts. And the promises, no less than the precepts, are God's *testimonies*, or the witnesses or declarations of his mind and will to mankind. And he seems here to speak of those great and precious promises concerning the erection and establishment of his kingdom in the world by the Messiah. Which promises, saith he, are infallibly true, and shall certainly be accomplished in thy time. *Holiness becometh thy house*—This is to be understood, either, 1st, Of God's church or people, who are sometimes called his *house*, and whose business and delight are in God's house and in his service there performed. So the sense is, It becometh thy people to be holy in all their approaches to thee, and worshipping of thee. Or, rather, 2d, Of God himself, who dwelt in his house, from whence he gave forth his oracles, and where all his testimonies

were kept upon record. And so the sense is, Holiness is the constant ornament and glory of thy house. Or, it becometh thee, who dwellest in thy house, to be holy in all thy words and actions, and therefore

thy testimonies are very sure, and thou wilt undoubtedly fulfil all thy promises, for "thou canst as soon renounce thy holiness as thy faithfulness in performing them."

PSALM XCIV.

The matter of this Psalm plainly declares the occasion of it to have been the oppressions and persecutions of God's people by wicked and cruel enemies, against whom the psalmist prays for divine aid. The latter Greeks ascribe it to David, and it is thought to be an exact description of Saul and his courtiers, who abused their authority to all manner of oppression and violence, especially against David, without any fear of God, or thoughts that he would call them to an account, as he complains in several other Psalms, particularly the fifty-seventh, fifty-eighth, and fifty-ninth. He shows the danger and folly of persecuting the children of God, 1-11. Gives the persecuted assurance that God would deliver them, 12-23.

A. M. 2944. B. C. 1060. O LORD ¹ God, ^a to whom vengeance belongeth; O God, to whom vengeance belongeth, ² show thyself.
² ^b Lift up thyself, thou ^c Judge of the earth: render a reward to the proud.
³ LORD, ^d how long shall the wicked, how long shall the wicked triumph?
⁴ How long shall they ^e utter and speak hard things? and all the workers of iniquity boast themselves?
⁵ They break in pieces thy people, O LORD, and afflict thy heritage.

A. M. 2944. B. C. 1060.
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 Understand, ye brutish among the people: and ye fools, when will ye be wise?
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?

¹ Hebrew, God of revenges.—Deut. xxxii. 35; Nah. i. 2.
^a Heb. shine forth, Psa. lxxx. 1.—^b Psa. vii. 6.—^c Genesis xviii. 25.

^d Job xx. 5.—^e Psa. xxxi. 18; Jude 15.—^f Psa. x. 11, 13; lix. 7.—^g Psa. lxxiii. 22; xcii. 6.—^h Exod. iv. 11; Prov. xx. 12.—ⁱ Job xxxv. 11; Isa. xxviii. 26.

NOTES ON PSALM XCIV.

Verses 1-4. O God, to whom vengeance belongeth—To whom, as the supreme Judge of the world, the patron and protector of the righteous, and the declared enemy of all wickedness and wicked men, and to whom alone it belongs to take revenge on those who oppress thy people when they should protect them; show thyself—Make thy justice conspicuous, by speedily avenging thine elect, and rendering a recompense to their enemies. Lift up thyself—To punish thy proud enemies. Be exalted in thine own strength, and let those proud men, who have acted as if they thought none could control them, know that they have a superior. How long shall they utter—Pour forth freely, constantly, abundantly, as a fountain doth water, (so ביעי, jabbignu, signifies,) and speak hard things—Grievous, insolent, and intolerable words against thee and thy people; and all the workers of iniquity boast themselves—Of their invincible power, and prosperous success in their wicked designs.

Verses 5-7. They afflict thy heritage—Those righteous persons whom thou hast chosen for thy portion or inheritance. They slay the widow, &c.—Whom common humanity obliged them to spare, pity, and relieve. Yet they say, The Lord shall not see—Their meeting with impunity and prosperity in their impious and barbarous practices makes them ready to doubt, or to deny, the providence of God in the government of his church and of the

world. Neither doth the God of Jacob regard it—Though there are such evident demonstrations of the divine interpositions in favour of Jacob, and of his watchful care over them as his people, yet, for all that, they fancy he does not regard, nor will call them to any account for their doings.

Verses 8, 9. Understand, ye brutish—Hebrew, בוגרים bogrim; ye who are governed by your lusts and appetites, as the word signifies; who have only the shape, but not the understanding, reason, or judgment of men in you, or are not directed and governed thereby; who, though you think yourselves the wisest of men, yet, in truth, are the most brutish of all people; he that planted the ear—The word planted (Hebrew, נטע, notang) is very emphatical, signifying the excellent structure of the ear, or of the several organs belonging to the sense of hearing, and the wise position of all those parts in their proper places; shall he not hear?—He must necessarily hear. The truth of the inference depends upon that evident and undeniable principle in reason, that nothing can give to another that which it hath not either formally or more eminently in itself, and that no effect can exceed the virtue of its cause. He that formed the eye, &c.—By the word formed, (Hebrew, יצר, jotzer, concerning which see note on Gen. ii. 7.) he seems to intimate the accurate and most curious workmanship of the eye, which is observed by all who write on the subject.

Verse 10. He that chastiseth—Or, He that in-

A. M. 2944. 11 ^k The LORD knoweth the
B. C. 1060. thoughts of man, that they are vanity.

12 ^l Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law ;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 ^m For the LORD will not cast off his people, neither will he forsake his inheritance.

^k 1 Cor. iii. 20.—^l Job v. 17 ; Prov. iii. 11 ; 1 Cor. xi. 32 ; Heb. xii. 5, &c.—^m 1 Sam. xii. 22 ; Rom. xi. 1, 2.

structeth, or teacheth, or reproveth (as the word *יָסַר*, *jasar*, often signifies, and is rendered Prov. ix. 7 ; Isa. viii. 11, &c.) *the heathen, the Gentiles, or nations of the world: not only the Jews, but all other people, all mankind, as the next clause explains it; shall not he correct?*—He who, when he pleases, can and does punish the nations of the world, is he not able to punish you for your wicked speeches and actions? Or, *He that reproveth*, and therefore discerneth their evil words and works, shall he not discern and reprove yours, who sin against greater light, and more privileges and advantages, and whose sins therefore are more aggravated? *He that teacheth man knowledge*—That giveth him understanding, and the knowledge of many excellent things by the light of nature; *shall not he know*—Namely, men's thoughts, as in the next verse, and of consequence their whole conduct? These words are not in the Hebrew text, but are easily understood out of the foregoing clause. The meaning of the verse, in substance, is, "He that instructeth the nations, and supplieth them with all the knowledge they have, can he want means of discovering what they are contriving and doing, or of finding them out? Will not he be able to trace them out in all their machinations?" Or, as Dr. Horne paraphraseth the words, "It is God who hath instructed the world, by his revelations, in religious knowledge, and, consequently, without all doubt, he cannot be ignorant of the use and abuse which men make of that unspeakable gift."

Verse 11. *The Lord knoweth the thoughts of man*—This is an answer to the foregoing question, *Shall not he know?* Yes, he knoweth all things, yea, even the most secret things, as the thoughts of men; and in particular your thoughts, and much more your practices, which you supposed he did not see, verses 6, 7. And he knows that they are generally vain and foolish; and that, while you applaud yourselves in such thoughts, you do not benefit, but only delude yourselves with them.

Verses 12, 13. *Blessed is the man whom thou chastenest*—Not he that prospers in his wickedness is happy, but he whom the Lord chasteneth when he acts amiss, and thereby teaches to study and obey his law with the greater care and diligence. *That thou mayest give him rest, &c.*—For the present and short troubles of the righteous prepare them for, and lead them to, true rest and blessedness, while

15 But judgment shall return unto A. M. 2944.
righteousness: and all the upright B. C. 1060.
in heart ³ shall follow it.

16 Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 ^a Unless the LORD had been my help, my soul had ⁴ almost dwelt in silence.

18 When I said, ^o My foot slippeth; thy mercy, O LORD, held me up.

^a Heb. shall be after it.—^b Psa. cxxiv. 1, 2.—^c Or, quickly.
^o Psa. xxxviii. 16.

the seeming felicity of the wicked makes way for those tremendous judgments which God hath prepared for them.

Verses 14, 15. *The Lord will not cast off his people*—Though he may for a time correct, yet he will not utterly destroy, his true and obedient people, as he will their enemies, but will, in due time, put an end to all their calamities. *But judgment shall return unto righteousness*—Although the world is now full of unrighteous judgments, and even God himself seems not to judge and administer things justly, because he suffers his people to be oppressed, and the wicked to triumph over them, yet the state of things will, at the proper season, be otherwise ordered; God will show himself to be a righteous judge, and will advance and establish justice in the earth, and especially among his people. *And all the upright in heart shall follow it*—Namely, just judgment restored; they will all approve of and imitate this justice of God in all their actions, whereas the wicked shall still do wickedly, as is said Dan. xii. 10, and in a land and state of uprightness will deal unjustly, and will not behold the majesty of the Lord, Isa. xxvi. 10. Or, as *אָחָרַיִם*, *acharavim*, may be rendered, *shall go after, or follow* הוֹמ, namely, the Lord, whose act it is to bring judgment to justice. While the wicked forsake God, these will cleave to him, as being confident that, how much soever he may suffer them to be oppressed for a season, yet he will, in due time, plead their cause, and bring forth their righteousness.

Verse 16. *Who will rise up for me against the evil-doers?*—Have I any friend that, in love to me, will appear for me? Hath justice any friend that, in a pious indignation at unrighteousness, will plead my injured cause? He looked, but there was none to save, there was none to uphold. On the side of the oppressor there was power, and therefore the oppressed had no comforter. God alone helped him, as he says in the next verse.

Verse 18. *When I said, My foot slippeth*—I am now upon the point of falling into mischief and utter destruction; *thy mercy, O Lord, held me up*—A merciful, gracious, and powerful hand was immediately stretched out to support my steps, and establish my goings. Observe, reader, we are beholden, not only to God's power but to his pity, for spiritual supports, and we are then prepared to receive those supports, when we are sensible of our own weakness and

A. M. 2944. 19 In the multitude of my thoughts
B. C. 1060. within me thy comforts delight my
soul.

20 Shall ^p the throne of iniquity have fellow-
ship with thee, which ^q frameth mischief by a
law?

21 ^r They gather themselves together against

^p Amos vi. 3.—^q Psalm lviii. 2; Isa. x. 1.—^r Matt. xxvii. 1.
^s Exod. xxiii. 7; Prov. xvii. 15.

inability to stand by our own strength, and come to God to acknowledge it, and to tell him how our foot slippeth.

Verse 19. *In the multitude of my thoughts within me*—While my heart is filled with various and perplexing thoughts, as the original word signifies, and tormented with cares and fears about my future state; *thy comforts delight my soul*—Thy promises, contained in thy word, and the remembrance of my former experience of thy care and kindness to me, afford me such consolation as revives my dejected mind.

Verse 20. *Shall the throne of iniquity have fellowship with thee?*—Wilt thou take part with the unrighteous powers of the world, who oppress thy people? Wilt thou countenance and support these tyrants in their wickedness? We know thou wilt not; but wilt manifest thy justice and displeasure against them. A throne has fellowship with God, when it is a throne of *justice*, and answers the end of its being erected; for by him kings reign; and when they reign for him their judgments are his, and he owns them as his ministers; and whoever resist them, or rise up against them, shall receive to themselves condemnation; but when it becomes a *throne of iniquity*, it has no longer fellowship with God. Far be it from the just and holy God that he should be the patron of unrighteousness, even in princes and those that sit on thrones; yea, though they be the *thrones of the house of David*. *Which frameth mischief by a law*—Who devise wicked devices, and lay heavy burdens upon men by virtue of those unrighteous decrees which they have made in form of laws; or by false pretences of law. Or, *against law*, against all right, and the laws, both of God and men.

the soul of the righteous, and ^s con- A. M. 2944.
demn the innocent blood. B. C. 1060.

22 But the LORD is ^t my defence; and my
God is the rock of my refuge.

23 And ^u he shall bring upon them their own
iniquity, and shall cut them off in their own wicked-
ness; *yea*, the LORD our God shall cut them off.

^t Psalm lix. 9; lxii. 2, 6.—^u Psalm vii. 16; Proverbs ii. 22;
v. 22.

Verses 21-23. *They gather themselves against the soul of the righteous*—Against the *life*, as the word here rendered *soul* commonly signifies, and as the next clause explains it. They are not satisfied with the spoils of the estates of the righteous, but do also thirst after their lives. *And condemn the innocent blood*—They shed the blood of those innocent persons whom they have wickedly condemned. Innocent blood is here put for the blood of innocent persons. *But the Lord is my defence*—Let them decree what they please, and be too hard for all laws; the Lord, who hates unrighteousness, will be my defence; he, who hath long been very gracious to me, will secure me from their violence. *He is the rock of my refuge*—In the clefts of which I may take shelter, and on the top of which I may set my feet, and be out of the reach of danger. *He shall bring upon them their own iniquity*—The fruit and punishment of their iniquity. He shall deal with them according to their desert; and that very mischief which they designed against God's people shall be brought upon themselves. *He shall cut them off in their own wickedness*—Either in the midst of their sins, or by their own wicked devices, the mischief whereof he will cause to fall upon their own heads. *The Lord our God*—The God of Jacob, of whom they said, he did not *see*, nor *regard* them, *shall cut them off*—And they shall find themselves mistaken in their false views and expectations of impunity, to their sorrow; he shall cut them off out of the land of the living; shall cut them off from any fellowship with himself, and so shall make them completely miserable; and their pomp and power shall stand them in no stead.

PSALM XCV.

This Psalm seems to have been intended as a solemn invitation to the people, when they were assembled together on some public occasion, to praise their God, and hear instruction out of his law. But it has also a special reference to the days of the Messiah, as the Jewish doctors themselves acknowledge, and as the apostle proves, in the third and fourth chapters of the epistle to the Hebrews, where he not only expounds it of those days, but shows that one passage, at least, of it must have been primarily meant of them, not being applicable to the former times and state of the church. Like the last two, it is without any title in the Hebrew, but the Greeks attribute it to David; and the apostle, in the above-mentioned epistle, quotes it under his name. Herein we are called upon to praise God, as a great and gracious God, 1-7. To hear God's voice and not harden our hearts, lest we fall as the Israelites did, 8-11.

A. M. 2959. **O** COME, let us sing unto the LORD: ^a let us make a joyful noise to ^b the Rock of our salvation.

2 Let us ¹ come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For ^c the LORD *is* a great God, and a great King above all gods.

4 ² In his hand *are* the deep places of the

^a Psa. c. 1.—^b Deut. xxxii. 15; 2 Sam. xxii. 47.—¹ Heb. prevent his face.—^c Psa. xcvi. 4; xcvi. 9; cxxxv. 5.—² Heb. In whose.

NOTES ON PSALM XCV.

Verses 1-3. *O come, let us sing unto the Lord, &c.*—Thus the pious Jews, in ancient times, exhorted and excited each other to employ their voices in honour of Jehovah, and to celebrate *the rock of their salvation*—And Christians are now called upon to stir up each other to the same blessed work, in the same or similar language. *For the Lord is a great God*—And therefore is greatly to be praised; and *a great King*—A great sovereign, even the universal Lord of all nations and worlds; *above all gods*—Above all that are accounted or called gods, whether angels, earthly potentates, or the false gods of the heathen.

Verses 4, 5. *In his hand*—Under his government, and in his possession; *are the deep places of the earth*—With all the treasures they contain; even those parts which are far out of men's sight and reach. *The strength of the hills*—Which, with majestic pride, tower above, and lift up their heads to heaven; *is his also*—Even the highest and strongest mountains are under his feet, and at his disposal. *The sea is his*—With its unnumbered waves, which roll in perpetual motion round the world; and all the millions of living creatures, of all forms and sizes, that inhabit its fathomless depths and immeasurable waters. *And his hands formed the dry land*—With all its rich and variegated produce, when, by his word, he commanded it to *appear, and it was so*; and he crowned it with verdure and beauty. And though he hath given it to the children of men, it is, nevertheless, still his, for he reserved the property to himself. His being the Creator of all, makes him, without dispute, the Owner and Lord of all.

Verses 6, 7. *O come, let us worship and bow down*—Let us not be backward, then, to comply with this invitation; but let us all, with the lowest prostrations, devoutly adore this great and glorious Being. *Let us kneel before the Lord our Maker*—With humble reverence, and a holy awe of him; as becomes those who know what an infinite distance there is between us and him, how much we are in danger of his wrath, and in how great need we stand of his mercy. The posture of our bodies, indeed, by itself, profits little; yet certainly it is meet and right they should bear a part in God's service, and that internal worship should be accompanied and signified by that which is external, or that the reverence, seriousness,

earth: ³ the strength of the hills *is* his also. A. M. 2959. B. C. 1045.

5 ⁴ The ^d sea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let ^e us kneel before the LORD our Maker.

7 For he *is* our God; and ^f we *are* the people of his pasture, and the sheep of his hand. ⁵ To-day, if ye will hear his voice,

³ Or, *the heights of the hills are his.*—⁴ Heb. *Whose the sea is.*—^d Gen. i. 9, 10.—^e 1 Cor. vi. 20.—^f Psa. lxxix. 13; lxxx. 1; c. 3.—⁵ Heb. iii. 7, 15; iv. 7.

and humility of our minds, should be manifested by our falling down on our knees before that great Jehovah, who gave us our being, and on whom we are continually dependant for the continuance of it, and for all our blessings.

Verses 7. *For he is our God*—He not only has dominion over us, as he has over all the creatures, but stands in a special relation to us. He is our God in a peculiar sense, and therefore it would be most unreasonable and wicked if we should forsake him, when even the Gentiles shall submit to his law. *And we are the people of his pasture*—Whom he feeds in his church, with his word and by his ordinances, and defends by his watchful providence. *And the sheep of his hand*—Under his special care and government. *To-day*—That is, forthwith, or presently, as this word is often used. Or the expression may mean this solemn day of grace, or of the gospel, which the psalmist speaks of as present, according to the manner of the prophets; *if ye will hear his voice*—If ye will hearken to his call, and obey his further commands, which may be added as a necessary caution and admonition to the Israelites, that they might understand and consider that God's presence and favour were not absolutely, necessarily, and everlastingly fixed to them, as they were very apt to believe, but were suspended upon the condition of their continued obedience, which, if they violated, they should be rejected, and the Gentiles, performing it, should be received for his people. And this clause may be connected with the preceding, and considered as expressing the condition of their interest in God as their God, thus: "He is our God, and we are the people of his pasture, &c., if ye will hear his voice;" that is, if ye will be his obedient people he will continue to be your God. Or else the word \square , *im*, translated *if*, may be rendered in the optative form, *O that you would hear his voice to-day, saying unto you, Harden not your hearts.* "However this be," says Dr. Horne, "what follows, to the end of the Psalm, is undoubtedly spoken in the person of God himself, who may be considered as addressing us, in these latter days, by the gospel of his Son; for so the apostle teaches us to apply the whole passage, Heb. iii. 4. The Israelites, when they came out of Egypt, had a day of probation, and a promised rest to succeed it; but by unbelief and disobedience, they to whom it was promised, that is, the generation of those who came out of Egypt, fell

A. M. 2959. 8 Harden not your heart, ^b as in the
B. C. 1045. ^s provocation, and as in the day of
temptation in the wilderness:

9 When ⁱ your fathers tempted me, proved
me, and ^k saw my work.

10 ^l Forty years long was I grieved with

^b Exodus xvii. 2, 7; Num. xiv. 22, &c.; xx. 13; Deut. vi. 16.
^s Heb. contention.—ⁱ Psa. lxxviii. 18, 40, 56; 1 Cor. x. 9.

short of it, and died in the wilderness. The gospel, in like manner, offers, both to Jew and Gentile, another day of probation in this world, and another promised rest to succeed it, which remaineth for the people of God in heaven. All whom it concerns are, therefore, exhorted to beware, lest they forfeit the second rest, as murmuring and rebellious Israel came short of the first."

Verses 8, 9. *Harden not your heart*—As if he had said, *If ye will hear his voice*, and profit by what you hear, then do not harden your hearts by obstinate unbelief and wilful disobedience, rebelling against the light, and resisting the Holy Ghost, and the clear discoveries which he makes of the truth of the gospel; *as in the provocation*—As you did in that bold and wicked contest in the wilderness. Hebrew, כְּמֵרִיבָה, *chimeribah*, as in *Meribah*, which was the proper name of the place where this happened, and which was also called *Massah*, as appears from Exod. xvii. 7, and Deut. xxxiii. 8. *As in the day of temptation*—In the day when you tempted me. Or, *as in the day of Massah*, that is, when you were at *Massah*. *When*—Or, in which place, namely, in *Meribah*, or *Massah*, or the wilderness last mentioned, *your fathers tempted me*—Doubting of my power, and demanding new proofs of my presence among them, Exod. xvii. 7, though they had had such extraordinary proofs of my presence and favour in their late deliverance at the Red sea, in my making the bitter waters sweet, and in sending them bread from heaven; *and saw my works*—Both my works of mercy, which gave them abundant cause to trust me, and my works of justice, for which they had reason to fear and stand in awe of me. Hebrew, *my work*, namely, that great and stupendous work of bringing my people out of Egypt with a strong hand; of conducting them safely through the Red sea into the wilderness, and of destroying the Egyptians.

Verse 10. *Forty years long, &c.*—Nor did they cease their discontented murmurings and distrust of

this generation, and said, *It is a people that do err in their heart, and they have not known my ways:*

11 Unto whom ^m I swear in my wrath,
ⁿ that they should not enter into my rest.

^k Num. xiv. 22.—^l Heb. iii. 10, 17.—^m Num. xiv. 23, 28, 30; Heb. iii. 11, 18; iv. 3, 5.—ⁿ Heb. if they enter into my rest.

me; but persisted in their stubborn infidelity and disobedience for the space of forty years; *was I grieved with this generation*—Or rather, with that generation, which then lived, who were your ancestors; *and said, It is a people that do err in their heart*—They not only sin through infirmity, and the violence and surprise of temptation, but their hearts are insincere and inconstant, and given to backsliding, and therefore there is no hope of their amendment. *And they have not known*—Or, *they do not know*, namely, with a practical and useful knowledge; they do not rightly understand, nor duly consider, nor seriously lay to heart, *my ways*—That is, either, 1st, *My laws, or statutes*, which are frequently called God's ways; or, rather, 2d, *My works*, as it is explained verse 9, which also are often so called. They do not know nor consider those great things which I wrought for them and among them.

Verse 11. *Unto whom I swear in my wrath, &c.*—In my just displeasure, I passed an irreversible sentence upon them, and confirmed it by an oath; *that they should not enter into my rest*—Into the promised land, so called Deut. xii. 9; 1 Chron. xxiii. 25, of which sentence, see Num. xiv. Now this case of the Israelites, who were prohibited from entering Canaan, is here applied by the psalmist, 1st, To those of their posterity who lived when this Psalm was composed, and they are cautioned not to harden their heart, as their forefathers did, lest, if they were stubborn and disobedient, God should be provoked to prohibit them from enjoying the privileges of his temple at Jerusalem, of which he had said, Psa. cxxxii. 14, *This is my rest*. But it was intended also, 2d, For the instruction of all after ages, as has been observed on verse 7, and particularly of those Israelites who should live in the times of the Messiah, that they might take heed of falling after the same example of unbelief, as the apostle observes from this place, Hebrew iv. 11, where see the notes.

PSALM XCVI.

This Psalm is a part of that which was delivered to Asaph and his brethren, (see 1 Chron. xvi. 7,) on occasion of bringing up the ark to the city of David, by which it appears, both that David was the author of it, and that it has a reference to that event. "But," says Bishop Patrick, "it never had a complete fulfilling till the Messiah, who was indeed the temple of God, came to dwell among us, to give eternal salvation to us." Accordingly several of

the Jewish writers, as he observes, acknowledge that it belongs to the times of the Messiah; and the Syriac title informs us, that the Psalm is a prophecy of the coming of Christ, and of the calling of the Gentiles. Here is, (1.) A call to praise God, as a great and glorious God, 1-9. (2.) To rejoice in his judging all the world, 10-13.

A. M. 2959. **O** SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For ^b the LORD is great, and ^c greatly to be praised: ^d he is to be feared above all gods.

5 For ^e all the gods of the nations are idols: ^f but the LORD made the heavens.

6 Honour and majesty are before him; strength and ^g beauty are in his sanctuary.

^a 1 Chron. xvi. 23-33; Psalm xxxiii. 3.—^b Psalm cxlv. 3. ^c Psa. xviii. 3.—^d Psa. xc. 3.—^e Jer. x. 11, 12.—^f Psa. cxv. 15; Isa. xlii. 5.—^g Psa. xxix. 2.—^h Psa. xxix. 1, 2.

NOTES ON PSALM XCVI.

Verses 1-3. *O sing unto the Lord a new song*—Upon this new and great occasion, not the removal of the ark, wherein there was nothing new but an inconsiderable circumstance of place, but the coming of the Messiah, the confirming of the new covenant by his blood, and the calling of the Gentiles; bless and praise the name of the Lord, by singing a new, that is, an excellent song, the product of new affections, clothed with new expressions. *Show forth his salvation from day to day*—That great work of the redemption and salvation of the world by the Messiah. *Declare his glory among the heathen*—You who shall be appointed his messengers to the Gentile nations, and all you who shall be called out of those nations to the knowledge of God and of Christ, publish this glorious and wonderful work to all the heathen among whom you live, or to whom you may come.

Verses 4-6. *For the Lord*—Hebrew, *Jehovah, is great*—Infinite in his nature and attributes; and *greatly to be praised*—All our most exalted praises fall infinitely short of his greatness. *He is to be feared above all gods*—The gods of the heathen, as the next words expound it. *For all the gods of the nations are idols*—Or, *nothing*, as they are called 1 Cor. viii. 4, and x. 19; and, as אֱלִילִים, *elilim*, here rendered *idols*, signifies; or, *vain things*, as others translate the word. The sense is, Though they have usurped the name and place of the Divine Majesty, yet they have nothing of his nature or power in them. *Honour and majesty are before him*—That is, in his presence, like beams shot from his face, who is the Sun of righteousness. There is an inconceivable glory and majesty in his countenance, and in the place of his presence. *Strength and beauty are in his sanctuary*—Or, *in his holy place*; that is, where he records his name, and vouchsafes his presence, there are the manifestations of his power and grace, or goodness, and of all his perfections.

7 ^h Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory ⁱ due unto his name: bring an offering, and come into his courts.

9 O worship the LORD ^j in ^k the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* ^l the LORD reigneth: the world also shall be established that it shall not be moved: ^m he shall judge the people righteously.

ⁿ Heb. of his name.—^o Psalm xxix. 2; cx. 3.—^p Or, in the glorious sanctuary.—^q Psalm xciii. 1; xcvi. 1; Rev. xi. 15; xix. 6.—^r Verse 13; Psa. lxxvii. 4; xcvi. 9.

Verses 7-9. *Give unto the Lord, O ye kindreds of the people*—O ye people, from whatsoever family ye come, or, O ye nations of the world, *Give unto the Lord glory and strength*—Ascribe to Jehovah that incomparable majesty, and supreme dominion and authority, which you have been wont to give to your imaginary gods. *Give unto the Lord the glory due unto his name*—Renouncing all your idols, acknowledge Jehovah alone to be the omnipotent king of all the world, and do him honour suitable to the excellence of his majesty. *Bring an offering, and come into his courts*—The courts of his house. Bring him an oblation, in token of your subjection to him; and humbly worship him in his temple. He speaks of the worship of the New Testament under the expressions of the Jewish worship, as the prophets elsewhere do: see Mal. i. 11. *O worship the Lord*—O come and cast yourselves down before the Lord, *in the beauty of holiness*—In his sanctuary, where he hath fixed his glorious residence among us; or, rather, being clothed with all those holy ornaments, those gifts and graces, which are necessary and required in God's worship. *Fear before him, all the earth*—Let all the people approach his presence with a holy fear and sacred reverence, standing in awe of, and dreading to offend, their sovereign Lord and King.

Verse 10. *Say among the heathen*—You converted Gentiles, declare to those who yet remain in the darkness of heathenism; *that the Lord reigneth*—That God hath now fixed his throne, and set up his kingdom in the world. *The world also shall be established, &c.*—And, as that kingdom shall never be destroyed, but shall stand for ever, Dan. ii. 44, so the nations of the world shall, by the means of it, enjoy an established and lasting peace: see Psa. lxxii. 3, 7; Isa. ix. 6, 7, and lxvi. 12; Zech. ix. 10. *He shall judge the people righteously*—He shall not abuse his almighty power and established dominion to the oppression of his people, as other princes frequently do, but shall govern them by the

A. M. 2959. 11 ^m Let the heavens rejoice, and let
B. C. 1045. the earth be glad; ⁿ let the sea roar,
and the fulness thereof.

12 Let the field be joyful, and all that is there-
in: then shall all the trees of the wood rejoice.

^m Psa. lxxix. 34.—ⁿ Psalm xcvi. 7, &c.

rules of justice and equity, which is the only founda-
tion of a true and solid peace: see Isa. xxxii. 17.

Verses 11, 12. *Let the heavens rejoice, &c.*—
These verses are a poetical description of the great
causes of joy which this kingdom of Christ would
bring to the world. The *heavens*, and *earth*, and
sea, and *trees*, and *fields*, are here put together
according to the Scripture style, to denote the whole
world, which is here represented as being in a state
of the greatest felicity, and as testifying its joy and
thankfulness in the most lively and striking manner
possible. “Transported,” says Dr. Horne, “with a
view of these grand events, and beholding in spirit
the advent of King Messiah, the psalmist exults in
most jubilant and triumphant strains, calling the
whole creation to break forth into joy, and to cele-
brate the glories of redemption. The heavens, with
the innumerable orbs fixed in them, which, while
they roll and shine, declare the glory of beatified
saints; the earth, which, made fertile by celestial in-
fluences, showeth the work of grace on the hearts
of men here below; the field which, crowned with
a produce of a hundred-fold, displays an emblem of
the fruit yielded by the seed of the Word in the
church; the trees of the wood, lofty, verdant, and
diffusive, apt representatives of holy persons, those
trees of righteousness, the planting of Jehovah,
Isa. lxi. 3, whose examples are eminent, fair, and
extensive; all these are, by the prophet, excited to
join in a chorus of thanksgiving to the Maker and
Redeemer of the world.”

Verse 13. *Before the Lord*—At the presence and

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.

° Psalm lxxvii. 4; Rev. xix. 11.

approach of their Lord and Maker. *For he cometh
to judge the earth*—To take to himself that power
and authority which belong to him, and to set up
his throne and dominion above all the nations of the
earth. *He shall judge the world with righteousness*
—He shall reform the earth, and govern mankind
by righteous and merciful laws; and *the people with
his truth*—Or, in his faithfulness; that is, so as he
has promised to do. He will certainly and abun-
dantly fulfil all his promises made to his people, and
faithfully keep his word with all those that observe
his commandments. “The coming of Christ,” says
the last-mentioned author, “is two-fold; first, he
came to sanctify the creature, and he will come
again to glorify it. Either of his kingdoms, that of
grace or that of glory, may be signified by his
judging the world in righteousness and truth. If
creation be represented as rejoicing at the establish-
ment of the former, how much greater will be the
joy at the approach of the latter, seeing that not-
withstanding Christ be long since come in the flesh,
though he be ascended into heaven, and have sent
the Spirit from thence, yet the whole creation, as
the apostle speaks, Rom. viii. 22, *groaneth and
travaileth in pain together until now, expecting to
be delivered from the bondage of corruption, &c.*,
yea, we ourselves also, who have the first-fruits of
the Spirit, *groan within ourselves, waiting for the
redemption of the body*; when, at the renovation
of all things, man, new made, shall return to the
days of his youth, to begin an immortal spring, and
be for ever young.”

PSALM XCVII.

The LXX. call this “A Psalm of David after his land was restored to him;” that is, as Bishop Patrick explains it,
after he was made master of all those countries which God anciently designed to be the inheritance of Israel: see
1 Chron. xviii. 1, 2. But, in its sublimer meaning, it belongs to the kingdom of Christ, who, as Henry observes, is
the Alpha and Omega of this Psalm, as well as of the last. This appears from the 7th verse, which the apostle to
the Hebrews quotes, and applies to Christ’s royal power and authority over angels; and in this light the Hebrew
rabbins themselves, as Kimchi confesses, view this Psalm. Agreeably to this, the title of the Psalm, in the Syriac
version, says, “The psalmist foretels the coming of Christ.” The attentive reader will observe a great similarity
between this and the eighteenth Psalm; the poetical imagery of both is exceedingly lofty and grand; the thoughts
and style of both so much alike, that it cannot be questioned whether they were both written by the same hand:
see Dodd. Here the reign of Christ is celebrated, and the nations are called to rejoice on account of it, 1, 2. He
is described as taking vengeance on his enemies, overthrowing idolatry, and commanding the adoration of all crea-
tures, 3-7. As inspiring gladness into the church, by subduing her enemies, 8, 9. The duties of holiness, thank-
fulness, and religious joy are inculcated, 10-12.

A. M. 2959. B. C. 1045. **THE** ^a LORD reigneth; let the earth rejoice; let the ¹ multitude of ^b isles be glad *thereof*.

2 ^c Clouds and darkness *are* round about him: ^d righteousness and judgment *are* the ² habitation of his throne.

3 ^e A fire goeth before him, and burneth up his enemies round about.

^a Psa. xcvi. 10.—¹ Heb. *many*, or, *great isles*.—^b Isa. lx. 9. ^c 1 Kings viii. 12; Psa. xviii. 11.—^d Psa. lxxxix. 14.—² Or, *establishment*.—^e Psa. xviii. 8; l. 3; Dan. vii. 10; Hab. iii. 5.

NOTES ON PSALM XCVII.

Verse 1. *The Lord reigneth*—He that made the world, governs it; he that called the universe into existence, upholds and presides over it; and he rules, judges, and rewards, or punishes his intelligent, free, and immortal creatures, whether men or angels. The Lord Jesus reigns; the providential kingdom is interwoven with the mediatorial, and the administration of both is in the hand of Christ; who is therefore both *head of the church, and head over all things to the church*: see on Psa. xciii. 1, and xcvi. 10. *Let the earth rejoice*—The inhabitants of the world everywhere; for hereby they are honoured and benefited unspeakably: they are blessed with sure protection, a wise and equitable government, holy, just, and salutary laws, and an ample provision for the supply of all their wants. *Let the multitude of isles be glad thereof*—Not only let the people of Israel rejoice in him, as king of the Jews, and the daughter of Zion, as her king, but let all the earth rejoice in his exaltation; for the kingdoms of the world shall, sooner or later, become his kingdoms. There is enough in Christ for the multitude of isles to rejoice in; for, though millions have been made happy in him, *yet still there is room*.

Verse 2. *Clouds and darkness are round about him*—His dispensations are mysterious and altogether unaccountable; *his ways in the sea, and his path in the great waters*. We are not aware what his designs are, nor is it fit that we should be made acquainted with the secrets of his government. But, though there is a depth in his counsels which we must not pretend to fathom, still *righteousness and judgment*—That is, righteous judgment, or righteousness in judgment, *are the habitation*—Or, as Dr. Hammond renders the word כִּכּוֹן, *mechon, the basis, of his throne*—That is, *the foundation, or establishment of it; for the throne is established by righteousness*, Prov. xvi. 12. All his laws, decrees, and administrations, are grounded upon and managed with justice and equity. Therefore his *throne is for ever and ever*, because his *sceptre is a right sceptre*, Psa. xlv. 6.

Verses 3-5. *A fire goeth before him, &c.*—“The judgments of God, and their effects upon the world, are here set forth, under the usual similitude of lightning and fire from heaven, causing the earth to tremble, and the mountains to melt and dissolve away.” And by these terrible appearances in the natural world are especially signified those dreadful

4 ^f His lightnings enlightened the world; the earth saw, and trembled. A. M. 2959. B. C. 1045.

5 ^g The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 ^h The heavens declare his righteousness, and all the people see his glory.

7 ⁱ Confounded be all they that serve graven

^f Exod. xix. 18; Psalm lxxvii. 18; civ. 32.—^g Judg. v. 5; Mic. i. 4; Nah. i. 5.—^h Psalm xix. 1; l. 6.—ⁱ Exod. xx. 4; Lev. xxvi. 1; Deut. v. 8; xxvii. 15.

judgments of God, which were to be inflicted upon the Jews and others for their contempt and rejection of the Messiah, which was foretold in the Old Testament, and accomplished in the New. *His lightnings enlightened the world*—This phrase signifies, not so much *illumination as terror and judgments*, as appears, both from the following words, and from the constant use of the phrase in that sense. *The hills melted*—The strongest and loftiest parts of the earth, by which he may intend the great potentates of the world, who set themselves against the Messiah; *at the presence of the Lord of the whole earth*—Whose dominion shall not then be confined in Canaan, as now, in a manner, it is, but shall be enlarged over the whole earth. “The exaltation of Christ to the throne of his kingdom was followed by a dreadful display of that vengeance which broke in pieces the Jewish nation, and brought their civil and religious polity to an utter dissolution. In the history of their destruction the world of the ungodly may view a striking picture of the great and terrible day when the Lord Jesus shall render a recompense to all his enemies. He is then to descend in flaming fire; lightnings shall be his harbingers; the earth shall tremble, and the hills shall literally melt like wax at the presence of Jehovah.”—Horne.

Verse 6. *The heavens declare his righteousness*—It is as conspicuous and illustrious as the heavens themselves. Or the angels, yea, God himself gives testimony from heaven to the righteousness of Christ. *And all the people see his glory*—Both Jews and Gentiles shall partake of the glorious fruits and benefits of his coming. Dr. Horne, however, interprets this verse differently, thus: “*The heavens*, by the manifestation of vengeance from thence, reveal, declare, and proclaim the righteous judgments of Messiah; and *all the people* upon earth are witnesses of the glory of his victory over every thing that opposeth itself to the establishment of his kingdom.”

Verse 7. *Confounded be all they that serve graven images*—That is, the Gentile world, who *did serve to them who by nature were no gods*, Gal. iv. 8. Let them be ashamed of their former folly herein, and be thereby brought to detest and forsake their idols. Thus interpreted, the words are a *prayer* for the conversion of the Gentiles, that those who had been so long serving dumb idols might be convinced of their error, ashamed of their folly, and

A. M. 2959. images, that boast themselves of idols; B. C. 1045. ^k worship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art ^l high above all the earth: ^m thou art exalted far above all gods.

10 Ye that love the LORD, ⁿ hate evil: ^o he

^k Heb. i. 6.—Psa. lxxxiii. 18.—Exod. xviii. 11; Psa. xcv. 3; xcvi. 4.—Psa. xxvii. 14; xxxvii. 27; ci. 3; Amos v. 15; Romans xii. 9.—^o Psa. xxxi. 23; xxxvii. 28; cxlv. 20;

preserveth the souls of his saints; A. M. 2959. B. C. 1045. ^p he delivereth them out of the hand of the wicked.

11 ^q Light is sown for the righteous, and gladness for the upright in heart.

12 ^r Rejoice in the LORD, ye righteous; ^s and give thanks ^t at the remembrance of his holiness.

Prov. ii. 8.—Psa. xxxvii. 39, 40; Dan. iii. 28; vi. 22, 27. ^q Job xxii. 28; Psa. cxii. 4; Prov. iv. 18.—Psa. xxxiii. 1. ^r Psa. xxx. 4.—^s Or, to the memorial.

might be brought, by the power of Christ's gospel, to serve the only living and true God, and be as much ashamed of their idols as ever they were proud of them, Isa. ii. 20, 21. Or, they shall be confounded. And so this is a prophecy, predicting the ruin of those that would not be reclaimed from their idolatry; they shall be confounded by the destruction of paganism in the Roman empire, which was fulfilled about three hundred years after Christ, so much to the terror of idolaters that even the mighty men among them are represented, Rev. vi. 15, 16, as saying to the rocks, *Fall on us, and hide us from the face of him that sitteth on the throne, &c.* This prayer and prophecy are still in force against anti-christian idolaters, who may here read their doom.

Verses 8, 9. *Zion heard*—The people dwelling in Zion, or Jerusalem and Judah, to whom Christ came, and to whom the gospel was first preached. Or God's church and people, who, both in the Psalms and prophetic writings, are often called Zion; heard the fame of thy judgments, as the following words declare; the ruin of idolatry, and the setting up of the kingdom of the Messiah in the world. *And was glad*—Very glad to hear of the conversion of some and the confusion of others, of the victory of Christ over all opposing power, and of the overthrow of the kingdom of Satan among men. *And the daughters of Judah*—Particular churches, or individual members of Christ's universal church, rejoiced—According to the exhortation of the prophet; *Rejoice greatly, O daughter of Zion, for behold thy king cometh unto thee. Because of thy judgments, O Lord*—Thy judgments on thine enemies, whereby thou hast evinced thyself to be superior to the powers of the earth, and the gods of the nations. Not that they take pleasure in the ruin of others, but because the execution of the divine judgments upon idols and idolaters, and other daring sinners, makes way for the advancement of God's glory, and the enlargement and establishment of Christ's kingdom in the world. Thus, at the fall of Babylon it is said, *Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.* And Eusebius, speaking of the times under Constantine, says, "A bright and glorious day, no cloud overshadowing it, did enlighten, with rays of heavenly light, the churches of Christ over all the earth; and among all Christians there was an inexpressible

joy and a kind of celestial gladness."—*Eccl. Hist.*, book x. *For thou art exalted above all gods*—As thou always wast in truth exalted, so thou hast now proved and declared thyself to be so in the eyes of the whole world, by subduing them under thy feet.

Verses 10. *Ye that love the Lord*—O all you that love and worship the true God, and rejoice in the establishment of his kingdom; *hate evil*—Show your love to him by hating all sin in temper, word, and work. Thus the psalmist, "having sung the glory of the Redeemer, now delineates the duty of the redeemed. They are characterized by their love of God; they are enjoined to hate evil; the hatred of which indeed is a consequence and a sure proof of that love, when it is genuine and sincere. Religion must be rooted in the heart and spring from thence. A Christian must not only serve God outwardly, but must inwardly love him; he must not content himself with abstaining from overt acts of sin, but must truly hate it. They who do so are the saints of God, whose souls he preserveth from evil, and will finally deliver from the evil one and his associates, by a happy death and a glorious resurrection."—Horne.

Verses 11, 12. *Light is sown for the righteous*—Joy and felicity, as the word light often signifies, are prepared or laid up for them, and shall in due time be reaped by them, possibly in this life, but undoubtedly in the next; and therefore the followers of Christ, who are taught to expect tribulation in this world, may well bear their afflictions with patience and cheerfulness, for, though they sow in tears, they shall, without fail, reap in joy. *Rejoice in the Lord, ye righteous*—Let the streams of comfort which flow to you through the channel of Christ's kingdom lead you to the fountain, and cause you to rejoice in God your Saviour; and give thanks in remembrance of his holiness—In consideration of his holy and righteous nature and government, or of his faithfulness in fulfilling his promises, in sending the Messiah into the world and establishing his kingdom among men. Observe, reader, whatever is the matter of our rejoicing ought to be the matter of our thanksgiving, and particularly the holiness of God. They that hate sin themselves are glad that God hates it, in hopes that therefore he will not suffer it to have dominion over them.

PSALM XCVIII.

Although the Hebrew title only terms this A Psalm, yet the LXX. denominate it A Psalm of David. And, as it contains several expressions similar to those which occur in Psalm xcvi., it is probable it was made by him. Bishop Patrick thinks that it was probably written upon occasion of some remarkable deliverance which God had lately granted to Israel, as an earnest of future blessings; especially of that great blessing, the coming of the Lord Christ, to give complete salvation to his people. We have here, (1.) The glory of the Redeemer, 1-3. (2.) The joy of the redeemed, 4-9.

A Psalm.

A. M. 2959.
B. C. 1045.

O ^a SING unto the LORD a new song: for ^b he hath done marvellous things: ^c his right hand, and his holy arm, hath gotten him the victory.

² ^d The LORD hath made known his salvation: ^e his righteousness hath he ^f openly showed in the sight of the heathen.

³ He hath ^g remembered his mercy and his truth toward the house of Israel: ^h all the ends of the earth have seen the salvation of our God.

⁴ ^b Make a joyful noise unto the LORD, all

^a Psa. xxxiii. 3; xcvi. 1; Isa. xlii. 10.—^b Exod. xv. 11; Psa. lxxvii. 14; lxxxvii. 10; cv. 5; cxxxvi. 4; cxxxix. 14.—^c Exod. xv. 6; Isa. lix. 16; lxiii. 5.—^d Isaiah lii. 10; Luke ii. 30, 31. ^e Isa. lxiii. 2; Rom. iii. 25, 26.—^f Or, revealed.

NOTES ON PSALM XCVIII.

Verse 1. *O sing unto the Lord a new song*—See on Psalm xcvi. 1. *For he hath done marvellous things*—The work of our redemption and salvation by Christ is a work of wonder. If we take a view of all the steps of it, from the contrivance of it before all time to the consummation of it, and its everlasting consequences when time shall be no more, we shall say, God has in it done marvellous things; it is all his doing, and it is marvellous in our eyes. *His right hand, &c., hath gotten him the victory*—God, by his own only power, hath overcome all difficulties and enemies, and hath, in spite of all opposition, raised Christ from the dead, and set him upon his throne, and propagated his kingdom in the world.

Verses 2, 3. *The Lord hath made known his salvation*—The redemption of the world by the Messiah; which was hitherto reserved as a secret among the Jews, yea, was not thoroughly known by most of the Jews themselves. *His righteousness hath he openly showed*—Either his faithfulness in accomplishing this great promise of sending the Messiah; or his goodness and mercy, often termed his righteousness, or God's method of justifying sinners, and making them righteous through faith in Christ, continually called the righteousness of God in the New Testament. *He hath remembered his mercy and his truth*—He hath now actually given that mercy which he had promised to the Israelites. *All the ends of the earth*—All its inhabitants, from one end to another; *have seen the salvation of our God*—It has been published, and plainly discovered to them,

the earth: make a loud noise, and rejoice, and sing praise. A. M. 2959.
B. C. 1045.

⁵ Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

⁶ ⁱ With trumpets and sound of cornet make a joyful noise before the LORD, the King.

⁷ ^k Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

⁸ Let the floods ^l clap their hands: let the hills be joyful together

⁹ Before the LORD; ^m for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

ⁱ Luke i. 54, 55, 72.—^j Isa. xlix. 6; lii. 10; Luke ii. 30, 31; iii. 6; Acts xiii. 47; xxviii. 28.—^k Psalm xcvi. 1; c. 1. ^l Num. x. 10; 1 Chron. xv. 28; 2 Chron. xxix. 27.—^m Psalm xcvi. 11.—ⁿ Isa. lv. 12.—^o Psa. xcvi. 10, 13.

not in types and shadows, as under the law, but written as with a sun-beam, and exhibited openly, that he who runs may read it.

Verses 4-9. *Make a joyful noise, &c.*—Because you all now partake of the same privileges with the Jews, join with them in worshipping and praising God. *Sing unto the Lord with a harp*—Here again, as in Psalm xcii. 3, the worship of the New Testament is described in phrases taken from the rites of the Old. “The psalmist, beholding in spirit the accomplishment of the promises, the advent of Christ, and the glory of his kingdom, thinks it criminal in any creature to be silent: he bids the whole earth break forth into joy, and exult in God her Saviour, with every token of gratitude and thankfulness.” He even calls upon “the inanimate parts of creation to bear their parts in the new song, and to fill up the universal chorus of praise.” He bids *the sea roar*, as men in triumph make a loud and vehement noise, and *the floods to clap their hands*, as men do in token of delight and approbation, while *the hills*, in like manner, resound their joy. *Before the Lord, for he cometh, &c.*—Here we have “the subject of this general joy, as before in Psa. xcvi. 13, namely, the coming of the Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign. Then shall heaven and earth rejoice, and the joy of the redeemed shall be full.”—Horne.

PSALM XCIX.

This Psalm is also attributed to David by the LXX., and most other ancient versions; and it is supposed by Dr. Delaney and others to have been composed after he was advanced to the kingdom, and to relate to his quiet establishment therein. The Syriac title tells us, that it treats primarily of the slaughter of the Midianites, and that in its secondary sense it is a prediction of the glory of Christ's kingdom. It must be acknowledged, however, that it does not speak so fully, nor so clearly, of Christ as the Psalms immediately foregoing do. In this Psalm Israel is called upon to praise God for their happy constitution, both in church and state, 1-5. Some instances of the happy administration of it, 6-9.

A. M. 2959. B. C. 1045. **THE** ^a LORD reigneth; let the people tremble: ^b he sitteth between the cherubims: let the earth ¹ be moved.

2 The LORD is great in Zion; and he is ^c high above all people.

3 Let them praise ^d thy great and terrible name; for it is holy.

4 ^e The king's strength also loveth judgment;

^a Psa. xciii. 1.—^b Exod. xxv. 22; Psalm xviii. 10; lxxx. 1. ^c Heb. stagger.—^d Psalm xcvii. 9.—^e Deut. xxviii. 58; Rev. xv. 4.—^f Job xxxvi. 5, 6, 7.—^g Verse 9.

NOTES ON PSALM XCIX.

Verses 1-3. *The Lord reigneth, let the people tremble*—Namely, such of them as are enemies to God and his truth. *He sitteth between the cherubims*—Upon the ark; that is, he is present with his people, to protect them and punish their enemies. *Let the earth*—Namely, the people of the earth; *be moved*—With fear and trembling. *The Lord is great in Zion*—Hebrew, *The Lord in Zion* (that is, who dwelleth in Zion) is great. *He is high above all people*—Above all the people of the earth who exalt themselves against him. *Let them*—Namely, all people last mentioned; *praise thy great and terrible name*—And give thee the glory due unto it; *for it is holy*—As well as great, and therefore worthy to be praised. The holiness of God's name makes it truly great to his friends and terrible to his enemies.

Verse 4. *The king's strength also loveth judgment*—"Although the strength of our king be infinite, yet is it never exerted but in righteousness and just judgment, which are his delight. They compose the firm basis of his throne, and direct his whole administration." "Whoever peruses this Psalm," says Dr. Dodd, "will find that David here, as everywhere else, considers God as the king of Israel, and himself only as his deputy. To this purpose are these expressions in the beginning of it, *The Lord reigneth: The Lord is great in Zion*. It is true David delighted to exert all the power that God had given him to its true purposes. He loved judgment and righteousness: but it was, in reality, God who executed them all." *Thou dost establish equity*—God gave them the excellent laws by which they were governed, and acted toward them with equity in all his proceedings. *Thou executest judgment in Jacob*—Among thy own people, whom, when they act amiss, thou punishest no less than thou dost other people, (see verse 8,) whereby thou showest that thou art no respecter of persons, but a righteous and impartial judge to all sorts of men. He intends

thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 ^f Exalt ye the LORD our God, and worship at ^g his footstool; for ^h he ⁱ is holy.

6 ^j Moses and Aaron among his priests, and Samuel among them that call upon his name; they ^k called upon the LORD, and he answered them.

^g 1 Chronicles xxviii. 2; Psa. cxxxii. 7.—^h Or, it is holy. ⁱ Lev. xix. 2.—^j Jer. xv. 1.—^k Exodus xiv. 15; xv. 25; 1 Sam. vii. 9; xii. 18.

also that God, not only by his immediate providences often executed and enforced his own laws, but that he took care for the administration of justice among them by civil magistrates, who reigned by him, and by him did decree justice. These judges judged for God, and their judgment was his, 2 Chron. xix. 6.

Verse 5. *Exalt ye the Lord*—Give him the glory of the good government you are under, as it is now established. *And worship at his footstool*—That is, at his ark, which was the footstool to the mercy-seat, between the cherubim. Or we must cast ourselves down upon the pavement of his courts; and good reason we have to be thus reverent, for he is holy, and his holiness should strike an awe upon us, as it doth on the angels themselves, Isa. vi. 2, 3. Observe, reader, that God is to be worshipped and glorified, is the one inference always drawn from every position of David. And surely the greater the public mercies are in which we have a share, the more we are obliged to bear a part in the public homage paid to God. The setting up of the kingdom of Christ, especially, ought to be matter of our praise. Observe further, when we draw nigh to God to worship him, our hearts ought to be filled with high thoughts of him, and we ought to exalt him in our souls. And the more we abase ourselves, and the more prostrate we are before God, the more we exalt him.

Verse 6. *Moses and Aaron among his priests, &c.*—Or, with his princes, as the Hebrew, כהנאי, may be rendered, or his chiefs; that is, his principal and most famous ministers. Moses, however, might with propriety be ranked among the priests, because, before the institution of the priesthood, he executed that office, and because he often interceded with God for the people; which was a very considerable part of the priests' work. *And Samuel*—Who used frequently and solemnly to intercede with God on behalf of the people. The meaning is

A. M. 2959. 7 ¹ He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O LORD our God; ^a thou wast a God that forgavest them, though

¹ Exodus xxxiii. 9.—^a Numbers xiv. 20; Jeremiah xlvi. 28; Zeph. iii. 7.—² Exodus xxxii. 2, &c.; Numbers xx. 12, 24;

“Thus did Moses, and Aaron, and Samuel also, one of the greatest of those prophets who were wont to intercede for you.” Thus he urges them to perform the duty of praising and worshipping God, by the examples of three most eminent persons, who practised this duty with happy success.

Verse 7. *He spake unto them in the cloudy pillar*—That is, to some of them: to Moses frequently, and to Aaron sometimes, as Num. xii. 5. And although it is not anywhere expressly said that God spake unto Samuel out of the cloudy pillar, yet, as Dr. Hammond observes, it is probable enough from his history that he did so; for when Samuel was so signally heard by God at Mizpeh, 1 Sam. vii., it is said, verse 9, *The Lord answered him*; and verse 10, *The Lord thundered with a great thunder*, which supposes a cloud, if not a cloudy pillar; and so this answering of Samuel with thunder, must be God’s speaking to him at this time out of the cloud. *They kept his testimonies*—This is added, not only for their commendation, but for the instruction of the

^a thou tookest vengeance of their inventions. A. M. 2959. B. C. 1045.

9 ° Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

Deuteronomy ix. 20.—° Verse 5; Exod. xv. 2; Psalm xxxiv. 3; cxviii. 28.

Israelites, to teach them that God would not hear the prayers of them who did not keep his commandments.

Verse 8. *Thou answeredst them, O Lord*—Name-ly, the intercessors before mentioned. *Thou forgavest them*—Either, 1st, Moses and Aaron, who sinned, and whose sins God pardoned, yet so that he punished them with exclusion from the land of Canaan. Or rather, 2d, The people, for whom they prayed; for this *forgiving* was evidently the effect of God’s answering the prayers of the persons above mentioned; and, therefore, as their prayers, recorded in Scripture, were not for the pardon of their own, but for the pardon of the people’s sins, so this forgiveness granted was for the sins of the people. *Though thou tookest vengeance of their inventions*—This clause limits and explains the former. Thou didst forgive the sins of the people, not absolutely and universally, for thou didst punish them severely, but so far as not to inflict that total and final destruction upon them which they deserved, and thou hadst threatened: see Exod. xxxii. 10, 14, 34.

PSALM C.

This is the only Psalm in the whole collection, entitled A Psalm of praise. It is supposed to have received this appellation, because peculiarly adapted, if not designed, to be sung when the sacrifices of thanksgiving were offered: see Lev. vii. 12. The LXX. think it was written by David, who here invites all the world to join with the Israelites in the service of God, whose divine sovereignty he recognises, 1-5.

¹ A Psalm of ² praise.

A. M. 2966. B. C. 1038. MAKE ^a a joyful noise unto the LORD, ³ all ye lands.

¹ Psalm cxlv. title.—² Or, *thanksgiving*.—³ Psalm xc. 1; cxviii. 4.

NOTES ON PSALM C.

Verses 1, 2. *Make a joyful noise unto the Lord*—Partly with voices, and songs of rejoicings, and thanksgiving; and partly with musical instruments, as the manner then was; *all ye lands*—That is, all the inhabitants of the earth. When all nations shall be disciplined, and the gospel preached to every creature, then this summons will be fully obeyed. *Serve the Lord with gladness*—Devote yourselves to, and employ yourselves in, his service. *Come before his presence with singing*—In the ordinances which he has appointed, and in which he has promised to manifest himself to his people. In all acts of religious worship, whether in secret or in our

2 Serve the LORD with gladness: A. M. 2966. B. C. 1038. come before his presence with singing.

3 Know ye that the LORD he is God: ^b it is

² Heb. *all the earth*.—^b Psa. cxix. 73; cxxxix. 13, &c.; cxlix. 2; Eph. ii. 10.

families, we may be truly said to come into God’s presence; but it is in public worship especially that we enter into his gates, and into his courts, as expressed verse 4, which should be with *thanksgiving* for so great a privilege, and with *praise* for his goodness manifested herein.

Verses 3-5. *Know that the Lord*—Heb. *Jehovah, he is God*—The only living and true God; a being infinitely perfect, self-existent, and self-sufficient; and the fountain of all being; the first cause and last end of all things. *It is he that hath made us*—Not only by creation, but by regeneration, which is also called a *creation*, because by it we are made his people. Hence we owe him homage and ser-

A. M. 2966. he *that* hath made us, ⁴ and not we
B. C. 1038. ourselves; ^o *we are* his people, and the
sheep of his pasture.

4 ^d Enter into his gates with thanksgiving,

⁴ Or, and his *we are*.—^c Psalm xcv. 7; Ezek. xxxiv. 30, 31.
⁴ Psa. lxvii. 13; cxvi. 17, 18, 19.

vice, and him only, and not other gods, who did neither make nor new-make us. He, and he only, hath an incontestable right to, and in us, and all things. His we are, to be influenced by his power, disposed of by his will, and devoted to his honour and glory. *We are his people*—Or subjects, and he is our prince or governor that gives law to us, as moral agents, and will call us to an account for what we do; *the sheep of his pasture*—Or, as the Hebrew may be rendered, *the flock of his feeding*, whom he takes care of and provides for. He that made us,

and nito his courts with praise: be A. M. 2966.
thankful unto him, and bless his name. B. C. 1038.

5 For the LORD is good; his ^o mercy is everlasting; and his truth *endureth* ⁵ to all generations.

^o Psa. cxxxvi. 1.—^o Heb. to generation and generation, Psalm lxxxix. 1.

maintains us, and gives us all things richly to enjoy. *For the Lord is good*—Infinite in goodness, and therefore doeth good. *His mercy is everlasting*—Is a fountain that can never be drawn dry. *His truth endureth to all generations*—And no word of his shall fall to the ground as antiquated or revoked: his promises are sure to all the faithful, from age to age. If this Psalm be considered as prophetic of the calling both of Jews and Gentiles to the profession of the gospel, then by *the gates of Zion*, verse 4, must be mystically understood the Christian Church.

PSALM CI.

This Psalm, composed, as Dr. Chandler thinks, after David was well established on his throne, and settled in his new-built palace, declares his pious resolution to govern first himself, and then his court and his kingdom, with much care, that the good might expect all favour from him, but no wicked man, of any sort, have the least countenance or encouragement. We have the general scope of his vow to this effect, 1, 2. The particulars of it, 3-8.

A Psalm of David.

A. M. 2959. I ^o WILL sing of mercy and judg-
B. C. 1045. ment: unto thee, O LORD, will I
sing.

^o Psa. lxxxix. 1.—^b 1 Sam. xviii. 14.

NOTES ON PSALM CI.

Verse 1. *I will sing of mercy and judgment*—It is doubtful whether David, in thus determining to make *mercy* and *judgment* the subjects of his song, intended the mercy which God had shown him, and the judgment which God had executed on his enemies; or the mercy and judgment which he himself purposed to dispense in his dominions, according to the different characters of his subjects. Possibly he might include both, and the purport of his resolution may be this: I will praise thee, O Lord, as for all thy other excellences, so particularly for those two royal perfections of *mercy* and *justice*, or *judgment*, which thou hast so eminently discovered in the government of the world, and of thy people Israel; and I will make it my care to imitate thee, as in other things, so especially in these virtues, which are so necessary for the discharge of my trust, and the good government of thy and my people. “The Psalm,” says Dr. Dodd, “has a double reference, and describes the manner in which David intended to act toward his subjects, under their different denominations, as they were good or bad ones. Toward the *faithful in the land* he would show *חַסֵּד*, *chesed*, *benevolence*, and favour; toward the wicked, and such as

2 I will ^b behave myself wisely in a A. M. 2959.
perfect way. O when wilt thou come B. C. 1045.
unto me? I will ^o walk within my house with
a perfect heart.

^c 1 Kings ix. 4; xi. 4.

obstinately violated the laws, he would exercise *מִשְׁפָּט*, *mishpat*, *judgment*, as he would judge and punish them according to their deeds. And as this was his fixed purpose, he consecrated this song to God; appealing hereby to him for the sincerity of his intention, to make *mercy* and *judgment* the great rules of his administration; and agreeably hereto it is observed of him, that *he executed justice and judgment to all the people*, 2 Sam. viii. 15.”

Verse 2. *I will behave myself wisely in a perfect way*—I will manage my affairs with wisdom and integrity; which are the two chief qualifications requisite for all men, and peculiarly necessary in princes, whose example is wont to have great influence on the morals of their people, and who can with no dignity nor consistency punish the crimes of others, if they be guilty of the same crimes themselves. *O, when wilt thou come to me?*—And be with me to assist me to execute this my purpose. God is often said, in Scripture, to *come* to men when he fulfils a promise to them, confers a favour upon them, peculiarly assists them, or is, in an especial manner, present with them. David, having declared it to be his resolution to set his court and kingdom an example of true wisdom and unshaken integrity, shows, in these words, the

A. M. 2959. 3 I will set no ¹ wicked thing before
B. C. 1045. mine eyes: ^d I hate the work of them
* that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I
will not ^f know a wicked *person*.

5 Whoso privily slandereth his neighbour, him
will I cut off: ^g him that hath a high look and
a proud heart will not I suffer.

6 Mine eyes *shall be upon the faithful of the*

¹ Heb. *thing of Belial*.—^d Psa. xcvi. 10.—^e Josh. xxiii. 6;
1 Sam. xii. 20, 21; Psa. xl. 4; cxv. 5.—^f Matthew vii. 23;
2 Tim. ii. 19.

sense he had of his need of a peculiar visitation of divine grace, to enable him to put his resolution in practice, and accordingly expresses the passionate desire which he had for it in these words. *I will walk within my house*—I will conduct myself in my family and court, as well as in my public administration of the affairs of my kingdom, *with a perfect heart*—Sincerely intending and desiring to please and glorify God, and to set before the members of my family, and all my subjects, an example worthy of their imitation. This clause adds weight to the former. He determines not only to walk in a perfect or right way, which a man might do for politic reasons, or with an evil design; but to do so with an upright, honest heart, which is most acceptable to God.

Verses 3, 4. *I will set no wicked thing before mine eyes*—Namely, to look upon it with approbation, or design to practise, countenance, or tolerate it. If any ungodly or unjust thing be suggested to me, whatsoever specious pretences it may be covered with, as some reason of state or worldly advantage, I will cast it out of my mind and thoughts with abhorrence, so far will I be from putting it in execution. *I hate the work of them that turn aside*—From God, and from his laws. *It shall not cleave to me*—Namely, such work, or the contagion of such examples. I will neither imitate nor endure such works nor such workers. *A froward heart*—A man of a corrupt mind and wicked life; *shall depart from me*—Shall be turned out of my court, lest he should infect the rest of my family, or be injurious, or an occasion of offence to my people. *I will not know a wicked person*—I will not own nor countenance such a one, but will keep all such at a distance.

Verses 5, 6. *Whoso privily slandereth his neighbour*—Such as by secret and false informations, and accusations of others, seek to gain my favour, and to advance themselves by the ruin of others; *him will I cut off*—From my family and court. *Him that hath a high look, &c.*—Those who think highly of themselves, and look down with contempt upon others, or treat them with insolence; or, whose insatiable covetousness and ambition make them study their own advancement more than the public good; *will not I suffer*—In my house nor among my servants. *Mine eyes shall be upon the faithful*—I will endeavour to find out, and will favour and encourage, men of truth, justice, and integrity, men of religion

land, that they may dwell with me: he
that walketh ² in a perfect way, he
shall serve me.

7 He that worketh deceit shall not dwell with-
in my house: he that telleth lies ³ shall not
tarry in my sight.

8 I will ^b early destroy all the wicked of the
land; that I may cut off all wicked doers ⁱ from
the city of the LORD.

^g Psa. xviii. 27; Prov. vi. 17.—^h Or, *perfect in the way*, Psa. cxix. 1.—ⁱ Hebrew, *shall not be established*.—^b Psa. lxxv. 10; Jer. xxi. 12.—^c Psa. xlvi. 2, 8.

and virtue, who will be faithful, first to God, and then to me and to my people; *that they may dwell with me*—Hebrew, לִשְׁבֹת, *lashebeth*, to sit, abide, or converse with me, in my house, and counsels, and public administrations. These he would use as his familiars and friends, employ them in the domestic services of his palace, and advance them to public offices and stations in his kingdom. *He that walketh in a perfect way*—In the way of God's precepts, which are pure and perfect; *he shall serve me*—In domestic and public employments.

Verse 7. *He that worketh deceit*—That uses any frauds or subtle artifice to deceive, abuse, or wrong any of my people; *shall not dwell within my house*—Though he may insinuate himself into my family, yet, as soon as he is discovered, he shall be turned out of it. *He that telleth lies*—Either to defend and excuse the guilty, or to betray the innocent; *shall not tarry in my sight*—I will certainly and immediately banish him from my presence.

Verse 8. *I will early destroy all the wicked*—That is, all that are discovered and convicted; the law shall have its course against them; and incorrigible offenders shall suffer as it directs. *That I may cut off all wicked doers from the city of the Lord*—“I will use my utmost diligence to reform the whole nation; but especially the place of my peculiar residence, which ought to be an example to the rest of my kingdom: taking care that all offenders be severely punished in the courts of justice; and, if there be no other remedy, cutting off those evil members, who have got an incurable habit of acting wickedly.” So Bishop Patrick. Dr. Chandler considers this last clause as an evident proof that David was now king over all Israel, and in possession of Jerusalem, stiled by him *the city of the Lord*, because it was now the place where the Lord was peculiarly present, David having lodged the ark in the tabernacle prepared there for its reception. It is justly observed by the same judicious divine, that “this Psalm affords an admirable lesson for princes, to direct themselves in the administration of their affairs in public and private life. They should be the patrons of religion and virtue, and encourage them by their own example and practice. Those of their households, their servants, ministers, and particularly their favourites and friends, should be of unblameable characters, and, if possible, eminent for every thing that is excellent

and praiseworthy. Subtle and fraudulent men, backbiters, and slanderers, and private informers against others, they should detest, and show the utmost marks of displeasure at them. They should maintain the honour of the laws, and impartially punish all transgressors against them; and, instead of in-

dulging ease, and being engrossed and dissipated by pleasure and amusement, they should consecrate a just portion of their time to the public service, and promoting the real happiness of their people. Thus they will be indeed truly patriot kings, honoured of God and esteemed and beloved of men."

PSALM CII.

This Psalm is thought, by many commentators, to have been written by Nehemiah, Daniel, or some other prophet or holy man, in the time of the captivity, (see Neh. i. 3, &c.,) for his own use, and that of other pious persons, who lamented the desolation of Jerusalem, and the ruin of the temple; though, at the same time, they were not without hopes that the nations around would shortly see their wonderful restoration, and thereby be invited to embrace their religion: which was a lively emblem of the coming of the Gentiles into the church of Christ, the eternity of whose kingdom is foretold in the conclusion of this Psalm. The psalmist makes supplication to God, 1, 2. Sets forth in affecting strains his wretched and sorrowful condition; or rather, perhaps, that of Jerusalem, which he personates, 3-11. He comforts himself by reflecting on the eternity and immutability of Jehovah, 12. Predicts the restoration of Zion, with her enlargement, by the accession of the Gentiles, 13-22. Returns again to his lamentations, 23, 24. Again reposes his confidence on him who created all things, and who would assuredly fulfil his word and promise, if not to the generation then present, yet to their posterity, 25-28.

¶ A Prayer ¹ of the afflicted, ² when he is overwhelmed, and poureth out his complaint before the LORD.

A. M. 3559. B. C. 445. **H**EAR my prayer, O LORD, and let my cry ^a come unto thee.

2 ^b Hide not thy face from me in the day when I am in trouble; ^c incline thine ear unto me: in the day when I call, answer me speedily.

3 ^d For my days are consumed ³ like smoke,

¹ Or, for.—² Psa. lxi. 2; cxlii. 2.—³ Exod. ii. 23; 1 Sam. ix. 16; Psa. xviii. 6.—^b Psalm xxvii. 9; lxix. 17.—^c Psalm lxxi. 2; lxxviii. 2.—^d Psa. cxix. 83; James iv. 14.—^e Or, as some read, into smoke.

NOTES ON PSALM CII.

Title. *A prayer of the afflicted, &c.*—It was composed by one who was himself afflicted, afflicted with the church of God, and for it; and it is calculated for an afflicted state, and intended for the use of others that may be in similar distress. It is the fifth of those Psalms styled *Penitential*.

Verse 3. *My days are consumed like smoke*—Which passeth away in obscurity, and swiftly, and irrecoverably. Hebrew, כעשן, into, or, in smoke. As wood, or any combustible matter put into the fire, wasteth away in smoke and ashes, so are my days wasted away. Or, as some interpret the words, "My afflictions have had the same effect on me as smoke has on things which are hung up in it, that is, have dried me up, and deformed me." *And my bones*—The most strong and solid parts of my body, which seemed least likely to suffer any injury by my trouble; *are burned as a hearth*—Either as a hearth is heated, or burned up by the coals which are laid upon it; or, as the hearth, being so heated, burns up that which is put upon it. But כבוקר, here translated, *as a hearth*, may be rendered, (as it is by many,) *as a fire-brand*, or, *as dry wood*, which seems most ap-

and ^a my bones are burned as a hearth. A. M. 3559.

4 My heart is smitten, and ^f withered B. C. 445.

like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning ^g my bones cleave to my ⁴ skin.

6 ^h I am like ¹ a pelican of the wilderness: I am like an owl of the desert.

7 I ^k watch, and am as a sparrow ¹ alone upon the house-top.

^a Job xxx. 30; Psa. xxxi. 10; Lam. i. 13.—^f Psa. xxxvii. 2; Verse 11.—^g Job xix. 20; Lam. iv. 8.—^h Or, flesh.—ⁱ Job xxx. 29.—^j Isa. xxxiv. 11; Zeph. ii. 14.—^k Psalm lxxvii. 4. ¹ Psalm xxxviii. 11.

plicable to the subject here spoken of. For, as Dr. Horne observes, "The effects of extreme grief on the human frame are here compared to those which fire produces upon fuel. It exhausts the radical moisture, and by so doing consumes the substance. A man's time and his strength evaporate in melancholy, and his bones, those pillars and supports of his body, become like wood, on which the fire hath done its work, and left it without sap, and without cohesion."

Verses 4-7. *My heart is withered like grass*—Which is smitten and withered by the heat of the sun, either while it stands, or after it is cut down. *So that I forget to eat my bread*—Because my mind is wholly swallowed up with the contemplation of my own miseries. *My bones cleave to my skin*—My flesh being quite consumed with excessive sorrow. *I am like a pelican in the wilderness*—"There are two species of pelicans, one of which lives in the water on fish, the other in the wilderness, upon serpents and reptiles." The word נקב, *kaath*, here used, is rendered *cormorant*, (which is a corruption of *corvorant*), Isa. xxxiv. 11; Zeph. ii. 14. "By the owl of the desert many understand the bittern, and by

A. M. 3559. 8 Mine enemies reproach me all the
B. C. 445. day; and they that are ^m mad against
me are ⁿ sworn against me.

9 For I have eaten ashes like bread, and
mingled my drink with weeping,

10 Because of thine indignation and thy
wrath: for ^p thou hast lifted me up, and cast
me down.

11 ^q My days are like a shadow that decli-
neth; and ^r I am withered like grass.

^m Acts xxvi. 11.—ⁿ Acts xxiii. 12.—^o Psa. xlii. 3; lxxx. 5.
^p Psa. xxx. 7.—^q Job xiv. 2; Psa. cix. 23; cxliv. 4; Eccles.
vi. 12.—^r Verse 4; Isa. xl. 6, 7, 8; James i. 10.

the bird that sits solitary on the house-top, the owl." Dr. Waterland and Houbigant, instead of *sparrow alone*, read the *solitary bird*; and the latter, for *pelican*, reads *onocrotalus*.

Verse 8. *Mine enemies reproach me all the day*—This my misery hath exposed me to the scorn of mine enemies, who do nothing but upbraid me with my calamities. *And they that are mad against me*—Or, *my slanderers*, as Dr. Waterland renders, כהוללי, *moholalai*, are sworn against me,—Or, *they swear by me*. They make use of my name and misery, in their forms of swearing and imprecation; for when they would express their malicious and mischievous intentions against any one, they swear they will make him as miserable as a Jew. Or, their form of swearing is this, "If we break our oaths, may the gods pour down their vengeance upon us, and make us as miserable as this captive Jew."

Verses 9, 10. *I have eaten ashes like bread*—That is, instead of eating my bread, I have laid down in dust and ashes. Or, dust and ashes are as constant and familiar to me as the eating of my bread; I cover my head with them; I sit, yea, lie down among them, as mourners often did, by which means the ashes might easily be mingled with their meat as tears were with their drink, as mentioned in the next clause. *And mingled my drink, &c.*—He alludes to the custom of mingling their wine with water. *Because of thy indignation, &c.*—Because I not only conflict with men, but with the Almighty God, and with his anger. *For thou hast lifted me up, and cast me down*—As a man lifts up a person or thing as high as he can, that he may cast it down to the ground with greater force. Or, he aggravates his present reproach and misery by the consideration of that great honour and happiness to which God had formerly advanced him, as Job did, chap. xxix., xxx., and the church, Lam. i. 7.

Verses 11, 12. *My days are like a shadow*—Which "never continueth in one stay, but is still gliding imperceptibly on, lengthening as it goes, and at last vanisheth into darkness. The period of its existence is limited to a day at farthest. The rising sun gives it birth, and in the moment when the sun sets it is no more."—Horne. And just so, the psalmist intimates, the hopes which they had sometimes entertained of a restitution were quickly cut

12 But ^s thou, O LORD, shalt endure
for ever; and ^t thy remembrance unto
all generations.

13 Thou shalt arise, and ^u have mercy upon
Zion: for the time to favour her, yea, the ^v set
time, is come.

14 For thy servants take pleasure in ^w her
stones, and favour the dust thereof.

15 So the heathen shall ^x fear the name of the
LORD: and all the kings of the earth thy glory.

^s Verse 26; Psalm ix. 7; Lam. v. 19.—^t Psalm cxxxv. 13.
^u Isa. lx. 10; Zech. i. 12.—^v Isa. xl. 2.—^w Psalm lxxix. 1.
^x 1 Kings viii. 43; Psa. cxxxviii. 4; Isa. lx. 3.

off and disappointed. *But thou shalt endure for ever*—But this is my comfort, although we die, and our hopes vanish, yet our God is unchangeable and everlasting, and therefore not to be conquered by his and our enemies, however numerous and powerful, but is constant in his counsels and purposes of mercy to his church, steadfast and faithful in the performance of all his promises; and therefore he both can and will deliver his people. *And thy remembrance unto all generations*—To the end of time, nay, to eternity, thou shalt be known and honoured; and "the remembrance of thy former works and mercies comforts our hearts, and encourages us to hope, nay, even to rejoice, in the midst of our sorrow and tribulation."

Verses 13, 14. *Thou shalt have mercy upon Zion*—Upon Jerusalem, or thy church and people; *for the set time is come*—The end of those seventy years which was the time fixed for the continuing of the Babylonish captivity: see Jer. xxv. 12, and xxix. 10; Dan ix. 2. *For thy servants take pleasure in her stones, &c.*—Thy people value the dust and rubbish of the holy city more than all the palaces of the earth, and passionately desire that it may be rebuilt. "From this passage, and what follows," says Dr. Horne, "it appears that the suppliant, in this Psalm, bewails not only his own miseries, but those of the church. Israel was in captivity, and Zion a desolation. A time, notwithstanding, a set time there was at hand, when God had promised to arise, and to have mercy upon her. The bowels of her children yearned over her ruins; they longed to see her rebuilt, and were ready, whenever the word of command should be given, to set heart and hand to the blessed work."

Verse 15. *So the heathen shall fear the Lord, &c.*—Shall have high thoughts of him and his people, and even the kings of the earth shall be affected with his glory. They shall think better of the church of God than they have done, when God, by his providence, thus puts honour upon it; and they shall be afraid of doing any thing against it, when they see God taking its part. Thus it is said, Esther viii. 17, that *many of the people of the land became Jews, for the fear of the Jews fell upon them*. This promise was in some sort fulfilled, when the rebuilding of the temple and city of God was carried on and com-

A. M. 3559. 16 When the LORD shall build up
B. C. 445. Zion, ^a he shall appear in his glory.

17 ^b He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be ^c written for the generation to come: and ^d the people which shall be created shall praise the LORD.

19 For he hath ^e looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

^a Isa. lx. 1, 3.—^b Neh. i. 6, 11; ii. 8.—^c Rom. xv. 4; 1 Cor. x. 11.—^d Psa. xxii. 31; Isa. xl. 21.—^e Deut. xxvii. 15; Psa.

pleted, to the admiration, envy, and terror of their enemies, notwithstanding the many and great difficulties and oppositions which the Jews had to encounter, Neh. vi. 16; Psa. cxxvi. 2; but it was much more truly and fully accomplished in the building of the spiritual Jerusalem by Christ, unto whom the Gentiles were gathered, and to whom the princes of the world paid their acknowledgments.

Verses 16-18. *When the Lord shall build up Zion*—They take it for granted it would be done, for God himself had undertaken it; *he shall appear in his glory*—His glorious power, wisdom, and goodness shall be manifested to all the world. *He will regard the prayer of the destitute*—That is, of his poor, forsaken, despised people in Babylon. *And not despise their prayer*—That is, he will accept and answer it. *This shall be written for the generation to come*—This wonderful deliverance shall not be lost nor forgotten, but carefully recorded for the instruction and encouragement of all succeeding generations. *And the people which shall be created*—Who shall hereafter be born; or, who shall be created anew in Christ Jesus; *shall praise the Lord*—For his answers to their prayers, when they were most destitute. This may be understood, either, 1st, Of the Jews, who should be restored to their own land, for they had been, in a manner, dead and buried in the grave and mere dry bones, as they are represented Isa. xxvi. 19, and Ezek. xxxvii.: or, 2d, Of the Gentiles who should be converted, whose conversion is frequently, and might very justly be called, a second creation.

Verses 19-22. *For he hath looked down*—Namely, upon us, and not as an idle spectator, but with an eye of pity and relief; *from the height of his sanctuary*—From his higher or upper sanctuary, namely, heaven, as the next clause explains it, which is called, God's *high and holy place*, Isa. lvii. 15. *To loose those that are appointed to death*—To release his poor captives out of Babylon, and, which is more, to deliver mankind from the chains and fetters of sin and Satan, and from eternal destruction. *To declare the name of the Lord, &c.*—That they, being delivered, might publish and celebrate the name and praises of God in his church. *When the people are gathered together, &c.*—When the Gentiles shall gather themselves to the Jews, and join with them in the praise and worship of the true God, and of the Messiah.

20 ^f To hear the groaning of the prisoner; to loose ^g those that are appointed to death;

21 To ^h declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He ⁱ weakened my strength in the way; he ^j shortened my days.

xiv. 2; xxxiii. 13, 14.—^f Psa. lxxix. 11.—^g Heb. the children of death.—^h Psa. xxii. 22.—ⁱ Heb. afflicted.—^j Job xxi. 21.

This verse seems to be added to intimate, that although the psalmist, in this Psalm, referred to the deliverance of the Jews out of Babylon, yet he had a further design, and a principal respect unto that great and more general deliverance of his church and people by Christ.

Verse 23. *He*—Namely, God, whom he considered as bringing these calamities upon them for their sins, and to whom therefore he applies for relief; *weakened my strength in the way*—That is, soon impaired the prosperity and flourishing condition of our church and commonwealth, in the course of our affairs. "They were for many ages," says Henry, "in the way to the performance of the great promise made to their fathers, concerning the Messiah, longing as much for it as ever a traveller did to be at his journey's end; the legal institutions led them in the way; but when the ten tribes were lost in Assyria, and the two almost lost in Babylon, the strength of that nation was weakened, and, in all appearances, its *days shortened*, for they said, *Our hope is lost, we are cut off for our parts*, Ezek. xxxvii. 11." "The prophet," says Dr. Horne, "in the person of captive Zion, having, from verses 13 to 22, expressed his faith and hope in the promised redemption, now returns to his mournful complaints as at verse 11. Israel doubts not of God's veracity, but fears lest his heavy hand should crush the generation then in being, before they should behold the expiration of their troubles. They were *in the way*, but their strength was so *weakened*, and their *days shortened*, that they almost despaired of holding out to their journey's end." Bishop Patrick, however, supposes that the psalmist spake of himself personally, and interprets the passage thus: "I had hopes to have lived to see this blessed time, (namely, of the redemption from Babylon, and the accession of the Gentile nations to the church of God, spoken of in the preceding verses,) "and thought I had been in the way to it, Ezra iii. 8. But he hath stopped our vigorous beginnings, Ezra iv. 4, and thereby so sorely afflicted me, that I feel I am like to fall short of my expectations." Dr. Dodd understands the words nearly in the same sense, observing, "The connection is this: 'Notwithstanding these glorious hopes of being speedily restored to my native country, I find that through continual affliction God hath *weakened my strength*, even while

A. M. 3559. 24 ⁱ I said, O my God, take me not
B. C. 445. away in the midst of my days: ^k thy
years are throughout all generations.

25 ^l Of old hast thou laid the foundation of
the earth: and the heavens are the work of
thy hands.

26 ^m They shall perish, but ⁿ thou shalt ^o endure:
yea, all of them shall wax old like a

ⁱ Isa. xxxviii. 10.—^k Psa. xc. 2; Hab. i. 12.—^l Gen. i. 1;
ii. 1; Heb. i. 10.—^m Isa. xxxiv. 4; li. 6; lxi. 17; lxxi. 22; Rom.

I thought I was in the way to that happiness; and that, on account of the short remainder of my life, I shall not be able to attain it.' This interpretation of the words connects well with the following verse.

Verse 24. But, *I said, O my God, take me not away, &c.*—I prayed most earnestly to him, and said, *O my God, who hast so graciously begun our deliverance, take me not away before it be completely finished, but let me see thy promise fulfilled, which thou, who diest not, as we do, I am sure, wilt not fail to make good.* Yes: "though I should not live to have any share in the public joy for that restoration, yet thou, who art an everlasting and immutable God, whose years are throughout all generations, wilt not fail to make those who survive me happy therein." Those who consider the psalmist, as personating the captive Jews, interpret the verse as follows: *O my God, take me not away in the midst of my days*—Do not wholly cut off and destroy my people Israel before they come to a full age and stature in the plenary possession of thy promises, and especially of that great and fundamental promise of the Messiah, in and by whom alone their happiness is to be completed, and until whose coming thy church is in its nonage, Gal. iv. 1-4. *Thy years are throughout all generations*—Though we successively die and perish, yet thou art the everlasting and unchangeable God, who art, and wilt ever be, able to deliver thy people, and faithful in performing all thy promises; and therefore we beseech thee to pity our frail and languishing state, and give us a more settled and lasting felicity than we have yet enjoyed.

Verse 25. *Of old hast thou laid the foundation of the earth*—The eternity of God looks both backward and forward: it is both without beginning and without end. The latter is affirmed and illustrated verses 24, 26, 27, the former is implied in this verse. Thou hadst a being before the creation of the world, when there was nothing but eternity, but the earth and heaven had a beginning given them by thy almighty power.

Verse 26. *They shall perish*—Either as to the substance of them, which shall be annihilated, or as to their present form, fashion, and use, which shall be entirely changed: see the margin. The heavens and the earth, although they be the most permanent of all visible beings, and their continuance is often mentioned to signify the stability of things; yet, if compared with thee, they are as nothing, for they

garment; as a vesture shalt thou A. M. 3559.
change them, and they shall be B. C. 445.
changed:

27 But ^o thou art the same, and thy years shall have no end.

28 ^p The children of thy servants shall continue, and their seed shall be established before thee.

viii. 20; 2 Pet. iii. 7, 10, 11, 12.—ⁿ Verse 12.—^o Heb. stand.
^p Mal. iii. 6; Heb. xiii. 8; James i. 17.—^q Psa. lxxix. 36.

had a beginning, and shall have an end. *All of them shall wax old*—That is, shall decay and perish, like a garment—Which is worn out, and laid aside, and exchanged for another. And so shall this present frame of heaven and earth be. *As a vesture shalt thou change them*—Isaiah tells us, chap. li. 6, that the heaven and earth shall wax old like a garment; but the psalmist here goes one step further than the prophet; and not only acquaints us that the heavens and earth shall wax old, but, like a worn-out garment, shall be changed for new. And what can be intended but the new heavens and new earth, mentioned by St. Peter in the New Testament, and said to be the expectation of believers, according to God's promise? 2 Pet. iii. 13.

Verse 27. *But thou art the same, &c.*—"Amidst the changes and chances of this mortal life," says Dr. Horne, "one topic of consolation will ever remain, namely, the eternity and immutability of God our Saviour, of him who was, and is, and is to come. Kingdoms and empires may rise and fall; nay, the heavens and the earth, as they were originally produced and formed by the Word of God, the Son, or second person in the Trinity, to whom the psalmist here addresses himself; (see Heb. i. 10;) so will they, at the day appointed, be folded up, and laid aside, as an old and worn-out garment; but Jehovah is ever the same; his years have no end, nor can his promise fail, any more than himself. *Heaven and earth, saith he, shall pass away, but my words shall not pass away,* Matt. xxiv. 35."

Verse 28. *The children of thy servants shall continue*—Though the heavens and the earth perish, and though we, thy servants, *pine away in our iniquities*, according to thy righteous sentence and threatening, Lev. xxvi. 39, and die in captivity; yet, by virtue of thy eternal and unchangeable nature, and thy promises made to Abraham and his seed, we rest assured that our children, and their children after them, shall enjoy the promised mercies, even a happy restoration to and settlement in their own land, and the presence of our and their Messiah. *And their seed shall be established before thee*—In the place of thy gracious presence, either here in thy church, or hereafter in heaven. Perhaps this expression, *before thee*, might be intended further to intimate, that their happiness did not consist in the enjoyment of the outward blessings of the land of Canaan, but in the presence and fruition of God there, which he mentions as the consummation of their desires and felicities.

PSALM CIII.

This Psalm contains a thankful commemoration and celebration of God's mercies to the psalmist himself, to the people of Israel, and to all good men. "It may properly be said to describe the wonders of grace, as the following Psalm describes the wonders of nature." David excites himself to praise God for the mercies of redemption and salvation, 1-5. Celebrates the divine goodness to Moses and Israel, 6, 7. Sets forth God's philanthropy to mankind in general, 8-13. Describes man's frail and perishing state, 14-16. Leads him for comfort to the everlasting mercy of God in Christ, 17-19. Calls upon heaven and earth to join with him in praising God, 20-22.

A Psalm of David.

A. M. 2962.
B. C. 1042.

BLESS ^a the LORD, O my soul :
and all that is within me, *ble*ss

his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits :

3 ^b Who forgiveth all thine iniquities ; who ^c healeth all thy diseases ;

4 Who ^d redeemeth thy life from destruction ;
• who crowneth thee with loving-kindness and tender mercies ;

5 Who satisfieth thy mouth with good

^a Verse 22 ; Psa. civ. 1 ; cxlvi. 1.—^b Psalm cxxx. 8 ; Isa. xxxiii. 24 ; Matt. ix. 2, 6 ; Mark. ii. 5, 10, 11 ; Luke vii. 47. ^c Exod. xv. 26 ; Psa. cxlvii. 3 ; Jer. xvii. 14.—^d Psa. xxxiv. 22 ; lvi. 13.—^e Psa. v. 12.—^f Isa. xl. 31.—^g Psa. cxlvi. 7.

NOTES ON PSALM CIII.

Verses 1-3. *All that is within me, bless his holy name*—Let all my thoughts and affections be engaged, united, and raised to the highest pitch in and for this work. *Forget not all his benefits*—In order to our duty, praising God for his mercies, it is necessary we should have a grateful remembrance of them. And we may be assured we do *forget* them, in the sense here meant by the psalmist, if we do not give sincere and hearty thanks for them. *Who forgiveth all thine iniquities*—This is mentioned first, because, by the pardon of sin, that which prevented our receiving good things is taken away, and we are restored to the favour of God, which ensures good things to us, and bestows them upon us. *Who healeth all thy diseases*—Spiritual diseases, the diseases of the soul. The corruption of nature is the sickness of the soul: it is its disorder, and threatens its death. This is cured by sanctification. In proportion as sin is mortified, the disease is healed. These two, *pardon* and *holiness*, go together, at least a degree of the latter always accompanies the former: if God take away the guilt of sin by pardoning mercy, he also breaks the power of it by renewing grace. Where Christ is made *righteousness* to any soul, he is also made sanctification to it in a great measure; for, *if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new.*

Verses 4, 5. *Who redeemeth thy life from destruction*—Both temporal and eternal; from deadly dangers and miseries. *Who crowneth thee with loving-kindness*—That is, encompasseth and adorneth thee therewith, as with a crown. *Who satisfieth thy mouth with good things*—Satisfieth all thy just desires and necessities. *So that thy youth is renewed*

things ; so that ^f thy youth is renewed like the eagle's. A. M. 2962.
B. C. 1042.

6 ^g The LORD executeth righteousness and judgment for all that are oppressed.

7 ^h He made known his ways unto Moses, his acts unto the children of Israel.

8 ⁱ The LORD is merciful and gracious, slow to anger, and ^lplenteous in mercy.

9 ^k He will not always chide; neither will he keep *his anger* for ever.

10 ^l He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

^h Psa. cxlvii. 19.—ⁱ Exod. xxxiv. 6, 7 ; Num. xiv. 18 ; Deut. v. 10 ; Neh. ix. 17 ; Psa. lxxxvi. 15 ; Jer. xxxii. 18.—^j Heb. *great of mercy.*—^k Psa. xxx. 5 ; Isa. lviii. 16 ; Jer. iii. 5 ; Mic. vii. 18.—^l Ezra ix. 13.

like the eagle's—That is, as some interpret the words, As the eagle appears to renew her youth with her plumage, when she casts off all her old feathers, and gets new ones, whereby she seems to grow young again. But, as this is common to all birds, it is hardly to be supposed that the psalmist would have alluded to it here as if it were peculiar to the eagle. This circumstance, however, is most observable in hawks, vultures, and especially in eagles, which, when they are near a hundred years old, cast their feathers and become bald, like young ones, and then new feathers sprout out. But the psalmist seems chiefly to refer to the long lives of eagles, and their great strength and vigour at a very advanced age. Hence the *old age* of an eagle is used proverbially for a lively and vigorous old age.

Verses 6, 7. *The Lord executeth judgment for all that are oppressed*—Which, being a singular perfection, and one wherein most of the princes of the world were and are defective, is justly celebrated in God. *He made known his ways unto Moses*—His *laws*, often called his *ways*; or, the methods of his dealing with men, and especially with his people; his merciful and gracious nature and providence, which is particularly called God's way, Exod. xxxiii. 13, compared with verses 18, 19, and chap. xxxiv. 6, 7, and which is here described in the following verses. *His acts, &c.*—His marvellous and gracious works.

Verses 8-10. *The Lord is merciful and gracious*—See on Exod. xxxiv. 6. *Slow to anger*—Not speedily punishing sinners, but patiently waiting for their repentance. *He will not always chide*—Or contend by his judgments with sinners, but is ready to be reconciled to them, namely, upon their repentance, as is manifest from innumerable texts, and

A. M. 2962. 11 ^m For ² as the heaven is high
B. C. 1042. 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 ^a removed our transgressions from us.

13 ^o Like as a father pitieth his children, so
the LORD pitieth them that fear him.

14 For he knoweth our frame; ^p he remem-
bereth that we are ^a dust.

15 As for man, ^r his days are as grass:

^m Psa. lvii. 10; Eph. iii. 18.—² Heb. according to the height
of the heaven.—^a Isa. xliii. 25; Mic. vii. 18.—^o Mal. iii. 17.
^p Psa. lxxviii. 39.

from the whole scope and design of the Scriptures. *Neither will he keep his anger for ever*—The word *anger*, though not in the original, is necessarily understood here, as it is also Jer. iii. 5, and in many other places. *He hath not dealt with us after our sins*—He hath punished us less than our iniquities have deserved.

Verses 11–13. *As the heaven, &c., so great is his mercy*—So much above our deserts and expectations, and above the mercy which one man shows to another; *toward them that fear him*—Which clause he adds here, as also verses 17, 18, to prevent men's mistakes and abuses of God's mercy, and to overthrow the vain hopes which impenitent sinners build thereon. *As far as the east, &c., so far hath he removed our transgressions*—The guilt of our sins, from our persons and consciences. The sense is, He hath fully pardoned them so as never to remember them more. *Like as a father pitieth, &c.*—No father can be more indulgent and tender hearted to his returning children, than the Lord is to those who so reform, by his chastisements, as to fear afterward to offend him. Thus, in these three verses, "we are presented with three of the most beautiful, apposite, and comforting similitudes in the world. When we lift up our eyes, and behold around us the lofty and stupendous vault of heaven, encircling, protecting, enlightening, refreshing, and cherishing the earth, and all things which are therein, we are bidden to contemplate, in this glass, the immeasurable height, the boundless extent, and the salutary influences of that mercy which, as it were, embraced the creation, and is over all the works of God. Often as we view the sun arising in the sea, and darkness flying away before his face toward the opposite quarter of the heavens, we may see an image of that goodness of Jehovah, whereby we are placed in the regions of illumination, and our sins are removed, and put far away out of his sight. And, that our hearts may, at all times, have confidence toward God, he is represented as bearing toward us the fond and tender affection of a father, ever ready to defend, to nourish, and to provide for us, to bear with us, to forgive us, and receive us in the paternal arms of everlasting love."—Horne. "One would think it impossible," says another eminent divine, "if daily experience did not convince us to the contrary, that human creatures should be regardless of such love,

as a flower of the field, so he flour- A. M. 2962.
isheth. B. C. 1042.

16 For the wind passeth over it, and ³ it is gone; and ^t the place thereof shall know it no more.

17 But the mercy of the LORD is from ever-
lasting to everlasting upon them that fear him,
and his righteousness ^a unto children's chil-
dren;

18 ^x To such as keep his covenant, and to

³ Gen. iii. 19; Eccles. xii. 7.—^r Psa. xc. 5, 6; 1 Pet. i. 24.
^t Job xiv. 1, 2; James i. 10, 11.—^a Heb. it is not.—^x Job vii.
10; xx. 9.—^o Exod. xx. 6.—^x Deut. vii. 9.

and ungrateful to so solicitous a benefactor! For my own part, I cannot conceive it possible for any heart to be unaffected or uninfluenced by such a composition as this before us."

Verses 14–16. *For he knoweth our frame*—The weakness and mortality of our natures, and the frailty and misery of our condition, (as the expression seems to be explained in the following clause) *That we are but dust*—And that if he should let loose his hand upon us, we should be irrecoverably destroyed. For, *as for man*—Fallen, mortal man; *his days are as grass*—Which grows out of the earth, rises but a little way above it, and soon withers and returns to it again: see Isa. xl. 6, 7. *As a flower of the field*—If man, in his best estate, seem somewhat more than grass; if he flourish in health and strength, youth and beauty, riches and honour; if he look fresh and fair, gay and lovely, glorious and powerful; yet even then he is but as a flower which, though distinguished a little from the grass, will wither with it; yea, as a flower of the field—Which is more exposed to winds and other violences than the flowers of the garden, that are secured by the art and care of the gardener; *so he flourisheth*—Unfolds his beauty in youth, and flourishes a while in the vigour of manhood; *but the wind*—A blasting or blighting wind, unseen and unlooked for; *passeth over it*—Over the flower, even when it is in its perfection; *and it is gone*—It droops, shrinks, and bows its head; its leaves fall off, and it sinks into the ground that gave it birth. *And the place thereof shall know it no more*—There is no more any appearance or remembrance of it in the place where it stood and flourished. Thus the life of man is not only wasting of itself, but its period is liable to be anticipated by a thousand accidents. If the breath of the divine displeasure pass over him, and God, *with rebukes, correct him for iniquity, his beauty consumes away like a moth fretting a garment*: his comeliness and vigour; his prosperity, wealth, and glory; his health, strength, and life, waste away gradually, or vanish suddenly; and he bows his drooping head and mingles again with his native dust; his friends and his companions look for him at the accustomed spot which he once adorned, but in vain: the earth has opened her mouth to receive him, and *his place shall know him no more.*

Verses 17, 18. *But the mercy of the Lord is from*

A. M. 2902. those that remember his command-
B. C. 1042. ments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments,

¹ Psa. xi. 4.—² Psa. xlvii. 2; Dan. iv. 25, 34, 35.—³ Psa. cxlviii. 2.—⁴ Hebrew, *mighty in strength*, Psalm lxxviii. 25. ⁵ Matt. vi. 10; Hebrews i. 14.

everlasting, &c.—But though we quickly decay and perish, yet God's mercy to us doth not die with us, but, as it was from eternity exercised in gracious purposes, so it will be continued unto eternity in that future and endless life which is before us; upon them that fear him—That is, upon them that are truly religious: see above on verse 11. *And his righteousness unto children's children*—Either his faithfulness, or his benignity, the word being frequently used in both these senses, as has been shown before. But it is here called *righteousness*, to intimate that God's kindness to the posterity of his people is not only an act of his goodness, but also a discharge of the obligation under which he had laid himself to them, as elsewhere, so especially Exod. xx. 6, to which this place seems to relate. *To such as keep his covenant*—To them that, through his grace, perform the condition of God's covenant, that sincerely love and obey him. Such restrictions are often added, as, in the general, to overthrow the presumptuous hopes of ungodly men, so particularly to admonish the Israelites not to rest too much on the privileges of their parents, or the covenant made with them, nor to expect any benefit by it but upon condition of their continuance in God's covenant. *And to those that remember his commandments*—That have them much in their thoughts, and practise them in the course of their lives.

Verse 19. *The Lord hath prepared, &c.*—Having celebrated God's mercy to his people, he now praises him for his excellent majesty and universal dominion; *his throne in the heavens*—Which expression denotes the eminence, glory, power, stability, and

hearkening unto the voice of his word. A. M. 2902.
B. C. 1042.

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.

¹ Genesis xxxii. 2; Joshua v. 14; Psa. lxxviii. 17.—² Dan. vii. 9, 10; Heb. i. 14.—³ Psa. cxlv. 10.—⁴ Verse 1.

unchangeableness of God's kingdom; and his kingdom ruleth over all—Over all creatures, both in heaven and earth.

Verses 20–22. *Bless the Lord, ye his angels*—Who, though glorious creatures, are but his ministers and messengers, as the word signifies. And by inviting the angels to bless God he excites men to the same duty, as having more dependance upon God, and obligation to him. *That excel in strength*—Of which see one evidence, 2 Kings xix. 35. You are freed from the inabilities and infirmities of mankind; *that do his commandments*—That live in a universal, constant, and perfect obedience to all God's commands; *hearkening unto the voice of his word*—Who diligently wait for his commands, and execute them with all cheerfulness and readiness. *Bless the Lord, all ye his hosts*—The angels again, to whom he still continues his address, and whom he more particularly describes by the name of *hosts*, a title often given to them on account of their vast numbers, mighty power, unanimous concurrence, and exquisite order. *Ye ministers of his*—The Hebrew word *משרתיו*, *mesharethai*, thus rendered, is commonly used of the highest and most honourable sort of servants; *that do his pleasure*—Whose constant business and delight it is to execute his orders and fulfil his will. *Bless the Lord, all his works, in all places of his dominion*—All creatures, both in heaven and earth, according to your several capacities. *Bless the Lord, O my soul*—Which thou hast especial and abundant reason to do. Thus he ends the Psalm with the same words wherewith he began it.

PSALM CIV.

Though this Psalm has no title in the Hebrew, all the old versions, except the Chaldee, ascribe it to David: "and certainly," says Dr. Dodd, "the thoughts and expressions of it throughout, and especially in the first part of it, are so lofty and grand, that it may well be supposed the composition of the royal prophet. It is universally allowed to be one of the finest poems we have upon the works of creation and the providence of God. Bishop Lowth observes, in his 29th Prelection, that "there is nothing extant which can be conceived more perfect than this Psalm." Dr. Delaney has given it as his opinion, that it was composed by David, while he was in the forest of Hareth, where he was surrounded with those scenes which he so beautifully describes. "After some general observations," says he, "upon the works and wisdom of God in the creation, he descends to the following particulars: the rise of springs, the course of rivers, the retreats of fowls, and wild beasts of the forests and mountains; the vicissitudes of night and day, and their various uses to the animal world; the dependance of the whole creation upon the Almighty for being and subsistence. He withdraws their breath and they die; he breathes and they revive; he but opens his hand, and he feeds, he satisfies them all at once. These are ideas familiar to him; and his manner of introducing them plainly shows them to be the effect of his most retired meditations, in his solitary wanderings."—Life of David, book i. chap. xiii. p. 138 To be more particular, the psalmist sets

forth the wisdom, power, and goodness of God, displayed in the heavens and the earth, 1-9. In the various provision made for beasts, birds, and for man, the lord of all, 10-18. In the revolutions of the heavenly bodies, and the consequent interchanges of day and night, labour and rest, 19-24. In the sea, and every thing that moveth in or upon the waters, 25, 26. The dependance of the whole creation upon God, 27-30. The glory which the Creator receiveth from his works, the pleasure which he takes in them, and the power he has over them, 31, 32. The psalmist declares his resolution to praise Jehovah, and foretels the destruction of those who neglect so to do, 33, 34.

A. M. 2962. B. C. 1042. **BLESS** ^a the LORD, O my soul. O LORD my God, thou art very great ; ^b thou art clothed with honour and majesty : 2 ° Who coverest *thyself* with light as *with* a garment : ^d who stretchest out the heavens like a curtain :

^a Psalm ciii. 1 ; Verse 35. — ^b Psalm xciii. 1. — ^c Dan. vii. 9. ^d Isa. xl. 22 ; xlv. 12.

NOTES ON PSALM CIV.

Verses 1, 2. *O Lord my God, thou art very great*—As in thine own nature and perfections, so also in the glory of thy works; *thou art clothed*—Surrounded and adorned, *with honour and majesty*—With honourable majesty: *who coverest, or clotheest, thyself with light*—Either, 1st, With that light which no man can approach unto, as it is described 1 Tim. i. 10: wherewith, therefore, he may well be said to be covered, or hid, from the eyes of mortal men. Or, 2d, He speaks of that first created light, mentioned Gen. i. 3, which the psalmist properly treats of first, as being the first of all God's visible works. Of all visible beings light comes nearest to the nature of a spirit, and therefore with that, God, who is a spirit, is pleased to clothe himself, and also to reveal himself under that similitude, as men are seen in the clothes with which they cover themselves. *Who stretchest out the heavens like a curtain*—Forming "a magnificent canopy or pavilion, comprehending within it the earth, and all the inhabitants thereof; enlightened by the celestial orbs suspended in it, as the holy tabernacle was by the lamps of the golden candlestick." Now God is said to stretch this out like a curtain, to intimate that it was "originally framed, erected, and furnished by its maker, with more ease than man can construct and pitch a tent for his own temporary abode. Yet must this noble pavilion also be taken down; these resplendent and beautiful heavens must pass away and come to an end. How glorious, then, shall be those *new heavens* which are to succeed them and endure for ever!"—Horne.

Verse 3. *Who layeth the beams of his chambers*—*His upper rooms*, (so the word עֲלִיּוֹתֵי signifies,) *in the waters*—The waters that are above the firmament, (verse 3,) as he has founded the earth upon the seas and floods, the waters beneath the firmament. The Almighty is elsewhere said to make those *dark waters*, compacted in the thick clouds of the skies, the *secret place*, or chamber, of his residence, and a kind of footstool to his throne: see Psa. xviii. 9, 11. Though air and water are fluid bodies, yet, by the divine power, they are kept as tight and as firm in the place assigned them, as a chamber is with beams and rafters. How great a God is he whose presence-chamber is thus reared,

3 ° Who layeth the beams of his chambers in the waters: ^f who maketh the clouds his chariot: ^g who walketh upon the wings of the wind:

4 ^h Who maketh his angels spirits; ⁱ his ministers a flaming fire:

^e Amos ix. 6. — ^f Isa. xix. 1. — ^g Psa. xviii. 10. — ^h Heb. i. 7. ⁱ 2 Kings ii. 11 ; vi. 17.

thus fixed! *Who maketh the clouds his chariot*—In which he rides strongly, swiftly, and far above, out of the reach of opposition, when at any time it is his will to make use of uncommon providences in his government of the world. He descended in a cloud, as in a chariot, to mount Sinai, to give the law, and to mount Tabor, to proclaim the gospel; and he still frequently rides upon the clouds, or *heavens*, to the *help* of his people, Deut. xxxiii. 26. *Who walketh upon the wings of the wind*—"There is an unequalled elegance," says Mr. Hervey, "in these words. It is not said he *flieeth*, he *runneth*, but he *walketh*; and that, *on the very wings of the wind*; on the most impetuous element, raised into the utmost rage, and sweeping along with incredible rapidity. We cannot have a more sublime idea of the Deity; serenely walking on an element of inconceivable swiftness, and, as it seems to us, uncontrollable impetuosity." "How astonishingly magnificent and tremendous is the idea which these words convey to us of the great King, riding upon the heavens, encompassed with clouds and darkness, attended by the lightnings, those ready executioners of his vengeance, and causing the world to resound and tremble at the thunder of his power and the noise of his chariot-wheels. By these ensigns of royalty, these emblems of omnipotence, and instruments of his displeasure, doth Jehovah manifest his presence, when he visiteth rebellious man, to make him own and adore his neglected and insulted Lord."—Horne.

Verse 4. *Who maketh his angels spirits*—That is, of a spiritual or incorporeal nature, that they might be more fit for their employments; or who maketh them *winds*, as the word רִיחוֹת, *ruchoth*, commonly signifies; that is, who maketh them like the winds, powerful, active, and nimble in executing his pleasure. *His ministers a flaming fire*—So called for their irresistible force, agility, and fervency in the execution of his commands. But this verse is otherwise rendered by Jewish, and some Christian interpreters, and that very agreeably to the Hebrew text; namely, *He maketh the winds his messengers, and flames of fire* (that is, the lightning, and thunder, and fiery meteors in the air) *his ministers*: he maketh use of them no less than of the holy angels; and oftentimes for the same purposes; and they do as certainly and readily obey all his commands as

A. M. 2962. 5 ¹ *Who* ^k laid the foundations of
B. C. 1042. the earth, *that* it should not be re-
moved for ever.

6 ¹ Thou coveredst it with the deep as *with* a
garment: the waters stood above the mountains.

7 ^m At thy rebuke they fled; at the voice of
thy thunder they hasted away.

8 ² They ⁿ go up by the mountains; they go

¹ Heb. *He hath founded the earth upon her bases.*—^k Job xxvi. 7; xxxviii. 4, 6; Psa. xxiv. 2; cxlvi. 6; Eccles. i. 4.—^m Gen. vii. 19.—ⁿ Gen. viii. 1.

the blessed angels themselves do. This interpretation seems most agreeable to the scope of the Psalm, and of the context, wherein he is speaking of the visible works of God; and, perhaps, if properly considered, it will not be found to invalidate the argument of the apostle, (Heb. i. 7,) who informs us that the words have a reference to immaterial angels: for, when the psalmist says that God maketh the winds, כּלּאֲנֹכִי, *malachaiu*, his angels, or messengers, he plainly signifies that the angels are God's ministers, or servants, no less than the winds. And that is sufficient to justify the apostle's argument, and to prove the pre-eminence of Christ above the angels, which is the apostle's design in that place: see on Heb. i. 7.

Verse 5. *Who laid the foundations of the earth*—Hebrew, כִּד אָרַץ עַל כְּבוֹנֶיהָ, *jasad eretz gnal mecho-neah*, who hath founded the earth upon its own bases, or foundations, that is, upon itself, or its own centre of gravity, by which it is self-balanced, and by which it stands as fast and immoveable as if it were built upon the strongest foundation imaginable, which is a most stupendous work of divine wisdom and power; *that it should not be removed*—Out of its proper place; *for ever*—Or, till the end of time, when it must give way to the new earth. "God," says Dr. Hammond, "has fixed so strange a place for the earth, that, being a heavy body, one would think it should fall every moment: and yet, which way so ever we should imagine it to stir, it must, contrary to the nature of such a body, fall upward, and so can have no possible ruin, but by tumbling into heaven," namely, which surrounds it on all sides.

Verses 6, 7. *Thou coveredst it with the deep*—That is, in the first creation, of which the psalmist is here speaking, when the earth, while yet without form, was covered all over, and, as it were, clothed with the great deep, that vast expansion of air and waters; *the waters stood above the mountains*—Those which are now the highest mountains were all under that liquid element. *At thy rebuke*—That is, at thy powerful command, which, as it were, rebuked, and thereby corrected and regulated that indigested congeries and confusion of things; *they fled*—Namely, the inferior waters; *at the voice of thy thunder*—Thy powerful voice, which resounded like thunder; *they hasted away*—To the place that thou hadst prepared for them, where they still make their bed.

Verse 8. *They go up by the mountains*—Rather,

down by the valleys unto ^o the place ^{A. M. 2962}
which thou hast founded for them. ^{B. C. 1042}

9 ^p Thou hast set a bound that they may
not pass over; ^q that they turn not again to
cover the earth.

10 ³ He sendeth the springs into the valleys,
which ⁴ run among the hills.

11 They give drink to every beast of the

^o Or, *the mountains ascend, the valleys descend.*—^p Gen. viii. 5. ^q Job xxxviii. 10, 11.—^r Job xxvi. 10; Psa. xxxiii. 7; Jer. v. 22. ^s Gen. ix. 11, 15.—^t Heb. *Who sendeth.*—^u Heb. *walk.*

They went up mountains: they went down valleys, &c.—They went over hill and dale, as we say; they neither stopped at the former, nor lodged in the latter, but made the best of their way to the place founded for them. The psalmist is "describing the motion of the waters in mountains and valleys, when, at God's command, they filed off from the surface of the earth, into the posts assigned them." Some interpret the psalmist's meaning to be, that, in that first division of the waters from the earth, part went upward and became springs in the mountains, but the greatest part went downward to the channels made for them. Thus Dr. Waterland: *They climb the mountains; they fall down on the valleys.* The Hebrew, however, may be rendered, (as it is by some, both ancient and later interpreters,) *The mountains ascended; the valleys descended*; that is, when the waters were separated, part of the earth appeared to be high, and formed the mountains, and a part to be low, and constituted the valleys or low grounds. So Bishop Patrick: "Immediately the dry land was seen, part of which rose up in lofty hills; and the rest sunk down in lowly valleys, where thou hast cut channels for the waters to run into the main ocean, the place thou hast appointed for them." But the former sense seems most agreeable to the context, because he speaks of the waters both in the foregoing and following verses.

Verse 9. *Thou hast set a bound*—Even the sand of the sea-shore, as is expressed Jer. v. 22. Which, though in itself contemptible, and a very poor defence to the earth against that swelling and raging element, yet, by God's almighty power and gracious providence, is made sufficient for that purpose, as the experience of five thousand years hath taught us. *That they turn not again to cover the earth*—Once indeed they did, namely, in Noah's flood, because God commanded them so to do; but not since, because he prohibits them, having promised not to drown the world again. God himself glories in this instance of his power, and uses it as an argument with us to fear him, Job xxxviii. 8, &c.; Jer. v. 22. And surely this, if duly considered, would keep the world in awe of God and his goodness, that the waters of the sea would soon cover the earth if God did not restrain them.

Verses 10, 11. *He sendeth the springs*—"The waters of the sea are not only prevented from destroying the earth, but, by a wonderful machinery, are rendered the means of preserving every living thing

A. M. 2962. field: the wild asses ⁶ quench their
B. C. 1042. thirst.

12 By them shall the fowls of the heaven have their habitation, *which* ⁶ sing among the branches.

13 ⁷ He watereth the hills from his chambers: ⁸ the earth is satisfied with ⁹ the fruit of thy works.

14 ¹⁰ He causeth the grass to grow for the cattle, and herb for the service of man: that

⁶ Heb. break.—⁷ Hebrew, give a voice.—⁸ Psalm cxlviii. 8.
⁹ Psalm lxxv. 9, 10.—¹⁰ Jer. x. 13; xiv. 22.—¹¹ Gen. i. 29, 30; iii. 18; ix. 3; Psa. cxlviii. 8.

which moveth thereon. Partly ascending from the great deep, through the strata of the earth, partly exhaled in vapour, from the surface of the ocean, into the air, and from thence falling in rain, especially on the tops and by the sides of the mountains, they break forth in fresh springs, having left their salts behind them; they trickle through the valleys, between the hills, receiving new supplies as they go; they become large rivers, and, after watering, by their innumerable turnings and windings, immense tracts of country, they return to the place from whence they came."—Horne. Thus *they give drink to every beast of the field*—Not only to man, and those creatures that are immediately useful to him, but to every animal which needs that refreshment, for God's mercies are over all his works; where he has given life he provides for its support, and takes care of all creatures. *The wild asses quench their thirst*—Which he mentions, because they live in dry and desolate wildernesses, and are neither ruled nor regarded by men, yet are plentifully provided for by the bounty of Divine Providence, by which, dull and stupid as they are, they are taught the way to the waters, in those sandy and parched deserts, so perfectly, that "there is no better guide for the thirsty traveller to follow than to observe the herds of them descending to the streams." The reader of taste will easily observe, that "the description here is very picturesque, of fine springs in the midst of valleys frequented by a variety of beasts and birds, allured thither by the place, and giving a kind of society to it."—Dodd.

Verse 12. *By them*—By the springs of water in the valleys; *the fowls of the heaven have their habitation*—Delighting to build their nests, and *sing among the verdant branches* which conceal them from our sight. "The music of birds," says Mr. Wesley, "was the first song of thanksgiving which was offered on earth before man was formed. All their sounds are different, but all harmonious, and all together compose a choir which we cannot imitate." (*Survey of the Wisdom of God*, vol. i. p. 314, third edition.) "If these little choristers of the air," adds Dr. H., "when refreshed by the streams near which they dwell, express their gratitude by chanting, in their way, the praises of their Maker and Preserver, how ought Christians to blush, who, besides the com-

he may bring forth ¹¹ food out of the A. M. 2962.
earth: B. C. 1042.

15 And ¹² wine *that* maketh glad the heart of man, and ¹³ 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, ¹⁴ which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

¹¹ Psa. cxxxvi. 25; cxlviii. 9; Job xxviii. 5.—¹² Judg. ix. 13; Psa. xxiii. 5; Prov. xxxi. 6, 7.—¹³ Heb. to make his face shine with oil, or, more than oil.—¹⁴ Num. xxiv. 6.

forts and conveniences of this world, are indulged with copious draughts of the water of eternal life, if for so great a blessing they pay not their tribute of thanksgiving, and sing not unto the Lord the songs of Zion!"

Verses 13–15. *He watereth the hills*—Which most need moisture, and have least of it in themselves; *from his chambers*—From those chambers spoken of verse 3, *the beams of which he lays in the waters*, those store-chambers, the clouds that distil the fruitful showers. *The earth, &c.*—By this means all the parts of the earth, the hills as well as the dales, the mountains as well as the valleys, *are satisfied with the fruit of thy works*—With those sweet showers which they drink in, or rather with the effect of them, the fruitfulness caused thereby. "Hence all the glory and beauty of the vegetable world; hence *grass* that nourishes the *cattle*, that they may nourish the human race; hence the green *herb* for food and for medicine; hence fields covered with corn, for the support of life; hence vines and olive-trees, laden with fruits, whose juices exhilarate the heart, and brighten the countenance."—Horne.

Verse 16. *The trees of the Lord*—Trees which are not planted by the art, nor watered by the care of man, but by God's almighty providence, *are full of sap*—Being sufficiently supplied therewith through the rain, of the good effects of which he is yet speaking; for "the moisture of the earth, rarefied by the heat of the sun, enters their roots, ascends their tubes, and, by due degrees, expands and increases them, till they arrive at their growth." *The cedars of Lebanon which he hath planted*—Yea, the tallest and largest cedars, those of Lebanon, and even whole forests of them, though growing upon the most barren and stony mountains.

Verse 17. *Where the birds make their nests*—Taught by the wisdom and understanding imparted to them by the great Creator, which is indeed most wonderful, enabling them "to distinguish times and seasons, choose the most proper places, construct their nests with an art and exactness unattainable by man, and secure and provide for their young." "What master" (inquires Mr. Wesley in the fore-mentioned work, pp. 312 and 313) "has taught birds that they have need of nests? Who has warned them to prepare them in time, and not to suffer

A. M. 2962. 18 The high hills *are* a refuge for
B. C. 1042. the wild goats; *and* the rocks for ^athe
conies.

19 ^b He appointeth the moon for seasons: the
sun ^c knoweth his going down.

20 ^d Thou makest darkness, and it is night:

^a Prov. xxx. 26.—^b Gen. i. 14.—^c Job xxxviii. 12.—^d Isa.
xlv. 7.

themselves to be prevented by necessity? Who hath shown them how to build? What mathematician has given the figure of them? What architect has taught them to choose a firm place, and to lay a solid foundation? What tender mother has advised them to cover the bottom with a soft and delicate substance, such as cotton or down; and when these fail, who has suggested to them that ingenious charity, to pluck off as many feathers from their own breasts as will prepare a soft cradle for their young? And what wisdom has pointed out to each kind a peculiar manner of building? Is it for the birds, O Lord, who have no knowledge thereof, that thou hast joined together so many miracles? Is it for the men, who give no attention to them? Is it for those who admire them, without thinking of thee? Rather, is it not thy design, by all these wonders, to call us to thyself? To make us sensible of thy wisdom, and fill us with confidence in thy bounty, who watchest so carefully over those inconsiderable creatures, two of which are *sold for one farthing?*"

Verse 18. *The high hills are a refuge for the wild goats*—As if he had said, "even those parts of the earth which may seem barren and useless, have yet their uses, and serve to shelter certain animals that are adapted to them." The psalmist, having alluded to the force of what we call *instinct* in birds, influencing them to choose secret and secure places in which to fix their habitation, and place their young, proceeds to show the power of the same principle in terrestrial animals, directing them to places of refuge, where they may be safe from their enemies. "Thus the wild goats climb, with ease, to the tops and crags of mountains, where they deposite their young. And thus animals of another kind, which are more defenceless than goats, and not able to climb like them, have yet a way of intrenching themselves in a situation perfectly impregnable among the rocks:" see on Lev. xi. 5.

Verse 19. *He appointeth the moon, &c.*—"From a survey of the works of God upon the earth, the psalmist proceeds to extol that divine wisdom which is manifested in the motions and revolutions of the heavenly bodies, and in the grateful vicissitude of day and night occasioned thereby." *For seasons*—For measuring the weeks and months, and, among many nations, years also, distinguishing the seasons of the year, and directing the business of the husbandman; for governing the tides, the state of the weather, and divers other natural events; as also the times for sacred and civil affairs, which were commonly regulated by the moon, not only among the

wherein ^e all the beasts of the forest do
creep forth. A. M. 2962.
B. C. 1042.

21 ^e The young lions roar after their prey,
and seek their meat from God.

22 The sun ariseth, they gather themselves
together, and lay them down in their dens.

^e Heb. all the beasts thereof do trample on the forest.—^a Job
xxxviii. 39; Joel i. 20.

Jews, but among heathen also: see on Gen. i. 14. The full and change, the increase and decrease of the moon, exactly observe the appointment of the Creator. *The sun, also, knoweth his going down*—Namely, the time and place in which he is to set every day of the year, which, though varied from day to day, yet he as regularly and exactly observes as if he were an intelligent being, and had the understanding of a man or angel to guide him, in obeying the laws of his Creator.

Verse 20. *Thou makest darkness*—Which succeeds the light, by virtue of thy decree and established order; *and it is night*—Which, though black and dismal, contributes to the beauty of nature, and is as a foil to the light of the day. *Wherein all the beasts of the forest do creep forth*—To seek their prey, which they are afraid to do in the day-time, God having put *the fear and dread of man upon them*, (Gen. ix. 2,) which contributes as much to man's safety as to his honour. Thus, by this vicissitude of day and night, God hath wisely and mercifully provided, both for men, that they may follow their daily labours without danger from wild beasts, and for the beasts, that they may procure a subsistence.

Verse 21. *The young lions*—Which can no more subsist, without Divine Providence, than those that are old and infirm; *roar after their prey*—They roar, as naturalists observe, when they come within sight of their prey, by which interpretation this place is reconciled with Amos iii. 4, *Will a lion roar in the forest when he hath no prey?* that is, when he hath no prey in view. *And seek their meat from God*—This is a figurative and poetical expression; their roaring is a kind of natural prayer to God for relief, as the cries of infants are a kind of prayer to their mothers for the breast. It is observed by Dr. Hammond here, that lions are not provided with great swiftness of foot to pursue those beasts on which they prey, and that it was necessary, therefore, that this defect should be provided for some other way: and, accordingly, it has been affirmed, that their very roaring is useful to them for this purpose; and that when they cannot overtake their prey, they do, by that terrible noise, so astonish and terrify the poor beasts, that they fall down, and become an easy prey to them.

Verses 22, 23. *The sun ariseth*—For as he knows the time of *his going down*, so, thanks be to God, he knows the proper time of his rising, and then the wild beasts gather themselves together—Or, rather, *withdraw themselves, or retire*, as יָסֻחוּ, *jeaseephu*, may be rendered; *and lay them down in their dens*

A. M. 2962. 23 Man goeth forth unto ^f his work
B. C. 1042. and to his labour until the evening.

24 ^a O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.*

26 There go the ships: *there is that* ^b leviathan, *whom thou hast* ^c made to play therein.

^f Gen. iii. 19.—^g Prov. iii. 19.—^h Job xli. 1.—^a Heb. *formed*.—^b Psa. cxxxvi. 25; cxlv. 15; cxlvii. 9.

—Which is a great mercy to mankind, who can now go forth with security and confidence, and perform unmolested the task assigned them by their Maker. Thus, “when the light of truth and righteousness shineth, error and iniquity fly away before it, and the *roaring lion* himself departeth for a time. Then the Christian goeth forth to the work of his salvation, and to his labour of love, until the evening of old age warns him to prepare for his last repose, in faith of a joyful resurrection.”—Horne.

Verses 24–28. *O Lord, how manifold are thy works*—How numerous, how various! Of how many kinds, and how many of every kind. Thus, “transported with a survey of the wonders which present themselves in heaven above, and on earth below, the psalmist breaks forth into an exclamation, on the variety and magnificence, the harmony and proportion, of the works of God, in this outward, and visible, and perishable world. What then are the miracles of grace and glory? What are those invisible and eternal things, which God hath for them that love him, in another and a better world, and of which the things visible and temporary are no more than shadows? Admitted to that place, where we shall at once be indulged with a view of all the divine dispensations, and of that beatitude in which they terminated, shall we not, with angels and archangels, cry out, *O Lord, how manifold are thy works, &c.*”—Horne. *In wisdom hast thou made them all*—When men undertake many works, and of different kinds, commonly some of them are neglected, and not done with due care; but God’s works, though many, and of different kinds, yet are all made in wisdom, and with the greatest exactness: there is not the least flaw or defect in them. The most perfect works of art, the more narrowly they are viewed, (as, suppose, with the help of microscopes,) the more rough and imperfect they appear; but the more the works of God are examined, (by these glasses,) they appear the more fine and complete. God’s works are all made in wisdom, for they are all made to answer the end designed, the good of the universe, in order to the glory of the universal King. *The earth is full of thy riches*—Of excellent, useful, and comfortable things, which are the effects of thy goodness and power. *So is this great and wide sea*—Which might seem at first view a useless part of the globe, or, at least, not to

27 ⁱ These wait all upon thee; that ^j thou mayest give *them* their meat in ^k due season.

28 *That* thou givest them, they gather: thou openest thy hand, they are filled with good.

29 Thou hidest thy face, they are troubled: ^l thou takest away their breath, they die, and return to their dust.

30 ¹ Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

ⁱ Job xxxiv. 14, 15; Psa. cxlvi. 4; Eccles. xii. 7.—^j Isa. xxxii. 15; Ezek. xxxvii. 9.

be worth the room it occupies, but God has appointed it its place, and made it serviceable to man many ways. For therein are things *creeping*, or, rather, *swimming, innumerable*—(Hebrew, *אין כספר, ve'in mispar, and there is no number*, namely, that can comprehend them,) *both small and great beasts*—Or, *animals*, as *חיות, chaioth*, signifies; that is, fishes of various kinds, many of which serve for the food of man; and *there go the ships*—In which goods are conveyed to countries very distant much more easily, speedily, and at less expense than by land carriage. “There is not,” says Dr. Horne, “in all nature, a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land; nor are the wisdom and power of the Creator less displayed, perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself,” of which see Job xl. and xli. “By means of navigation, Providence hath opened a communication between the most distant parts of the globe; the largest solid bodies are wafted with incredible swiftness upon one fluid, by the impulse of another, and seas join the countries which they appear to divide.”

Verses 27–30. *These all*—Both beasts and fishes, *wait upon thee*—Expect supplies from thy providence: which is spoken of them figuratively, and with an allusion to the manner of tame beasts and fowls, which commonly look after and wait upon those persons who bring their food to them. *That thou mayest give them their meat, &c.*—When it is necessary or convenient for them. *That thou givest them they gather*—Whatever they receive is from the bounty of thy gift, and they do their part for the obtaining of it: what thou placest within their reach they gather, and expect not that thy providence should put it into their mouths; and with what they gather they are satisfied. For when *thou openest thy hand*—To supply their wants, *they are filled with good*—And desire no more than what thou seest fit to give them. *Thou hidest thy face*—Withdrawest, or suspendest the favour and care of thy providence; *they are troubled*—Dejected and distressed through want and misery. *Thou takest away their breath*—Which is in thy hand, and then, and not till then, *they die and return to their dust*—To the earth, from whence they had their original.

A. M. 2962. 31 The glory of the LORD ¹⁰ shall
B. C. 1042. endure for ever: the LORD ¹¹ shall
rejoice in his works.

32 He looketh on the earth, and it ¹² trem-
bleth: ° he toucheth the hills, and they
smoke.

33 ¹³ I will sing unto the LORD as long as I

live: I will sing praise unto my God ¹⁴ A. M. 2962.
while I have my being. B. C. 1042.

34 My meditation of him shall be sweet: I
will be glad in the LORD.

35 Let ¹⁵ the sinners be consumed out of the
earth, and let the wicked be no more. ¹⁶ Bless thou
the LORD, O my soul. Praise ye the LORD.

¹⁰ Heb. shall be.—¹¹ Gen. i. 31.—¹² Hab. iii. 10.—¹³ Psalm
cxliv. 5.

¹⁴ Psalm lxxiii. 4; cxlvi. 2.—¹⁵ Psalm xxxvii. 38; Prov. ii. 22.
¹⁶ Verse 1.

Thou sendest forth thy spirit—That spirit by which they live, which may be called God's spirit, because given and preserved by him. Or rather, that quickening power of God, by which he produces and preserves life in the creatures from time to time. For he speaks not here of the first creation, but of the continued production and preservation of living creatures. *They are created*—That is, either, 1st, The same living creatures, which were languishing and dying, are strangely revived and restored. Or, 2d, Other living creatures are produced or generated; the word created being taken in its largest sense, for the production of things by second causes. *And thou renewest the face of the earth*—And thus, by thy wise and powerful providence, thou preservest the succession of living creatures upon the earth, which otherwise would be desolate and without inhabitants. It is justly observed here, by Dr. Dodd, that "the ideas in these verses can be excelled by nothing, but by the concise elegance of the expressions;" which convey to the human mind the most sublime and awful conceptions of that Almighty Being who does but *open his hand*, and the creatures are filled with good; does but *hide his face*, and they are troubled and die; does but *send forth his Spirit*, and they are created.

Verse 31. *The glory of the Lord shall endure for ever*—God will never cease to manifest his glorious wisdom, power, and goodness in his works; and creatures shall never be wanting to give him the praise and honour due unto his name. *The Lord shall rejoice in his works*—Shall continue to take that complacency in the products of his own wisdom, power, and goodness, which he had, when he saw every thing which he had made, and behold, it was very good. We often do that which, upon the review, we cannot rejoice in, but are displeased at, and wish undone again, blaming our own management. But God always rejoices in his works, because they are all done in wisdom. We regret our bounty and beneficence, but God never does: he rejoices in the works of his grace: his gifts and calling are without repentance.

Verse 32. *He looketh on the earth, and it trembleth, &c.*—Unable to bear his frown. This is a further illustration of God's powerful providence. As when he affords his favour to creatures, they live

and thrive; so, on the contrary, one angry look or touch of his, upon the hills or earth, makes them tremble or smoke, as once Sinai did when God appeared on it.

Verses 33, 34. *I will sing unto the Lord, &c.*—Whatever others do, I will not fail to give to God his glory and due praises. *My meditation of him*—My praising of God concerning the glory of his works; shall be sweet—Either, 1st, To God; he will graciously accept it; praise being his most acceptable sacrifice, Psa. lxxix. 30, 31. Or rather, 2d, To myself. I will not only do this work of praising God, but I will do it cheerfully and with delight: it shall be a pleasure to me to praise him, and I shall find comfort in so doing.

Verse 35. *Let the sinners be consumed, &c.*—This speaks terror to the wicked. As if he had said, As for those ungodly creatures who do not regard the works of the Lord, nor give him the glory due to his name, but dishonour him, and abuse his creatures, and thereby provoke God to destroy the earth, and the men and things which are upon it, let them be consumed, and be no more, for it is my prayer that, for thine honour and for the safety of mankind, those sinners who obstinately and resolutely continue in this practice of disobeying their Creator and Preserver, their Governor and Judge, may be taken out of the world, that they may no longer infect it, and hasten its total destruction. Or rather, the words are a prediction, and תחתיו, *jittamu*, should be rendered, *they shall be consumed*, it being impossible that any should prosper, who harden themselves against the Almighty. And they that rebel against the light of such convincing evidence of God's existence, wisdom, power, and goodness, and refuse to serve him, whom all the creatures serve, will be justly consumed. *Bless thou the Lord, O my soul*—But thou, O my soul, come not into this wretched society, but employ thyself in this great and blessed work of praising God, in which I hope to be employed when the wicked are consumed, even world without end; and desire that others may follow my example herein, and therefore say, *Praise ye the Lord*—Hebrew, *Hallelujah*. This is the first time that this word occurs, and it comes in here on occasion of the destruction of the wicked. And the last time it occurs, Rev. xix., it is on a like occasion, the destruction of Babylon.

PSALM CV.

The author of this Psalm was David, as is manifest from 1 Chron. xvi. 8, where we learn that the first part of it, at least, to the end of the 15th verse, was delivered by him to Asaph and his brethren, for the constant service of God in his tabernacle. It was composed after he had obtained several victories over the Philistines, 1 Chron. xiv., and after he had settled the ark of God in Zion. And it is most probable that he afterward enlarged it, (for, as Bishop Patrick asks, who else would presume to do it?) that it might be a more complete commemoration of all the mercies of God toward the Israelites, from the days of Abraham to their taking possession of the land of Canaan. Into this land, he shows, God had conducted them by so many miraculous providences, in several ages, (according to his faithful promise made to Abraham,) that it deserved their most hearty acknowledgments; to which he endeavours to excite them by a variety of expressions in the first five verses of the Psalm. It may therefore be properly termed, "A Psalm of thanksgiving to God, for his mercies to the people of Israel;" and it may serve to admonish the new people of God, as Theodoret speaks, that is, Christians, how much they ought to praise God for his goodness manifested in their redemption and salvation; and how dangerous a thing it is to be ungrateful to him for his benefits; a sin which provoked him to deprive the Jews of that fatherly care which he had taken of their ancestors. As, therefore, we are taught in the foregoing Psalm to praise God for the wonderful works of his common providence, with a reference to the world in general; in this we are directed to praise him for his special favours to his church. Here is the preface, 1-7. The history itself in several articles; and God's covenant with the patriarchs, 8-11. His care of them in a strange land, 12-15. His raising up Joseph, 16-22. The increase of Israel in Egypt, and their deliverance out of it, 23-38. His care of them in the wilderness, and their settlement in Canaan, 39-45.

A. M. 2962.
B. C. 1042.

O ^a GIVE thanks unto the LORD; call upon his name: ^b make known his deeds among the people.

2 Sing unto him, sing psalms unto him: ^c talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: ^d seek his face evermore.

^a 1 Chron. xvi. 8-22; Isa. xii. 4.—^b Psalm cxlv. 4, 5, 11.
^c Psa. lxxvii. 12; cxix. 27.

NOTES ON PSALM CV.

Verses 1-4. *Call upon his name*—Or, *proclaim his name*, as קראו בשמו, *kiru bishmo*, may be properly rendered: that is, proclaim the fame and glory of his works, as it follows. *Make known his deeds, &c.*—Let each of you among his people, and even among the heathen, declare God's mighty acts as he has opportunity; *glory ye in his holy name*—Glory in the God whom you serve as the only true God, and a Being possessed of infinite power and goodness. For nothing can be so great an honour to you as that you are the servants of such a mighty Lord, who infinitely transcends all other beings. *Let them rejoice that seek the Lord*—That seek an acquaintance and friendship with him; that seek to know, love, and serve him here, and to enjoy him hereafter above all the things of the world; *seek the Lord and his strength*—That is, either, 1st, Seek him in his strength, namely, in his sanctuary, as some interpret the expression, or before the ark, which is called God's strength: or, 2d, *Seek his strength*, that is, his grace or Spirit, to strengthen you against your enemies, to enable you to do and suffer his will, and to work in you that which is well pleasing in his sight. Many ancient versions read the clause, *Seek the Lord, and be strengthened*; and, certain it is, they who would be strengthened in the inward man, must derive strength from God by faith and prayer. *Seek his face evermore*—That

5 ^e Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God: ^f his judgments are in all the earth.

8 He hath ^g remembered his covenant for ever, the word which he command-

A. M. 2962.
B. C. 1042.

^e Psa. xxvii. 8.—^f Psa. lxxvii. 11.—^g Isa. xxvi. 9.—^h Luke i. 72.

is, his favour, or the light of his countenance; seek to enjoy this to eternity, and therefore continue seeking it to the end of the time of your probation. Seek it while you live in this world, and you shall have it while you live in the other world: and even then you shall be for ever seeking it in an infinite progression, and yet be for ever satisfied with it.

Verses 5-7. *Remember the judgments of his mouth*—Either, 1st, The laws delivered from his mouth: Or rather, 2d, The plagues, or punishments, which he brought upon Egypt by his mere word or command. *O ye seed of Abraham his servant*—Born in his house, his church, and being thereby entitled to the privileges of his servants, you are also bound to do the duty of servants, to consult your master's honour, obey his commands, and do all that is in your power to advance his interest. *Ye children of Jacob his chosen*—To whom he restrains the former more general expression, because the posterity of Jacob were the only branch of Abraham's seed included in the covenant, and entitled to the blessings here mentioned. *He is the Lord*—Hebrew, *Jehovah, our God*—A Being self-existent and self-sufficient, having an incontestable sovereignty over us, and unquestionable power to protect and save us. We depend upon him; our expectation is from him; and we ought to be devoted to his service. *His judgments are in all the earth*—Either, 1st, The fame of his judgments upon the Egyptians is spread over the

A. M. 2962. ed to a thousand generations.
B. C. 1042.

9 ^h 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, ¹ the lot of your inheritance:

12 ^k When they were but a few men in number; yea, very few, ¹ and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 ^m He suffered no man to do them wrong: yea, ⁿ he reprov'd kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

^h Gen. xvii. 2; xxii. 16; xxvi. 3; xxviii. 13; xxxv. 11; Luke i. 73; Heb. vi. 17.—ⁱ Genesis xiii. 15; xv. 18.—^j Heb. the cord.
^k Genesis xxxiv. 30; Deut. vii. 7; xxvi. 5.—^l Hebrew, xi. 9.
^m Gen. xxxv. 5.—ⁿ Gen. xii. 17; xx. 3, 7.—^o Gen. xli. 54.

face of the whole earth: Or, 2d, He executes his judgments upon all nations and people.

Verses 8-11. *He hath remembered his covenant for ever*—Or, will remember it; that is, practically, so as to perform and make it good. *The word*—The promise; *which he commanded*—Established, or appointed, to a thousand generations—To all generations; a certain number being put for an uncertain. *And his oath unto Isaac*—Wherewith he ratified the covenant with him, Gen. xxvi. 3. *And confirmed the same unto Jacob for a law*—That it might be as firm and irrevocable as a law; *saying*, *Unto thee will I give the land of Canaan*—The patriarchs had no right to it, save by promise, and their seed were to be put in possession of it, not by the common ways of settling nations, but by miracles; God would give it them himself, and, as it were, with his own hand; and so that it should be, as their lot, assigned and measured out to them by God, *even the lot of their inheritance*—To which they should have a sure title by virtue of their birth: it should come to them by descent, not by purchase; by the favour of God, and not by any merit of their own.

Verses 12-15. *When they were but few in number*—Hebrew, מתי כספר, *methee nispar*, men of number, so few as easily to be numbered, in opposition to what their posterity afterward were, *as the sand of the sea without number*: yea, very few—The word כמעט, *chimgnat*, thus rendered, signifies either small as to number, or as to regard and esteem. The meaning probably is, that they were insignificant and inconsiderable as to power, the fewness of their number being mentioned just before. *And strangers in it*—Such were the patriarchs in the land of Canaan. *They went from one nation to another*—Both in Canaan, where there were seven nations, and in Egypt. *He reprov'd kings for their sakes*—Both verbally, and by his judgments. *Saying*, *Touch not*—*Hurt not*, as the

16 Moreover ^o he called for a famine upon the land: he brake the whole ^p staff of bread.

17 ^q He sent a man before them, *even Joseph*, who ^r was sold for a servant:

18 ^s Whose feet they hurt with fetters: ^t he was laid in iron:

19 Until the time that his word came: ^u the word of the LORD tried him.

20 ^v The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 ^w He made him lord of his house, and ruler of all his ^x substance:

22 To bind his princes at his pleasure, and teach his senators wisdom.

^p Lev. xxvi. 26; Isa. iii. 1; Ezek. iv. 16.—^q Gen. xlv. 5; l. 20.—^r Genesis xxxvii. 28, 36.—^s Genesis xxxix. 20; xl. 15.
^t Heb. his soul came into iron.—^u Gen. xli. 25.—^v Gen. xli. 14.—^w Gen. xli. 40.—^x Heb. possessions.

word נגנ, *nagang*, is often used; *mine anointed*—My prophets, Abraham, Isaac, and Jacob, who are called God's *anointed*, because they were eminently blessed of God, replenished with the gifts and graces of the Holy Spirit, in respect of which many persons are said, in the Scriptures, to be anointed, who never had any material oil applied to them; and because they were thus consecrated to be his peculiar people, and to be kings and priests in their families. And they are called *prophets*, because God familiarly conversed with them, and revealed his will to them, and by them to others.

Verses 16-18. *He called for a famine*—That is, he brought a famine upon the land. *He brake the whole staff of bread*—Bread, which is the staff or support of men's lives. *He sent a man before them*—Who was to nourish them in the famine: sent him, by the direction of his secret providence, many years before the famine began. Such are the foresight and timely care of Divine Providence. *Whose feet they hurt with fetters*—Being unjustly charged with a most heinous crime. *He was laid in iron*—Hebrew, ברזל באה נפשו, *the iron entered his soul*, which seems to be added emphatically, to aggravate the misery of his imprisonment, and to show how grievous it was to his very soul. Undoubtedly the false accusation, which was the cause of his imprisonment, the injury which was done him, and the foul and public scandal which lay upon him, must have pained him extremely.

Verses 19-22. *Until the time that his word came*—Dr. Waterland renders the verse, *Until the time that his saying came to pass, the word of the Lord purged him*: and Green translates it, *Until the time that his prediction had come to pass, and the word of the Lord cleared him*. The meaning seems evidently to be, that notwithstanding his eminent prudence, innocence, and piety, he was detained in prison until the time that his word, or cause, came before the king, and was known; (so it is in our old

A. M. 2962. 23 ^v Israel also came into Egypt ;
B. C. 1042. and Jacob sojourned ^z in the land of
Ham.

24 And ^a he increased his people greatly ; and
made them stronger than their enemies.

25 ^b He turned their heart to hate his people,
to deal subtly with his servants.

26 ^c He sent Moses his servant, and Aaron
^d whom he had chosen.

^v Gen. xlvi. 6.—^z Psa. lxxviii. 51 ; cvi. 22.—^a Exod. i. 7,
&c.—^b Exod. i. 8.—^c Exod. iii. 10 ; iv. 12, 14.—^d Num.
xvi. 5 ; xvii. 5.—^e Exod. vii. ; viii. ; ix. ; x. ; xi. ; xii. ; Psa.

translation;) or, *until his word*, or prediction, concerning the chief butler's promotion, *came to pass* ; for this was the means of Joseph's enlargement and justification ; since a person, guilty of the crime with which he stood charged, would not have been inspired to foretel future events. *Can we find*, said Pharaoh, *such a man as this, a man in whom the Spirit of God is?* Gen. xli. 38. *The word of the Lord tried him*—Either, 1st, Discivered him unto Pharaoh and his courtiers, and showed how innocent, holy, and wise a person he was, and thereby cleared him from those calumnies which had been cast upon him, and so prepared the way for his release, as it follows verse 20. Or, 2d, Tried his sincerity and constancy, (the word of the Lord being put for his commandment or decree,) tried him in the furnace of affliction, there refining and preparing him for his approaching exaltation to glory and honour. *He made him ruler of all his substance*—Hebrew, ככל קניו, *of all his possession* ; that is, of his whole kingdom. *To bind his princes*—By his commands ; and, if they were refractory, to punish them. *And teach his senators wisdom*—His wisest counsellors, whom he commanded to receive instruction from Joseph on all occasions.

Verses 23, 24. *Israel also*—Jacob in person, with his children ; *came into Egypt*—Where he and all his were very comfortably and honourably provided for many years. Thus the New Testament church has a place provided for her, even in the wilderness, where she is nourished for a time, times, and half a time, Rev. xii. 14. *Jacob sojourned in the land of Ham*—Ham was the father of Mizraim, or the Egyptians, Gen. x. 6. *And he, God, increased the people greatly*—According to the promise made to Abraham, that his seed should be as the sand of the sea for multitude ; and *made them stronger than their enemies*—More and mightier, according to Pharaoh's confession, Exod. i. 9, than the Egyptians, who, of friends, were now become their enemies.

Verse 25. *He turned their heart to hate his people*—Not by putting hatred to his people into their hearts, which would not have been consistent, either with the holiness of his nature, or with the truth of his word ; and which was altogether unnecessary, because they, like the rest of mankind, were corrupt by nature, and had the seeds of that, and all other evils, in their hearts ; but by withdrawing the

27 ^e They showed ^f his signs among
them, ^g and wonders in the land of
Ham.

28 ^h He sent darkness, and made it dark ;
and ⁱ they rebelled not against his word.

29 ^j He turned their waters into blood, and
slew their fish.

30 ^k Their land brought forth frogs in abun-
dance, in the chambers of their kings.

lxxviii. 43, &c.—^f Heb. *words of his signs*.—^g Psa. cvi. 22.
^h Exod. x. 22.—ⁱ Psa. xcix. 7.—^j Exod. vii. 20 ; Psa. lxxviii.
44.—^k Exod. viii. 6 ; Psa. lxxviii. 45.

influences of that Holy Spirit, which they had long grieved, and done despite unto, and leaving them to their own mistakes, passions, and corrupt inclinations, which, of their own accord, were to take that course. Through this their innate depravity and wickedness it was, that God's goodness to his people, in increasing their numbers and prospering their affairs, exasperated the Egyptians more and more against them ; and though their old antipathy to the Hebrews (of which we read Gen. xliii. 32, and xli. 34) had been laid asleep for a while, yet now it revived and broke out with more violence than ever. Formerly, they hated them because they despised them, now, because they feared them. *They dealt subtly with them*—Used crafty counsels, and set their wits to work to find out ways and means to weaken and waste them, and prevent their increase. They made their burdens heavy, and their lives bitter ; and slew their male children as soon as they were born, and took every method they could think of entirely to destroy them.

Verses 26, 27. *He sent Moses, &c.*—"When the tyranny and oppression of Pharaoh were at the highest, and Israel cried unto Jehovah because of the bondage, he remembered his promise to Abraham, and sent Moses, with Aaron, to effect that mighty deliverance, which was to be the grand pledge and figure of our redemption by Jesus Christ." *They showed his signs among them*—Hebrew, דבריו אמתיו, *dibree othohtav, the words of his signs* ; an emphatical expression. First they boldly declared the word and will of God concerning the several plagues, and then they actually inflicted them.

Verses 28–31. *He sent darkness, &c.*—This was one of the last plagues, though here mentioned first: God sent darkness, and, coming with commission from him, it came with efficacy ; his command *made it dark*. *And they rebelled not against his word*—That is, the people of Israel were not disobedient to God's commands by Moses and Aaron, respecting killing the passover, and making preparation, in other respects, to leave Egypt. The old translation follows the LXX., and reads, *They were not obedient to his word* ; which may be applied to Pharaoh and the Egyptians, who, notwithstanding the terror of this plague, *would not let the people go* ; but there is no ground for this interpretation in the Hebrew,

A. M. 2962. 31 ¹ He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 ^m He ^g gave them hail for rain, *and* flaming fire in their land.

33 ⁿ He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 ^o He spake, and the locusts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 ^p He smote also all the firstborn in their land, ^q the chief of all their strength.

37 ^r He brought them forth also with silver and gold: and *there was* not one feeble person among their tribes.

¹ Exod. viii. 17, 24; Psa. lxxviii. 45.—^m Exod. ix. 23, 25; Psalm lxxviii. 48.—ⁿ Heb. *He gave their rain hail.*—^o Psalm lxxviii. 47.—^p Exod. x. 4, 13, 14; Psa. lxxviii. 46.—^q Exod. xii. 29; Psa. lxxviii. 51.—^r Gen. xlix. 3.—^s Exod. xii. 35. ^t Exod. xii. 33.—^u Exod. xiii. 21; Neh. ix. 12.

the reading of which, however, לא כרו את דבריו, Houbigant translates, *His words were not changed*, that is, "What God had commanded to be done was done." *Their land brought forth frogs*—That is, their country brought them forth; for they were produced by their rivers, Exod. viii. 3. *In the chambers of their kings*—Which entered into the chambers of Pharaoh, and his sons, and his chief nobles, and governors of provinces under him; such persons being often called kings in Scripture. *And lice in all their coasts*—Or borders, that is, in all their land, even to the remotest parts or borders of it. For a further elucidation of the particulars contained in these and the following verses, to verse 37, see notes on Psalm lxxviii. 43-51.

Verses 37-39. *He brought them forth also with silver and gold*—Laden with the spoils of their enemies, which God, who is the absolute lord of all property, empowered them to ask and receive of them, and thereby, as a righteous judge, awarded them "the wages due to their great labours, the Egyptians being now willing and ready to furnish them with any thing required in order to dismiss them," Exod. xii. 33. *There was not one feeble person among them*—Diseased or unable for his journey, although it was to be performed on foot; which, in so vast a body, and in a time of such mortality as it had been in Egypt, and among a people which had been so long and so dreadfully oppressed as the Israelites had been, was wonderful. *Egypt was glad when they departed*—For God had so wonderfully owned them, and pleaded their cause, that the fear of Israel fell upon them, and they owned themselves baffled and overcome. *He spread a cloud for a covering*—To protect them from the heat of the sun, which, in that hot and open country, would otherwise have been intolerable to them, especially in so long a journey: see on Psalm lxxviii. 14.

Verses 40, 41. *The people asked, and he brought*

38 ^v Egypt was glad when they departed: for the fear of them fell upon them.

39 ^w He spread a cloud for a covering; and fire to give light in the night.

40 ^x *The people asked*, and he brought quails, and ^y satisfied them with the bread of heaven.

41 ^z He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered ^a his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with ^b gladness.

44 ^c And gave them the lands of the heathen: and they inherited the labour of the people;

45 ^d That they might observe his statutes, and keep his laws. ^e Praise ye the LORD.

^v Exod. xvi. 12, &c.; Psa. lxxviii. 18, 27.—^w Psa. lxxviii. 24, 25.—^x Exod. xvii. 6; Num. xx. 11; Psa. lxxviii. 15, 16; 1 Cor. x. 4.—^y Gen. xv. 14.—^z Heb. *singing.*—^a Deut. vi. 10, 11; Josh. xiii. 7, &c.; Psa. lxxviii. 55.—^b Deut. iv. 1, 40; vi. 21-25.—^c Heb. *Hallelujah.*

quails—He speaks of the first instance of his giving quails, mentioned Exod. xvi. 13, which God sent them as a refreshment, graciously pardoning their sin in desiring them; and not of that second instance, recorded Num. xi. 31, when God gave them quails in judgment, which would not have been mentioned here among God's favours vouchsafed to them. *And satisfied them with the bread of heaven*—With *manna*, which came down from the air, commonly called heaven: see on Psalm lxxviii. 24-29. *He opened the rock*—God, in his common providence, fetches water from heaven, and bread out of the earth; but for Israel, the divine power brought bread from the clouds and water from the rocks: so far is the God of nature from being tied to the laws and course of nature! *And the waters gushed out*—And that not only once, but ran like a river, plentifully and constantly; and, it is thought by many, attended their camp in all their removes, as seems to be implied 1 Cor. x. 4, where they are said to have drunk of the rock that followed them. Hence they complained no more of want of water till they came to Kadesh, Num. xx. 2, &c. To this instance of the divine goodness that promise alludes, *I will give rivers in the desert, to give drink to my people, my chosen*, Isa. xliii. 19, 20: see on Psalm lxxviii. 15.

Verses 42-45. *For he remembered his holy promise*—They were unworthy and unthankful, yet he did these great things in their favour because he remembered his covenant, verse 8, and his holy promise, and would not suffer one iota or tittle of it to fall to the ground. *Therefore he brought forth his people with joy*—Rejoicing greatly that God had so wonderfully appeared for them, and delivered them from that state of cruel and intolerable bondage, under which they had so long groaned; *and his chosen with gladness*—Hebrew, ברנה, *berimah*, with shouting, or singing, to see the difference he made between them and the Egyptians; who were drown-

ed in the Red sea, while they were conducted safe through it on dry land. *And he gave them the lands of the heathen*—Put them in possession of the country which he had promised them, many centuries before they existed, casting out seven nations to make room for them in that land. *And they inherited the labour of the people*—The fruits of their labour; the towns and cities which they had builded, and the vineyards and oliveyards which they had planted. *That they might observe his statutes, &c.*—He put them in possession of Canaan, not that they might live in luxury and pleasure, in ease and honour, and be conspicuous and glorious among the nations; not that they should regard Canaan as their paradise, and look no further; but that, being rescued from their enemies, formed into a people, placed under God's immediate government and protection, and settled in peace and plenty, they might

improve the opportunity thus afforded them of serving the Lord their God, in a due attendance upon all his ordinances, and a diligent keeping of all his commandments; and of securing to themselves, through the obedience of faith, an inheritance in another country, that is to say, a heavenly. "And let all the children of the faithful Abraham," says Dr. Horne, "whose lot hath fallen in a land flowing with milk and honey upon earth, reflect that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging and corrupting themselves and others, but that they may glorify him, benefit their neighbours, and save their own souls; that they may observe his statutes, and keep his laws. Israel was delivered by Moses, and the church redeemed by Christ, that God might purify to himself a peculiar people, zealous of good works, Tit. ii. 14."

PSALM CVI.

The foregoing Psalm was a history of God's goodness to Israel: this is a history of their provocations and rebellions against him. Poole, Mudge, and some other commentators, infer from the prayer in verse 47, that it was composed in the time of the Israelites' captivity and dispersion. But certainly no conclusive argument can be drawn from thence to that effect, because we find the same verse, as also the 48th, and the first in the Psalm delivered by David to Asaph, at the bringing up of the ark to Zion, 1 Chron. xvi., a circumstance which renders it highly probable that it was composed by him. And that verse, and also some other verses of the Psalm, may refer to other dispersions of the Israelites, as, suppose, "to those who in the days of Saul, or before, were taken prisoners by the Philistines and other nations: whom David beseeches God to gather to their own land again, that they might worship him in that place which he had prepared for the ark of his presence." This is Bishop Patrick's opinion, and it appears very probable. In the Psalm we have the preface, 1-5. The narrative of the sins of Israel, aggravated by the great things God had done for them; their provocations at the Red sea, 6-12. Their lusting for flesh, 13-15. Mutinying, 16-18. Worshipping the golden calf, 19-23. Murthering, 24-27. Worshipping Baal-peor, 28-31. Quarrelling with Moses, 32, 33. Mixing with the nations of Canaan, and, instead of suppressing their idolatrous worship, imitating it, 34-39. A relation of God's frequent judgments, and as frequent mercies, 40-46. A prayer that God would gather and save them, and a thanksgiving, 47, 48. The Psalm begins and ends with Hallelujah.

A. M. 2962. PRAISE ¹ye the LORD. * O ²give 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 show forth all his praise?

3 Blessed are they that keep judgment, and he that ^ddoeth righteousness at ° all times.

4 ^fRemember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

¹ Heb. Hallelujah.—^a 1 Chron. xvi. 34.—^b Psalm cvii. 1; cxviii. 1; cxxxvi. 1.

^c Psa. xl. 5.—^d Psalm xv. 2.—^e Acts xxiv. 16; Gal. vi. 9. ^f Psa. cxix. 132.

NOTES ON PSALM CVI.

Verses 1-3. *Praise ye the Lord, &c.*—He deserves our praises, notwithstanding all our sufferings, which are not to be imputed to him, for he is gracious and merciful, but only to our own sins. *Who can show forth all his praise?*—That is, his praiseworthy actions: "who is sufficient for a work which demands the tongues and harps of angels?" *Blessed are they that keep judgment*—That observe and practise what is just and right toward God and men; termed, *doing righteousness*, in the next clause; *at all times*—Constantly, in adversity, as well as in prosperity. Or, the meaning may be, *They are*

blessed at all times, even in the day of their calamity; and therefore (as his words may imply) our calamities ought not to hinder us from this great and necessary duty of praising God. This verse may be considered as containing an answer to the inquiry made in the preceding, and signifying that they show forth God's praise in the best manner who *keep his judgments, and do righteousness at all times.*

Verse 4. *Remember me, O Lord, &c.*—Or, *us*: for he may be considered as praying, either for himself, or for the church of God among the Israelites, that they, with himself, might partake of the bless-

A. M. 2962. 5 That I may see the good of thy
B. C. 1042. chosen, that I may rejoice in the glad-
ness of thy nation, that I may glory with thine
inheritance.

6 ^a 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; ^b but provoked *him* at the sea,
even at the Red sea.

8 Nevertheless he saved them ⁱ for his name's
sake, ^k that he might make his mighty power
to be known.

^a Lev. xxvi. 40; 1 Kings viii. 47; Dan. ix. 5.—^b Exod. xiv.
11, 12.—^c Ezek. xx. 14.—^d Exod. ix. 16.—^e Exod. xiv. 21;
Psa. xviii. 15; Nah. i. 4.—^f Isa. lxiii. 11, 12, 13, 14.

edness here spoken of. *With the favour that thou
bearest unto thy people*—With those favours and
blessings which thou dost usually and peculiarly
confer upon thy people; meaning chiefly the par-
don of their sins, by which they had brought their
present miseries upon themselves, and a complete
deliverance from those miseries, which they might
improve to God's praise and glory, as well as to
their own comfort. *O visit me with thy salvation*
—Thy great salvation, that of the soul. "Afford me,"
as Dr. Hammond interprets the clause, "that par-
don and that grace which I stand in need of, and
can hope for from none but thee." Let that salva-
tion be my portion for ever, and the pledges of it my
present comfort. *That I may see*—That is, enjoy,
as the next clause explains it; *the good of thy chosen*
—The good which thou usest to bestow on thy
chosen people, or such as are Israelites indeed.
That I may rejoice in the gladness of thy nation—
With such joy as thou hast formerly afforded to thy
beloved nation, or people. *That I may glory with
thine inheritance*—That I and the congregation of
thy people may have occasion to glory in thy good-
ness toward us.

Verses 6, 7. *We have sinned with our fathers*—
That is, as our fathers did, and have not been made
wiser or better by their examples, as we ought to
have been. *Our fathers understood not*—Or, *con-
sidered not*; *thy wonders in Egypt*—Namely, so as to
be rightly affected with them, and to receive from
them the instruction they were intended to convey.
They saw them, but they did not rightly apprehend
the design of them; they thought, indeed, that the
plagues of Egypt were intended for their deliver-
ance; but they did not consider that they were in-
tended also for their conviction and reformation; not
only to rescue them out of their Egyptian slavery,
but to cure them of their inclination to Egyptian idol-
atry, by evidencing the sovereign power and domi-
nion of the God of Israel above all gods, and his par-
ticular concern for them. *They remembered not the
multitude of thy mercies*—As their understandings
were dull, so their memories were treacherous;
though one would have thought such astonishing

9 ¹ He rebuked the Red sea also, A. M. 2962.
and it was dried up: so ^m he led them B. C. 1042.
through the depths, as through the wilder-
ness.

10 And he ⁿ saved them from the hand of him
that hated *them*, and redeemed them from the
hand of the enemy.

11 ^o And the waters covered their enemies:
there was not one of them left.

12 ^p Then believed they his words; they sang
his praise.

13 ^q They ^r soon forgot his works, they waited
not for his counsel:

^a Exod. xiv. 30.—^b Exod. xiv. 27, 28; xv. 5.—^c Exod. xiv.
31; xv. 1.—^d Exod. xv. 24; xvi. 2; xvii. 2; Psa. lxxviii. 11.
^e Heb. *They made haste, they forgot.*

events should never have been forgotten or disre-
garded, yet they remembered them not so as to make
a right use of them, and yield unto God that love,
and praise, and obedience, and to put that trust in
him, which such wonders deserved and required.
But provoked him even at the Red sea—When those
wonders of his power and goodness, performed in
Egypt, had been newly done, and ought to have been
fresh in their minds. The provocation here referred
to, was their despair of deliverance, because the dan-
ger was great, and wishing they had been left in
Egypt still, Exod. xiv. 11, 12. Observe well, reader,
quarrelling with God's providence, and calling in
question his power, goodness, and faithfulness, are as
great provocations to him as almost any whatsoever.

Verses 8-12. *Nevertheless, he saved them for his
name's sake*—That he might glorify his name, and
vindicate it from the blasphemous reproaches which
the Egyptians and others would have cast upon it
if the Israelites had been destroyed. *He rebuked the
sea also*—For standing in their way, and retarding
their march; *and it was dried up*—Immediately;
as, in the creation, at God's rebuke the waters fled,
Psa. civ. 7. *He led them through the depths as
through the wilderness*—As securely as if they had
walked upon the dry land. *He saved them from him
that hated them*—From Pharaoh, who pursued them
with cruel rage and hatred. *The waters covered
their enemies*—So as to slay them, but not so as to
conceal their shame; for, the next tide, they were
thrown up dead upon the shore. *There was not
one of them left*—To carry tidings what was become
of the rest. *Then believed they his words*—The Is-
raelites acknowledged that God was with them of a
truth, and had, in mercy to them, brought them out
of Egypt, and not with any design to slay them in
the wilderness. *Then they feared the Lord, and his
servant Moses*, Exod. xiv. 31. *They sang his praise*
—In that song of Moses, penned on this great occa-
sion, Exod. xv. 1. Observe, reader, in what a gra-
cious and merciful way God sometimes silences the
unbelief of his people, and turns their fears into
praises!

Verses 13-15. *They soon forgot his works*—Even

A. M. 2962. 14 ^r But ^s lusted exceedingly in the wilderness, and tempted God in the desert.

15 ^a And he gave them their request; but ^t sent leanness into their soul.

16 ^a They envied Moses also in the camp, and Aaron the saint of the LORD.

17 ^r The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 ^r And a fire was kindled in their company; the flame burned up the wicked.

^r Numbers xi. 4, 33; Psalm lxxviii. 18; 1 Corinthians x. 6.
^s Hebrew, *lusted a lust*.—^a Num. xi. 31; Psalm lxxviii. 29.
^t Isaiah x. 16.—^a Num. xvi. 1, &c.—^r Num. xvi. 31, 32; Deut. xi. 6.

within three days, Exod. xv. 22, and lost the impressions those works had made upon them. They that do not improve God's mercies to them, nor endeavour, in some measure, to render to him according to the benefits done unto them, do indeed forget them. Hebrew, *מהרז שכחו*, *meharu shachechu*, they made haste, they forgot. So the margin. They turned aside quickly, as it is said Exod. xxxii. 8. Or the words may be meant to signify two instances of their sin. 1st, *They made haste*—So as to anticipate God's promises in their expectations; they expected to be in Canaan presently, and, because they were not, they questioned whether they should ever be there; grew impatient, looked upon themselves as neglected, and given over to destruction, forgetting those works which were undeniable evidences of God's wisdom, power, and goodness: and hence they quarrelled with all the difficulties which they met with in their way: they waited not for his counsel—They did not wait patiently and believingly upon God for such supplies from his hand, and in such manner and time as he, in his counsel, had appointed. *But lusted exceedingly*—Namely, for flesh. *And he gave them their request*—But gave it them in anger, and with a curse, for he sent leanness into their souls—Or, into their bodies; as many commentators understand the expression. Their inordinate desire of pampering their bodies was the occasion of their being destroyed. This may refer to that great plague with which the Lord smote them while the flesh was yet within their teeth. Some translate the clause, *He thinned their numbers*, namely, by death. The word *נפש*, *nepesh*, however, may be understood of the soul, properly so called; for their inordinate desire of flesh, and their eating to excess, were of course followed with uneasiness of mind, terror of conscience, and self-reproach, destructive of all confidence toward God, love to him, thankfulness for his mercies, and appetite for the bread of life; the consequence of which must, figuratively speaking, be leanness of soul.

Verses 16–18. *They envied Moses also*—His authority; *in the camp*—As generalissimo of the armies of Israel, and chief justice in all their courts;

19 ^a They made a calf in Horeb, and worshipped the molten image.

20 Thus ^a they changed their glory into the similitude of an ox that eateth grass.

21 They ^b forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in ^c the land of Ham, and terrible things by the Red sea.

23 ^d Therefore he said that he would destroy them, had not Moses his chosen ^e stood before him in the breach, to turn away his wrath, lest he should destroy them.

^r Num. xvi. 35, 46.—^a Exodus xxxii. 4.—^a Jer. ii. 11; Rom. i. 23.—^b Psa. lxxviii. 11, 12.—^c Psa. lxxviii. 51; cv. 23, 27.—^d Exod. xxxii. 10, 11, 32; Deut. ix. 19, 25; x. 10; Ezek. xx. 13.—^e Ezek. xiii. 5; xxii. 30.

and Aaron—They envied him his power, as *high-priest*, on account of his consecration to which office he is here termed *the saint of the Lord*, and not on account of his inherent holiness, of which, undoubtedly, Moses had a greater share. Hereby the psalmist intimates, that their envy and rebellion were not only against Aaron, but against God himself. *The earth swallowed up Dathan*—With his company, Num. xvi. *A fire was kindled in their company*—Among their associates or confederates, those wicked men, as he calls them in the next clause, namely, Korah and his company, who were consumed by a fire from the Lord, Num. xvi. 35.

Verses 19–23. *They made a calf in Horeb*—When they were but very lately brought out of Egypt, by such wonderful power and goodness of God, and had seen the dreadful plagues of God upon the Egyptian idolaters, and upon their idols too, as is observed Num. xxxiii. 4; and when the law of God was but newly delivered to them, in such a solemn and tremendous manner; and the most high God was yet present, and delivering further precepts to Moses for their benefit upon the top of that very mount. This greatly aggravated their sin. *Thus they changed*—As far as in them lay, and in respect of their worship; *their glory*—Their God, who was indeed their glory, for they had this just occasion of triumphing and glorying over all nations of the world, that, whereas all other nations worshipped images made of stocks and stones, or the heavenly bodies, or dead men, they only worshipped the living and true God, who was present, and in covenant with them, and with them only; *into the similitude of an ox*—Into the golden image of an ox or calf; *that eateth grass*—Which is so far from feeding its worshippers, as the true God did the Israelites, that it must be fed by them. And yet the image of such a creature was preferred by them before the all-sufficient and ever-blessed God, which was an evidence of their horrid contempt of God, and also of their prodigious folly and stupidity. *Therefore he said that he would destroy them*—He declared his intention to do this in express words, as Exod. xxxii. 10, and elsewhere. *Had not Moses*

A. M. 2962. 24 Yea, they despised ^f the ⁴ pleasant
B. C. 1042. land, they ^g believed not his word :

25 ^h But murmured in their tents, and hearkened not unto the voice of the LORD.

26 ⁱ Therefore he ^k lifted up his hand against them, to overthrow them in the wilderness :

27 ^l To ¹ overthrow their seed also among the nations, and to scatter them in their lands.

28 ^m They joined themselves unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with

^f Deut. viii. 7; Jer. iii. 19; Ezek. xx. 6.—^g Heb. a land of desire.—^h Heb. iii. 18.—ⁱ Num. xiv. 2, 27.—^j Num. xiv. 28, &c.; Psa. xv. 11; Ezek. xx. 15; Heb. iii. 11, 18.—^k Exod. vi. 8; Deut. xxxii. 40.—^l Heb. To make them fall.—^m Lev.

stood in the breach—God had made a wall about them; but they had made a breach in it by their sins, at which the Lord, who was now justly become their enemy, might enter to destroy them; which he certainly would have done, if Moses, by his prevailing intercession, had not hindered him.

Verses 24-27. *They despised the pleasant land*—Canaan, which was so, not only in truth, but even by the relation of those spies, who discouraged them from entering into it. They preferred Egypt and their former bondage before it, Num. xiv. 3, 4, and did not think it deserving of a little hazard and difficulty in taking possession of it. *They believed not his word*—His promise of giving them the land, and subduing all their enemies before them, which they knew, by late and manifold experience, that God was both able and willing to do. *And hearkened not unto the voice of the Lord*—To God's command, which was, that they should boldly and confidently enter into it. *Therefore he lifted up his hand*—He sware, as this phrase is commonly used. Of this dreadful and irrevocable sentence and oath of God, see Num. xiv. 23. *To overthrow their seed*—He sware also, (though not at the same time,) that he would punish their sins, not only in their persons, but also in their posterity: see Exod. xx. 5, and xxxii. 34.

Verses 28-30. *They joined themselves also unto Baal-peor*—To wit, in worship, whereby they had a union and communion with him, as God's people have with God in acts of his worship. *And ate the sacrifices of the dead*—Which were offered to idols, which he calls *dead*, in opposition to the true and living God, and by way of contempt, and to denote the stupidity of idolaters, who worshipped lifeless things, as dead images, or men deified after death. Or, by the *sacrifices of the dead*, he may mean sacrifices offered to the infernal deities, so called, on behalf of their dead friends. *They provoked him with their inventions*—Various species of idolatry, and false worship, and other branches of wickedness, devised in contempt of God and his institutions, his commands and threatenings. *And the plague brake in upon them*—And swept away twenty-four thousand of those impudent sinners. *Then stood up Phinehas*—In his zeal for the Lord of hosts; and *executed judgment*—Namely, upon Zimri and Cozbi,

their inventions: and the plague brake
A. M. 2962. in upon them. B. C. 1042.

30 ⁿ Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him ^o for righteousness unto all generations for evermore.

32 ^p They angered *him* also at the waters of strife, ^q so that it went ill with Moses for their sakes:

33 ^r Because they provoked his spirit, so that he spake unadvisedly with his lips.

xxvi. 33; Psa. xlv. 11; Ezk. xxx. 23.—ⁿ Num. xxv. 2, 3; xxxi. 16; Deut. iv. 3; xxxii. 17; Hos. ix. 10; Rev. ii. 14.—^o Num. xxv. 7, 8.—^p Num. xxv. 11, 12, 13.—^q Num. xx. 3, 13; Psa. lxxxii. 7.—^r Num. xx. 12; Deut. i. 37; iii. 26.—^s Num. xx. 10.

sinners of the first rank; genteel sinners; he put the law in execution upon them; and this was a service so pleasing to God, that upon it the *plague was stayed*, verse 30. By this, and some other like acts of public justice on that occasion, Num. xxv. 4, 5, the guilt ceased to be national, and the general controversy was let fall: when the proper officers did their duty, God left it to them, and did not any longer keep the work in his own hands by the plague. The best commentary on this Psalm is a reference to the history.

Verse 31. *And that was counted to him for righteousness*—And although that action of his might seem rash, severe, and irregular, as being done by a private person, and a priest, and allowing the delinquents no space for repentance, it was nevertheless accepted and rewarded by God as an act of justice and piety, agreeable to his mind, and proceeding from a sincere zeal for his honour, and for the good of his people; and God gave a public testimony of his approbation of it, to be recorded to all generations, and the priesthood to be continued to Phinehas and his seed in all succeeding ages. Of all which see Num. xxv.

Verses 32, 33. *They angered him also at the waters of strife*—Of which see Num. xx. 3-5. *It went ill with Moses for their sakes*—Or, because of them, upon occasion of their unbelief and murmuring, whereby he was provoked to speak unadvisedly, as it here follows. For though he was the meekest of all the men on the earth, yet their clamours at that time were so peevish and provoking, that his spirit was exasperated and imbittered, and he spake in a manner that did not become him; for he said, in anger, *Hear now, ye rebels; must we fetch water out of this rock for you?* He did not show that affiance in God, and that disposition to glorify him before his people, which became him in the execution of his office. This was Moses's infirmity, and it is written for our admonition, that we may learn, when we are in the midst of provocation, to keep our mouths as with a bridle, and to take heed to our spirits, that they admit not resentments too much; for, when the spirit is provoked, it is not easy even for those that have a great deal of wisdom and grace to avoid speaking unadvisedly.

A. M. 2962. 34 *They did not destroy the na-
B. C. 1042. tions, '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
b the land was polluted with blood.

39 Thus were they ° defiled with their own
works, and d went a whoring with their own
inventions.

40 Therefore ° was the wrath of the LORD
kindled against his people, insomuch that he
abhorred ' his own inheritance.

41 And * he gave them into the hand of the

* Judges i. 21, 27, 28, 29, &c.—† Deut. vii. 2, 16 ; Judg. ii. 2.
* Judg. ii. 2 ; iii. 5, 6 ; Isa. ii. 6 ; 1 Cor. v. 6.—* Judg. ii. 12,
13, 17, 19 ; iii. 6, 7.—† Exod. xxiii. 33 ; Deut. vii. 16 ; Judg.
ii. 3, 14, 15.—† 2 Kings xvi. 3 ; Isa. lvii. 5 ; Ezek. xvi. 20 ; xx.
26.—† Lev. xvii. 7 ; 2 Chron. xi. 15 ; 1 Cor. x. 20.—b Num.
xxxv. 33.—c Ezek. xx. 18, 30, 31.—d Lev. xvii. 7 ; Num. xv.

Verses 34-39. *They did not destroy the nations, concerning whom*—Concerning whose destruction, the Lord commanded them—For when the iniquity of the Canaanites was full, it was God's will to extirpate their race, and Israel was commissioned to execute upon them the vengeance determined. *But were mingled among the heathen*—In their habitations and negotiations, as also in marriages. *And they served their idols*—Which idols were an occasion of their falling both into further and greater sins, as it follows, verses 37, 38, and into utter ruin. *They sacrificed their sons and daughters*—Of which heathenish practice, see the notes on Lev. xviii. 21. *Unto devils*—By which expression he informs them that they did not worship God as they pretended, but devils in their idols; and that those spirits that were supposed by the heathen idolaters to inhabit their images, and which they worshipped in them, were not good spirits, as they imagined, but evil spirits or devils. *And shed innocent blood*—The blood of their children, who, though depraved before God, yet were innocent as to them, from any crime deserving such barbarous usage from them. *Thus were they defiled with their own works*—And rendered abominable in the sight of a holy God; and went a whoring with their own inventions—Committed spiritual whoredom, by worshipping those idols which were but human inventions, and that in such an unnatural and bloody manner as they had devised.

Verses 43-46. *Many times did he deliver them*—This seems to refer to the times of the judges; when God, many times, raised up deliverers, and wrought

heathen; and they that hated them A. M. 2962.
ruled over them. B. C. 1042

42 Their enemies also oppressed them, and they
were brought into subjection under their hand.

43 b Many times did he deliver them; but
they provoked *him* with their counsel; and
were ° brought low for their iniquity.

44 Nevertheless he regarded their affliction,
when i he heard their cry :

45 k And he remembered for them his cove-
nant, and l repented m according to the multi-
tude of his mercies.

46 n He made them also to be pitied of all
those that carried them captives.

47 ° 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.

48 p Blessed be the LORD God of Israel from
everlasting to everlasting : and let all the people
say, Amen. q Praise ye the LORD.

39 ; Ezek. xx. 30.—* Judg. ii. 14 ; Psa. lxxviii. 59.—† Deut. ix.
29.—† Judg. ii. 14 ; Neh. ix. 27.—b Judg. ii. 16 ; Neh. ix. 27.
* Or, *empoverished*, or, *weakened*.—† Judg. iii. 9 ; iv. 3 ; vi. 7 ; x.
10 ; Neh. ix. 27.—† Leviticus xxvi. 41, 42.—† Judg. ii. 18.
m Psa. li. 1 ; lxi. 16 ; Isa. lxiii. 7.—n Ezra ix. 9 ; Jer. xlii. 12.
p 1 Chron. xvi. 35, 36.—q Psa. xli. 13.—† Heb. *Hallelujah*.

deliverances for them; and yet they relapsed to idolatry. *They provoked him with their counsel*—By forsaking God's counsel, and the way which he had appointed, and following after their own evil inclinations. *Nevertheless, he regarded their affliction*—Yet such was his tender compassion toward them, he did not absolutely refuse to help even these base revolters. *When he heard their cry*—When, in their distress, they made supplication unto him, and promised amendment. *And he remembered his covenant*—The covenant made with their forefathers, in consideration of which, notwithstanding their horrible violation of it, he frequently and graciously delivered them. *And repented, &c.*—Changed his course in dealing with them, as penitent persons usually do. *He made them to be pitied of those that carried them captives*—By changing their opinions of them, and so inclining their hearts toward them, that they did not endeavour to effect their total extirpation.

Verses 47, 48. *Save us, O Lord our God*—O thou, who hast so often pardoned and saved us, notwithstanding our former and manifold provocations, be thou pleased again to interpose and deliver us, how unworthy soever we may be, from all our present enemies. *Gather us from the heathen*—Restore into their own country such of us as are fallen into their hands. *To give thanks unto thy holy name*—That they may join with us in giving thanks for thy incomparable goodness; and to triumph in thy praise—In thy praiseworthy works, wrought for us: saying, *Blessed be the Lord God of Israel*—Let the great Lord of all the world, who has been so gracious

to Israel as to choose them for his own peculiar people, be most heartily praised, *from everlasting to everlasting*—From one generation to another, as long as the world shall last, and unto all eternity. *And let all the people say, Amen*—In token of their cheerful concurrence in all these prayers, praises, and confessions. *Praise ye the Lord*—Hebrew,

Hallelujah. By these two comprehensive words, *Amen* and *Hallelujah*, "it is very proper," says Mr. Henry, "in religious assemblies, for the people to testify their joining with their ministers in the prayers and praises which, as their mouth, they offer up to God according to his will, saying *Amen* to the prayers, and *Hallelujah* to the praises."

PSALM CVII.

The fifth book of Psalms, according to the Hebrew division, begins here. It consists chiefly of praises and thanksgivings.

In this Psalm, (which Bishop Patrick thinks was written by David,) the psalmist begins with an exhortation to those Israelites whom God (according to the prayer of the foregoing Psalm, verse 47) had delivered from pagan servitude, to acknowledge that singular benefit with their hearty praises. He then discourses of the merciful providence of God toward all mankind, and of his readiness to help them in all their distresses; some few instances of which he mentions, leaving the rest to be understood, as there was the same reason for all. But withal he also notices God's judgments upon wicked persons and nations. And by this representation of God's mercies and judgments, he invites all nations to an acknowledgment of the true God, to praise him for his favours, and to tremble at his judgments, this being their indispensable duty, and reasonable service. To be a little more particular, (1.) He shows how God helps those that are in distress, in answer to their prayers; and instances in banishment and dispersion, 1-9. Captivity and imprisonment, 10-16. Sickness, 17-22. Distress at sea, 23-32. (2.) Some other instances of God's providence in governing the world and the church are adduced and insisted upon, 33-41; for the consolation of the righteous, 42; and the instruction of all, 43.

A. M. 2962.
B. C. 1042. O ^a GIVE thanks unto the LORD,
for ^b he is good: for his mercy
endureth for ever.

2 Let the redeemed of the LORD say so,
^c whom he hath redeemed from the hand of the enemy;

3 And ^d gathered them out of the lands, from the east, and from the west, from the north, and ¹ from the south.

^a Psa. cvi. 1; cxviii. 1; cxxxvi. 1.—^b Psa. cxix. 68; Matt. xix. 17.—^c Psalm cvi. 10.—^d Psalm cvi. 47; Isa. xliiii. 5, 6; Jer. xxix. 14; xxxi. 8, 10; Ezek. xxxix. 27, 28.

NOTES ON PSALM CVII.

Verses 1-3. *O give thanks, &c.*—This whole verse occurs also Psalm cvi. 1; only there the address is made to the Israelites, here, it seems, to all mankind. *For his mercy endureth for ever*—“Eternal mercy is the theme here proposed; and they who have tasted its sweets, are invited to join in setting forth its praises.” *Let the redeemed say so*—All those whom God hath redeemed, as it is expressed in the next clause, or delivered from the calamities hereafter mentioned: *whom he hath redeemed from the enemy*—From such as had taken them captive, either in battle, or in their travels, to which they were led, either by their own inclinations or by their necessary affairs. *And gathered them out of the lands, &c.*—Bringing them into their own land, out of the several quarters of the world into which they had been carried. *And from the south*—Hebrew, *from the sea*; which, in Scripture, commonly denotes the west, because the great Mediterranean sea was on the west of Canaan; but here, as appears from the opposition of this to the north, it signifies the south, so called from the Red

4 They ^e wandered in ^f the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their souls fainted in them.

6 ^g 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 ^h right way,

^e Hebrew, *from the sea*.—^f Verse 40.—^g Deut. xxxii. 10. ^h Verses 13, 19, 28; Psalm l. 15; Hosea v. 15.—^h Ezra viii. 21.

sea, which was on the south, and which is sometimes called *The Sea*, simply, and without addition. “The members of the Christian Church,” says Dr. Horne, “are now, in the most proper and emphatical sense of the words, *the redeemed of Jehovah, whom he hath redeemed from the hand of the enemy, and gathered them*, by the gospel, out of all lands, and from all the four quarters of the world, to form a church, and to supply the place of the apostate Jews, whose forefathers experienced, in type and shadow, the good things prepared for them and for us, in truth and substance.”

Verses 4-7. *They wandered in the wilderness*—Where there was no trodden path, no company, but a solitary way. *They found no city to dwell in*—Or rather, *no inhabited city, or town, no lodging; no conveniences, no accommodations where they might have refreshment. Hungry and thirsty, their soul fainted, &c.*—Spent with the fatigues of their journey, and ready to drop down for want of support. This may refer, 1st, To the wanderings of the Israelites in the wilderness for forty years, when God led them about, (Deut. xxxii. 10,) instructed

A. M. 2962. that they might go to a city of habitation.
B. C. 1042.

8 ¹O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For ^khe satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as ^lsit in darkness and in the

¹ Verses 15, 21, 31.—^k Psa. xxxiv. 10; Luke i. 53.—^l Luke i. 79.—^m Job xxxvi. 8.

them, and kept them as the apple of his eye. It may refer, 2d, To poor travellers in general, those particularly whose way lay through the wilds of Arabia, where, we may suppose, they were often at a loss; and yet many in that distress were wonderfully relieved, so that few perished. It is applicable, 3d, To our condition in this world; we are here as in a wilderness, have here no continuing city, but dwell in tents as strangers and pilgrims; but we are under the conduct of his wise and good providence, to which if we commit ourselves, we shall be led, in the right way, to the city that hath foundations. They cried unto the Lord in their trouble—Earnestly implored his help in their distress and misery; and he delivered them—In answer to their prayers, he mercifully extricated them out of their difficulties, and freed them from all their anxieties. And he led them forth—Out of the wilderness, where they had lost their way; that they might go to a city of habitation—To a place inhabited, where they might find relief for their necessities. “Fervent and importunate prayer to the God of our salvation will procure, from above, knowledge to dispel our ignorance, and grace to help our infirmities; the former will discover to us our road, the latter will enable us to walk in it, and both together will carry us, in due time, to the city of our eternal habitation.”—Horne.

Verses 8, 9. O that men would praise—Hebrew, let them praise, or, they shall praise, that is, they are highly obliged to praise. It is meant chiefly of those whom God has graciously relieved. The Lord for his goodness—To them in particular; and for his wonderful works to the children of men—To others, as well as to themselves; and to the children of men, as well as to the children of God. For he satisfieth the longing soul—The needy, who, being sensible of their wants, temporal or spiritual, earnestly desire to have them supplied; and filleth the hungry with goodness—With the fruits of his goodness, with good things, Psa. ciii. 5; with that good which they wanted and desired. Observe, reader, God’s works of mercy are wonderful works, works of wonderful power, considering the weakness, and of wonderful grace, considering the unworthiness of those to whom he shows mercy: and those who share in his works of mercy are in duty bound to return him praise for them. Dr. Hammond remarks very properly, that “this is a Psalm of answering, or of parts, to be sung alternately; having a double burden, or intercalary verse, oft re-

shadow of death, being ^m bound in affliction and iron; A. M. 2962. B. C. 1042.

11 Because they ⁿ rebelled against the words of God, and contemned ^o the counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and there was ^p none to help.

ⁿ Lam. iii. 42.—^o Psa. lxxiii. 24; cxix. 24; Luke vii. 30; Acts xx. 27.—^p Psa. xxii. 11; Isa. lxiii. 5.

curing:” see verses 6, 13, &c. This, indeed, is apparent upon the most transient view of it. We may suppose one side of the choir to have begun with the first of the parts, and then the other side to have taken the second, and so on. The 9th verse evidently belongs to the first part, for the 10th begins quite another subject.

Verses 10–12. Such as sit in darkness, &c.—In a disconsolate and forlorn condition, in dark prisons or dungeons; bound in affliction and iron—In afflicting or grievous irons: or, in the cords of affliction, as the expression is Job xxxvi. 8, and particularly in iron fetters. Because they rebelled, &c.—As a just punishment for the crimes they had rebelliously committed against the express commands of God, or the plain dictates and frequent checks of their own consciences; which were the voice of the Most High, giving them wholesome counsel, though they contemned and despised it: therefore he brought down their heart—The pride, and rebellion, and obstinacy of their hearts; with labour—Hebrew, בעָרָה, begnamal, with pain, or trouble. They fell down and there was none to help—They fell into their enemies’ hands, and into hopeless and remediless miseries. Then they cried unto the Lord, &c.—Yet, upon making their requests to the Lord, and earnestly beseeching him to take pity on their wretched condition, he was pleased mercifully to hear their prayers, and save them out of their distresses. “In this second piece of divine scenery, we behold a people groaning under all the miseries of captivity, deprived of light and liberty, chained down in horrid dungeons, and there expecting the day of execution. These calamities they are represented as having brought upon themselves, by their rebellion against God, who takes this method of humbling them. It succeeds, and brings them upon their knees to Him who alone is able to deliver them. Moved by their cries, he exerts his power on their behalf, and frees them from the house of bondage. To a state of corporal servitude, the Israelites, for their transgressions, were frequently reduced, and many times experienced, upon their repentance, the goodness of Jehovah in rescuing them from it. But the grand and universal captivity is that of sin and death; the grand and universal deliverance, for which all the redeemed of the Lord ought to praise his mercy, is that by Jesus Christ.” When this deliverance is experienced, although but in part; when the sinner, who has cried earnestly to the Lord in his trouble on account of sin, is

A. M. 2962. 13 ^a Then they cried unto the LORD
B. C. 1042. in their trouble, *and* he saved them
out of their distresses.

14 ^a He brought them out of darkness and
the shadow of death, and brake their bands in
sunder.

15 ^a O that *men* would praise the LORD for
his goodness, and for his wonderful works to the
children of men !

16 For he hath ^a broken the gates of brass,
and cut the bars of iron in sunder.

17 Fools, ^a because of their transgression, and
because of their iniquities, are afflicted.

18 ^a Their soul abhorreth all manner of

^a Verses 6, 19, 28.—^b Psa. lxxviii. 6; cxlvi. 7; Acts xii. 7,
&c.; xvi. 26.—^c Verses 8, 21, 31.—^d Isa. xlv. 2.—^e Lam.
iii. 39.—^f Job xxxiii. 20.—^g Job xxxiii. 22; Psalm ix. 13;
lxxxviii. 3.—^h Verses 6, 13, 28.—ⁱ 2 Kings xx. 4, 5; Psalm

brought out of the prison of guilt, condemnation,
and wrath, and has received the Spirit of life from
Christ Jesus, making him free from the law, or
commanding, constraining power, of sin and death;
“his chains, like those of St. Peter, fall off at the
word of his deliverer; he is saved out of his dis-
tress; he is brought out of darkness and the sha-
dow of death, into the glorious light and liberty of
the sons of God. The joy consequent upon such
a deliverance will be exceeded only by that which
shall take place in the hearts, and be expressed by
the voices of the redeemed, on the day when Christ
shall accomplish the redemption of their bodies also,
as he hath already effected that of his own, from the
power of the grave; when he shall dash in pieces
the brazen gates and adamantine bars of that prison-
house; put an end for ever to the bondage of cor-
ruption, and lead captivity captive into the highest
heavens.”—Horne.

Verses 17–22. *Fools*—That is, wicked men whom
he calls fools, because through their own sin and
folly they wrong themselves, and act against their
own interest; not only their spiritual, but their
secular interest; they often even prejudice their
bodily health by their intemperance, and endanger
their lives by indulging their appetites and fleshly
lusts, as well as bring upon themselves many other
evils and miseries: *because of their transgressions*
—Hebrew, כִּירֵךְ נַשְׁוֹן, *because of the way of their*
transgressions, that is, their custom and course of
sinning, as the word way is often used; *are afflicted*
—With wasting sickness, as appears from verses
18, 20. *Their soul abhorreth all manner of meat*—
They not only have no desire for it, nor power to
digest it, but they nauseate it; nay, they loathe and
detest the very sight and smell of that which should
nourish and support them; in which case, if not re-
lieved, they must waste away, and soon draw near
to the gates of death. But from those dreadful
gates the power of God can snatch them, when
they are just about to enter them. “To an infirm
and emaciated body he can restore health, strength,

meat; and they ^a draw near unto the gates of death. A. M. 2962.
B. C. 1042.

19 ^a Then they cry unto the LORD in their
trouble, *and* he saveth them out of their distresses.

20 ^a He sent his word, and ^b healed them,
and ^c delivered them from their destructions.

21 ^d O that *men* would praise the LORD for
his goodness, and for his wonderful works to
the children of men !

22 And ^e let them sacrifice the sacrifices of
thanksgiving, and ^f declare his works with
^g rejoicing.

23 They that go down to the sea in ships, that
do business in great waters ;

cxlvii. 15, 18; Matt. viii. 8.—^b Psa. xxx. 2; ciii. 3.—^c Job
xxxiii. 28, 30; Psa. xxx. 3; xlix. 15; lvi. 13.—^d Verses 8, 15,
31.—^e Lev. vii. 12; Psalm l. 14; cxvi. 7; Heb. xiii. 15.
^f Psa. ix. 11; lxxiii. 28; cxviii. 17.—^g Heb. singing.

and beauty; for diseases are his ministers and mes-
sengers; they visit us at his command, and at his
command they retire, and we recover again. Now
here, namely, in the recovery of men from sickness,
we have a third image of the benefits conferred on
our nature by the Redeemer. “The mind of man,”
we must remember, “by reason of sin, is not less
subject to infirmities than his body; these infirmities
reduce him to a state of languor and listlessness; he
finds himself incapable of action, indisposed for the
reception of divine truths, without taste for know-
ledge, or inclination for virtue; he even nauseates
the book of God, and the bread of heaven; and the
life of faith is in great danger. But the case is not
desperate, while there is breath enough left to call
in, by prayer, the Physician of spirits. The most
inveterate malady gives place to his efficacious medi-
cines; appetite revives, health returns, and the be-
liever is reinstated in the vigour and beauty of holi-
ness. Let all, who have been thus healed and saved
from destruction, either of body or soul, acknow-
ledge to Jehovah his mercy, and his wonders
wrought for the children of Adam; let them sacri-
fice the sacrifices of thanksgiving, and declare
his works with rejoicing.”—Horne.

Verses 23–27. *They that go down to the sea in ships*
—He says go down, because the sea is lower than the
earth, as appears by the rivers which run down into
it; that do business in great waters—Whose occupa-
tion lies there as mariners, merchants, or fisher-
men; or, who go to take ship as passengers. *These*
see the works of the Lord—His wonderful works,
either, 1st, Of creation, such as fishes of various kinds
and shapes, and some of a prodigious size; which
are not seen by other men. Or, 2d, His works of
providence in bringing them into extraordinary dan-
gers through storms, and working out for them ex-
traordinary deliverances; they witness scenes, and
experience interpositions of divine providence, such
as others can scarcely form a conception of. *For*
he raiseth the stormy wind—The winds and storms,
which come not by chance, but by the order of Di-

A. M. 2962. 24 These see the works of the LORD,
B. C. 1042. and his wonders in the deep.

25 For he commandeth, and ³raiseth ⁴the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: ⁵their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and ⁶are at their wit's end.

28 ¹Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 ²He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be

³ Heb. *maketh to stand*.—⁴ Jonah i. 4.—⁵ Psal. xxii. 14; cxix. 28; Nah. ii. 10.—⁶ Heb. *all their wisdom is swallowed up*.
¹ Verses 6, 13, 19.—² Psa. lxxxix. 9; Matt. viii. 26.

vine Providence. *They mount up to heaven, &c.*—The ships are sometimes raised so high, that it appears as if they would touch the clouds; and then sink down as low as if they would be buried in the bottom of the sea, to the great astonishment and dread of the passengers, whose *soul is melted because of trouble*—Who are ready to die with fear and dismay. *They reel to and fro, &c.*—They are so tossed and whirled about, that, as they are not able to stand upon the decks, so the most skilful mariners *are at their wit's end*, and do not know which way to steer, or what course to take to save themselves from perishing; *all their skill fails them*, as some translate the words. "There cannot," says Dr. Dodd, "be conceived any thing more poetical or sublime than this description of a storm at sea; a subject on which the most celebrated poets have employed their pens. It would be a pleasing task, if the nature or limits of our work allowed it, to compare this description of the psalmist with those of ancient and modern writers. But we are denied this agreeable task; and shall only add, that those who will make the comparison, will find how much superior are the ideas and expressions of the sacred poet to those of uninspired writers." But, as Dr. Horne observes, "Experience alone can illustrate its beauty, evince its truth, and point out the propriety of the circumstances which are selected to furnish us with a full and complete idea of the whole. Few of us, indeed," adds he, "are ever likely to be in that terrible situation. But then," (for this is a fourth similitude portraying the danger of our present state, and the goodness of God displayed in our salvation,) "we cannot help reflecting, that there is a ship in which we are all embarked; there is a troubled sea on which we all sail; there are storms by which we are all frequently overtaken; and there is a haven which we all desire to behold and to enter. For the church is a ship; the world is a sea; temptations, persecutions, and afflictions are the waves of

quiet; so he bringeth them unto their ⁷desired haven. A. M. 2962. B. C. 1042.

31 ¹O 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 ²in the congregation of the people, and praise him in the assembly of the elders.

33 He ³turneth rivers into a wilderness, and the water-springs into dry ground;

34 A ⁴fruitful land into ⁵barrenness, for the wickedness of them that dwell therein.

35 ⁶He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

¹ Verses 8, 15, 21.—² Psa. xxii. 22, 25; cxi. 1.—³ 1 Kings xvii. 1, 7.—⁴ Gen. xiii. 10; xiv. 3; xix. 25.—⁵ Heb. *saltiness*.
⁶ Psa. cxiv. 8; Isa. xli. 18.

it; the prince of the power of the air is the stormy wind which raises them; and heaven is the only port of rest and security. Often during the voyage, for our punishment or our trial, God permits us to be thus assaulted. The succession and the violence of our troubles, the elevations and depressions of our minds, the uncertainty of our counsels, and our utter inability to help ourselves, are finely represented by the multitude and impetuosity of the waves, the tossings and agitations of the vessel, the confusion, terror, and distress among the sailors. In both cases prayer is the proper effect, and the only remedy left. We should cry unto the Lord Jesus in our trouble; we should, as it were, *awake* him, like the disciples, with the repetitions of, *Lord, save us, we perish!* Then will he arise and rebuke the authors of our tribulation, saying unto them, *Peace, be still*, and they shall hear and obey his voice. He will make the storm a calm, so that the waves thereof shall be still; and, at length, he will bring us in peace, joy, and gladness, to our desired haven, there to *exalt him in the congregation* of his chosen, and *praise him in the great assembly* of saints and angels."

Verses 33–38. *He turneth rivers*—Land watered with rivers; *into a wilderness*—Into dry ground, as it follows, like a parched and barren wilderness, that has not moisture enough to produce any thing valuable; *a fruitful land into barrenness*—Hebrew, לִמְלֵעָח, *limleechah*, into *saltiness*, which causes barrenness; *for the wickedness of them that dwell therein*—He doth not inflict these judgments without cause, but for the punishment of sin in some, and the prevention of it in others. "Thus the plain of Jordan, which, before the overthrow of Sodom and Gomorrah, was *well watered everywhere*, like the garden of Jehovah, (Gen. xiii. 10,) hath, since that overthrow, been a land of salt, and sulphur, and perpetual sterility. Nay, even the fruitful Palestine itself, that flowed with milk and honey, is at this day a region of utter desolation, so that the very possi-

A. M. 2962. 37 And sow the fields, and plant
B. C. 1042. vineyards, which may yield fruits of
increase.

38 ^a He blesseth them also, so that they ^r are multiplied greatly; and suffereth not their cattle to decrease.

^a Gen. xii. 2; xvii. 16, 20.—^r Exod. i. 7.

bility of its ever having sufficed to maintain the people who formerly possessed it is now called in question. And, indeed, while the rain of heaven shall continue to be in the hand of God, how easy is it for him, by withholding it during a few months, to blast all the most promising hopes of man; and, instead of plenty, joy, and health, to visit him with famine, pestilence, and death." On the other hand, (verse 35,) *he turneth the wilderness*—The barren and desolate wilderness; *into a standing water*—Into a well-watered and fruitful land. "When the ways of a people please God, the rain shall descend from above, the springs shall rise from beneath, the earth shall yield her increase, the cattle shall feed in large pastures, the seasons shall be kindly, the earth salutary, and the smiling face of nature shall attest the loving-kindness of the Lord. Thus, in the dispensations of grace, hath he dealt with Jews and Gentiles. The synagogue of the former, once rich in faith, watered with the benedictions of heaven, fruitful in prophets and saints, adorned with the services of religion, and the presence of Jehovah, hath been, since the murder of the Son of God, cursed with infidelity, parched like the withered tops of the mountains of Gilboah, barren and desolate as the land of their ancient residence, whose naked rocks seem to declare to all the world the hard-heartedness and unprofitableness of its old possessors. When the fruitful field thus became a forest, the wilderness, at the same time, became a fruitful field. A church was planted in the Gentile world, and the Spirit was poured out upon it from on high. In that wilderness did waters break out, and streams in that desert. There was faith sown, and holiness was the universal product. *The wilderness and the solitary place was glad, and the desert rejoiced and blossomed as the rose. It blossomed abundantly, and rejoiced even with joy and singing; the glory of Lebanon was given unto it, the excellency of Carmel and Sharon.* The privileges and honours of the synagogue were conferred upon the church; and the nations now saw the *glory of Jehovah, and the excellency of our God*, Isa. xxxii. 15, and xxxv. 1, 2."—Horne.

Verse 39. *Again they are minished*—When they prove ungrateful to him who had enriched and exalted them, and grow proud, insolent, and secure, as the manner of men is, he quite alters the course of his providence toward them. They suddenly sink, as they suddenly rose, and end their days in as mean a condition as they began them; and brought low through oppression, &c.—He lays them low by tyrannical oppressors, into whose hands he delivers them, by dearth, and other calamities, which make

39 Again, they are ^a minished and ^r brought low through oppression, affliction, and sorrow.

40 ^a He poureth contempt upon princes, and causeth them to wander in the ^b wilderness, where there is no way.

^a 2 Kings x. 32.—^r Job xii. 21, 24.—^b Or, void place.

them pine away in grief and sorrow. Thus it often happens with families and individuals as well as with nations: descendants lose as fast as their progenitors gained, and scatter what the others had heaped together. For worldly wealth, honour, power, and glory are uncertain things, and it often happens that those who think themselves most secure in the possession of them, are, by unexpected and even extraordinary events, stripped of them all, and reduced to the lowest state of poverty and degradation.

Verse 40. *He poureth contempt upon princes*—Even princes and kings cannot secure to themselves and their posterity the continuance of their dignity, glory, and authority. Though they might be honourable, adored like gods by their people, and terrible to their enemies, when God frowns upon them for their transgressions, their honour and power vanish away; they become despicable in the eyes of their own subjects, and of other nations. *He causeth them to wander in the wilderness, &c.*—Those that exalt themselves God abases; and in order thereto infatuates; he gives them up to foolish and pernicious counsels, by which they are exposed to contempt, and brought to their wit's end, not knowing what course to take: or, he baffles those counsels by which they thought to support their pomp and power, so that they issue in their ruin. Or, the sense is, he deprives them of their crowns and kingdoms, banishes them from their courts, and forces them to flee into desolate wildernesses for shelter and subsistence. *Yet setteth he the poor on high from affliction*—At the same time that he bringeth down great potentates, he advances those that were obscure and contemptible; and maketh him families like a flock—Which increase very much in a little time. "Let not those, then, who have received the largest share of Heaven's favours, boast and presume. The continuance of those favours depends upon the continuance of their fidelity and obedience. Mighty empires, with their princes, have, for their wickedness, been brought low by the arm of Jehovah, and laid in the dust; while nations, poor and feeble, and never thought of, have been taken from thence, and exalted over them. What revolutions have, in like manner, happened, and probably are still to happen in the church! Jerusalem is fallen through unbelief; and the Gentile Church stands only by faith, from which if she depart, vengeance will be executed on her likewise. Yet, even in the worst of times, there is a promise that *the poor in spirit*, the faithful and humble disciples of the holy Jesus, shall be preserved from the evil, and set on high from affliction; yea, that they shall be multiplied like a flock, under the care of the good Shepherd, to preserve his

A. M. 2962. 41 ^a Yet setteth he the poor on high
B. C. 1042. ^r from affliction, and ^s maketh *him*
families like a flock.

42 ^r The righteous shall see *it*, and rejoice:

^a 1 Sam. ii. 8; Psa. cxiii. 7, 8.—^r Or, after.—^s Psa. lxxviii. 52.
^r Job xxii. 19; Psa. lii. 6; lviii. 10.

name, and to continue a church upon earth until he shall return again.”—Horne.

Verse 42. *The righteous shall see it*—Or rather, *shall see these things*, as it is expressed in the next verse. They shall diligently observe these wonderful works of God’s mercy and justice; *and rejoice*—In the glorification of his attributes, and the manifestation of his dominion over the children of men. They will rejoice, not only in the mercies of God vouchsafed or offered to them and other persons, in want and misery, but also in his judgments upon his implacable enemies, because by these it is evinced, beyond dispute, that there is a God that judgeth in the earth, his honour, and the honour of piety and virtue, are advanced, impious pride is brought low, and the progress of vice and misery is checked or prevented. They will rejoice especially that, according to what is set forth by the foregoing similitudes, there is no spiritual evil out of which God is not both able and willing to deliver mankind, when they call upon him. “Are we ignorant of the way to the heavenly city? He will guide and conduct us thither. Are we bound with the chains of sin and death? He will loose and deliver us. Are our minds diseased and languid? He will heal and invigorate them. Are we in danger of being overwhelmed by the troubles of the world? He will preserve us in the midst of them until he bid them cease. Of his power and inclination to do these things for our souls he hath given assurance to all

and all ^a iniquity shall stop her mouth. A. M. 2962.
43 ^a Whoso is wise, and will ob- B. C. 1042.
serve these *things*, even they shall understand the loving-kindness of the LORD.

^a Job v. 16; Psa. lxxiii. 11; Prov. x. 11; Rom. iii. 19.—^r Psa. lxxv. 9; Jer. ix. 12; Hos. xiv. 9.

men, by those pledges of his love, the benefits and blessings conferred on the bodies of his people,” above referred to, namely, “in leading them through the wilderness to Canaan; in rescuing them so often from the miseries of captivity; in healing their diseases; and in saving those of them who did business in great waters, from the perils of the sea.” Surely these and such like particular instances of the divine mercy and goodness must afford especial matter of rejoicing to good men. *And iniquity shall stop her mouth*—Unrighteous and ungodly men will be put to silence. They who used to speak *loftily* and *wickedly*, and to reproach God and his providence, as either inattentive or unrighteous in the government of the world, shall now be forced to acknowledge his power and justice in those judgments which he hath brought upon them.

Verse 43. *Whoso is wise, and will observe these things*—All who are truly wise will consider all these events, and will treasure up in their hearts the contents of this most instructive and delightful Psalm. *Even they*—Or, *and they*, namely, *each of them*; all such wise and considerate persons, *shall understand the loving-kindness of the Lord*—Will see and acknowledge that God is kind and good to all, and that *his tender mercies are over all his works*; and that he is singularly kind and gracious to all wise and godly persons. He will not only be fully assured of God’s goodness, but will become experimentally acquainted and duly affected with it.

PSALM CVIII.

This Psalm is, almost word for word, taken out of two of the foregoing Psalms; the first five verses out of the fifty-seventh, from verses 7–11, and the rest out of Psalm sixtieth, from 5–12. The reader, therefore, is referred to the exposition already given of those Psalms. David thanks God for personal mercies, 1–5. Prays for national mercies, 6–13.

A Song or Psalm of David.

A. M. 2962. O ^a GOD, my heart is fixed; I will
B. C. 1042. sing and give praise, even with
my glory.

2 ^b Awake, psaltery and harp: I *myself* will
awake early.

3 I will praise thee, O LORD, among the people:
and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens:
and thy truth *reacheth* unto the ¹ clouds.

^a Psa. lvii. 7.—^b Psa. lvii. 8–11.—^r Or, *skies*.

5 ^c Be thou exalted, O God, above the heavens:
and thy glory above all the earth; A. M. 2962.
B. C. 1042.

6 ^d That thy beloved may be delivered: save
with thy right hand, and answer me.

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 my head;

^e Judah *is* my lawgiver;

^c Psa. lvii. 11.—^d Psa. lx. 5, &c.—^r Gen. xlix. 10.

A. M. 2962. 9 Moab is my washpot; over Edom
B. C. 1042. will I cast out my shoe; over Philistia
will I triumph.

10 ^f Who will bring me into the strong city?
who will lead me into Edom?

11 *Wilt not thou, O God, who hast cast us*

^f Psa. lx. 9.

off? and wilt not thou, O God, go forth
with our hosts? A. M. 2962.
B. C. 1042.

12 Give us help from trouble: for vain is the
help of man.

13 ^g Through God we shall do valiantly: for
he *it is that* shall tread down our enemies.

^g Psa. lx. 12.

PSALM CIX.

This Psalm was undoubtedly composed by David; but whether when he was persecuted by Saul, and calumniated by Doeg, (see 1 Sam. xxvi. 19,) or whether at the time of Absalom's rebellion, is uncertain. Aben Ezra and Kimchi, with several others of the Jewish interpreters, think it was written at the former period, with whom most commentators seem to agree. The Syriac translators, however, ascribe it to the latter time, in which case, in one part of it, he refers to the traitor Ahithophel, who, in a fit of despair, went and hanged himself, (2 Sam. xvii. 23,) in which last circumstance he exactly typified Judas, who, without all question, was prophetically intended in this Psalm, for so St. Peter expounds it, Acts i. 20, including, however, the persecuting Jews, against whom the psalmist denounces the most dreadful judgments. And, in this view, the curses, as they are called, can give no offence to any well-disposed mind; for in reality they are mere prophetic denunciations, and accordingly should be translated throughout in the future tense, as we have had occasion to observe more than once before, concerning other similar passages. Here then David, as a type of Christ, complains of his enemies, and appeals to God, 1-5. Foretels their destruction, 6-20. Prays that God would succour him in his low condition, 21-29. Concludes with a joyful hope of deliverance, 30, 31.

To the chief Musician, A Psalm of David

A. M. 2962. **HOLD** ^a not thy peace, O God of
B. C. 1042. my praise;

2 For the mouth of the wicked and the
¹ mouth of the deceitful ² are opened against
me: they have spoken against me with a lying
tongue.

3 They compassed me about also with words

^a Psa. lxxxiii. 1.—¹ Heb. *mouth of deceit*.—² Heb. *have opened themselves*.—^b Psa. xxxv. 7; lxi. 4; John xv. 25.

NOTES ON PSALM CIX.

Verse 1. *Hold not thy peace*—Do not neglect me, but take notice of my extreme danger and misery, and let my sentence come forth from thy presence, Psa. xvii. 2. Delay not to give judgment upon the appeal made to thee. *O God of my praise*—The author and matter of all my praises: in whom I glory, and not in any wisdom or strength of my own: who hast given me continual occasion to praise thee; whom I have praised, and will praise while I live, and hope to praise to all eternity.

Verses 2-4. *The mouth of the wicked, and the mouth of the deceitful*—Of those who add hypocrisy and perfidiousness to their malice; *are opened against me*—They speak against me freely, boldly, and publicly, without any fear or shame. *They have spoken against me*—Hebrew, *itti, to, or with me*, as this particle commonly signifies; *with a lying tongue*—With deep dissimulation, and professions of friendship and kindness: *or, against me*, with

of hatred; and fought against me
^b without a cause. A. M. 2962.
B. C. 1042.

4 For my love they are my adversaries: but
I *give myself unto prayer*.

5 And ^c they have rewarded me evil for good,
and hatred for my love.

6 Set thou a wicked man over him: and let
^d Satan ³ stand at his right hand.

^c Psalm xxxv. 7, 12; xxxviii. 20.—^d Zech. iii. 1.—³ Or, *an adversary*.

calumnies, or false and malicious reports. *They compassed me with words of hatred*—Which, though covered with specious pretences, proceeded from deep malice and hatred, and were designed to work my destruction. *Without a cause*—Without any just provocation given by me. *For my love they are my adversaries*—They requite my love and goodwill with enmity and mischief, verse 5; *but I give myself unto prayer*—Hebrew, *ואני תפלה, vaani tephillah, but I prayer*, that is, I am a man of prayer. Thus, *I peace*, is put for, *I am for peace*, as we render it Psa. cxx. 7. The sense here is, While they reproach and curse me, I pray, either, 1st, For them, as Psa. xxxv. 13; or, 2d, For himself: I do not render unto them evil for evil, but quietly commit myself and my cause to God by prayer, desiring him to plead my cause against them.

Verses 6, 7. *Set thou a wicked man over him*—Either over all his enemies, speaking of them collectively, or over some one particular enemy, who

A. M. 2962. 7 When he shall be judged, let him
B. C. 1042. ⁴ be condemned: and ^o let his prayer
become sin.

8 Let his days be few; and ^f let another
take his ⁵ office.

⁴ Heb. go out guilty, or, wicked.—^o Prov. xxviii. 9.

was worse than any of the rest, more implacable and inexcusable, whom he did not think proper to name. Set a wicked man over him to be as cruel and oppressive to him as he hath been to others; for God often makes one wicked man a scourge to another. Hebrew, שָׂטָן, *the wicked, or the wicked one*; namely, *Satan*, who is mentioned in the next clause. Let him be, or he shall be, delivered into the power of Satan, to be influenced and ruled by him at his pleasure. *Let Satan stand*—Hebrew, וְשָׂטָן יַעֲמֵד, *and Satan, or the adversary*, as the word means, *shall stand at his right hand*—To molest and vex him, and hinder him in all his affairs; or rather to accuse him, for this was the place and posture of accusers in the Jewish courts. *When he shall be judged*—When he shall be called to an account, and his cause be examined before thy tribunal; *let his prayer become sin*—That is, be turned into sin, or be as unavailable with thee for his relief as his sins. When he makes supplication to his judge, as Job speaks, Job ix. 16, for pity and pardon, let his judge be the more provoked and enraged by it. If David spoke thus in reference to Doeg or Ahithophel, (see the contents,) it was only as they were types of Judas: at least the Holy Ghost intended it of Judas, and the persecutors of our Lord, as we learn Acts i. 20, of whom this whole paragraph, to the end of verse 19, is a prophecy. Thus Dr. Horne on verse 6: “A transition is here made to the adversaries of Messiah; primarily to Judas, who was guide to them that took Jesus, Acts i. 16; secondarily to the synagogue, of whom Judas may be considered as an epitome and representative. It is foretold, that by betraying and murdering the best of masters, they should subject themselves to the tyranny of the worst; that they should become slaves to the *wicked one*, who should justly be set over them, when they had delivered themselves into his hands; that Satan, who had stood by them to tempt them, should stand at their right hand, to accuse them at the tribunal of God; that, when tried, they would be convicted and condemned, and even their prayer would be an abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. Such is the wretched state of the Jews, estranged from God, and in bondage to the devil; such the prayers which, from hardened and malignant hearts, they continually utter for the excision of all Christians, and for the extirpation of that blessed name on which Christians call.”

Verse 8. *Let his days be few*—The days of his life. Let him die an untimely death. So did Ahithophel, and so did Judas; both hanging themselves. *And let another take his office*—Made void by his

9 ^z Let his children be fatherless, and ^z let his wife be a widow. A. M. 2962.
B. C. 1042.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

^f Acts i. 20.—^z Or, charge.—^z Exod. xxii. 24.

death. This is the clause which St. Peter has cited and applied to Judas, in his discourse to the disciples, at the election of Matthias into Judas's place. He cites, at the same time, a clause from Psa. lxxix. 25; *Let their habitation be desolate, and let no man dwell therein*. This latter sentence, though in the plural number in the Hebrew, yet is applied by St. Peter in the singular number to Judas. The passage in this Psalm is singular, “yet applicable,” says Dr. Horne, “not to Judas only, but to the whole nation of the Jews; whose days, after they had crucified the Lord of glory, were few; who were dispossessed of the place and office which they held as the church of God, and to which, with all its honours and privileges, the Gentile Christian Church succeeded in their stead, when the Aaronical priesthood was abolished, and that of the true Melchisedek established for ever.”

Verses 9, 10. *Let his children be*—Hebrew, יְהִי בְנֵי יִשְׁרָאֵל, *jihju banav, his children shall be fatherless*—Namely, while they are but children, and so are unable to provide for themselves; *and his wife a widow*—Made a widow by his death, and continuing a widow. *Let his children be vagabonds*—Hebrew, יִנְדוּ וְיִבְקְשׁוּ, *in wandering, his children shall wander*, that is, they shall certainly wander, and beg—Not knowing where to obtain the least sustenance. *Let them seek, &c., out of their desolate places*—Into which they have fled for fear and shame, as not daring to show their faces among men. “If, by the wretched death of Judas,” says the last-mentioned divine, “his wife became a widow, and his children orphans, vagabonds, and beggars, their fate was but a prelude to that of thousands and tens of thousands of the same nation, whose husbands and fathers came afterward to a miserable end at the destruction of Jerusalem. Their children and children's children have since been continually vagabonds upon the earth, in the state of Cain, when he had murdered his righteous brother, not cut off, but marvellously preserved for punishment and wo.” Thus also Dr. Hammond on these verses: “By this is described, in a very lively manner, the condition of the Jewish posterity, ever since their ancestors fell under that signal vengeance for the crucifying of Christ. 1st, Their desolations and devastations in their own country, and being rejected thence. 2d, Their continual wanderings from place to place, scattered over the face of the earth: and, 3d, Their remarkable covetousness, keeping them always poor and beggarly, be they never so rich, and continually labouring and moiling for gain, as the poorest are wont to do; and this is continually the constant course attending this people, wheresoever they are scattered.”

A. M. 2962. 11 ^h Let the extortioner catch all that
B. C. 1042. he hath; and let the stranger spoil his
labour.

12 Let there be none to extend mercy unto
him: neither let there be any to favour his
fatherless children.

13 ⁱ Let his posterity be cut off; and in the ge-
neration following let their ^h name be blotted out.

14 ^l Let the iniquity of his fathers be remem-
bered with the LORD; and let not the sin of
his mother ^m be blotted out.

15 Let them be before the LORD continually,
that he may ⁿ cut off the memory of them from
the earth.

16 Because that he remembered not to show

^h Job v. 5; xviii. 9.—ⁱ Job xviii. 19; Psalm xxxvii. 28.
^l Prov. x. 7.—^m Exod. xx. 5.—ⁿ Neh. iv. 5; Jer. xviii. 23.

Verses 11, 12. *Let the extortioner catch, &c.*—*Hebrew, נִשְׁקֵשׁ נוֹשֵׂה, jenakkesh nosheh, the creditor, or usurer, shall insnare all that he hath:* that is, take it away, not only by oppression and violence, but by cunning artifices and fraud, whereby such persons are wont to entangle, and so ruin their debtors. *Let the stranger*—Who hath no right to his goods, and will use no pity in spoiling him; *spoil his labour*—All the fruits of his labour. *Let there be—There shall be, none to extend mercy to him, &c.*—He and his offspring shall be unpitied and hated as the public enemies of mankind. “Since the destruction of Jerusalem how often hath this race been seized, pillaged, stripped, and empoverished by prince and people, in all the nations of the known world, none appearing, as in other cases, to favour and extend mercy to them:” see notes on Lev. xxvi. 21–39; Deut. xxviii. 29–68. “They have had no nation, none,” says Dr. Jackson, “to avenge their grievous wrong, which the Lord God of their forefathers had ordained they should suffer at all times and in all places, wheresoever they have come, without redress. Nay, their general carriage hath been so odious and preposterous, that albeit Christian magistrates had conspired together for their good, they would themselves have certainly provoked their own misery.”

Verses 13–15. *Let his posterity, &c.*—*His posterity shall be cut off, &c.*: they suffered an excision by the Roman sword, and in the generation following, their name, as a church, and civil polity, were blotted out of the list of states and kingdoms. *Let the iniquity of his father be remembered*—*Hebrew, זָכַר, it shall be remembered against him, or punished in him, as God had threatened to deal with great delinquents, Exod. xx. 5. Let them be—יהוּי, they shall be, namely, the sins of his parents last mentioned; before the Lord*—In God’s sight and memory, to provoke him to punish them: they shall not be covered nor pardoned. *That upon them, as Christ foretold, might come all the righteous blood shed from the blood of righteous Abel, &c., Matt.*

mercy, but persecuted the poor and
needy man, that he might even slay
the ^o broken in heart.

17 ^p 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 ^q come ^r 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.

20 *Let this be* the reward of mine adversaries
from the LORD, and of them that speak evil
against my soul.

^o Job xviii. 17; Psa. xxxiv. 16.—^p Psa. xxxiv. 18.—^q Prov.
xiv. 14; Ezek. xxxv. 6.—^r Num. v. 22.—^s Heb. *within him.*

xxii. 25. For “the blood of the prophets cried for vengeance against those who crucified the Lord of the prophets.”

Verse 16. *Because he remembered not*—“The crime which brought upon its perpetrators all the above-mentioned judgments and calamities, is here pointed out too plainly to be mistaken. *They remembered not to show mercy*—To him who showed it to all the world; they persecuted him who for our sakes became poor; they betrayed and murdered the lowly and afflicted Jesus, whose heart was broken with sorrow for their sins, and with a sense of the punishment due to them.”

Verses 17–20. *As he loved cursing*—To curse others, as appears from the blessing here opposed to it, and from the next verse; to wish and to procure mischief to others; *so let it come unto him*—*Hebrew, תְּבוֹעֵהוּ, teboehu, it shall come unto him;* the mischief in which he delighted, and which he both wished and designed to others, shall fall upon himself. *As he delighted not in blessing*—In desiring and promoting the welfare of others; *so let it be, &c.*—*Hebrew, תִּרְחַק, tirchak, it shall be far from him*—He shall never meet with the blessing of those righteous courses which he always hated and avoided. *As he clothed himself with cursing*—As his very business was to slander others everywhere, taking a pride in the mischievous effects of his wretched lies; *so let it come*—*Hebrew, וַתָּבוֹא, vatoba, it shall come, into his bowels, like water*—He shall feel the miserable fruit of his wickedness spreading itself, like the water he drinks, to every artery and vein; and sticking as close to him as oil unto the bones. *As the garment which covereth him*—It shall compass him on every side as a garment; he shall be involved in perpetual misfortunes and miseries, and never be able to shake them off. *And as a girdle wherewith he is girded continually*—He shall be surrounded with, and entangled in, straits and difficulties, without any possibility of being extricated from them. Observe, reader, “They who reject Christ, reject the fountain of blessing, and choose a

A. M. 2962. B. C. 1042. 21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

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.

* Psa. cii. 11; cxliv. 4.—^a Heb. xii. 12.—^b Psalm xxii. 8, 7.
^c Matt. xxvii. 39.

curse for their portion; and this portion, when they have finally made their choice, will certainly be given to them in full measure." We see here that "the curse which lighted on the Jewish nation is resembled, for its universality and adhesion, to a garment which covereth the whole man, and is girded close about his loins; for its diffusive and penetrating nature, to water, which, from the stomach passeth into the bowels, and is dispersed through all the vessels of the frame; and to oil, which imperceptibly insinuates itself into the very bones. When that unhappy people pronounced the words, *His blood be on us, and on our children*, then did they put on the envenomed garment which has stuck to and tormented the nation ever since; then did they eagerly swallow down that dreadful draught, the effects whereof have been the infatuation and misery of upward of seventeen hundred years! Now, if such, in this world, be the reward of Christ's adversaries, and of those who speak evil against him, what will hereafter be the vengeance inflicted on those who crucify him afresh, and put him again to open shame? Heb. vi. 6. And what will be the operation of the sentence, *Go, ye cursed*, upon the bodies and souls of the wicked? How will it at once affect all the senses of the former, and all the faculties of the latter, with pain, anguish, sorrow, and despair! Think on these things, O sinner! tremble and repent."—Horne.

Ver. 21, 22. *But do thou for me, O God*—Namely, what I desire, which he expresses in the next clause, saying, *Deliver thou me*—Or, he means, *Do thou act for me*; be not silent or still, but stir up thyself to work on my behalf; *for thy name's sake*—For the glory of thy faithfulness, which is highly concerned in giving me the deliverance which thou hast promised me; *because thy mercy is good*—That is, gracious, and ready to do good to all, but especially to those that love and fear thee. *For I am poor and needy*—And therefore a very proper object for thy pity and help. *And my heart is wounded within me*—I am wounded not slightly, but even to the very heart, with soul-piercing sorrows.

Verse 23. *I am gone, &c.*—Hebrew, נהלכתי, *neh-lacheti*, I am made to go, either, 1st, From place to place; which was David's case when he was persecuted by Saul and by Absalom, and Christ's case

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

* Job xxxvii. 7.—^a 2 Samuel xvi. 11, 12.—^b Isa. lxx. 14.
^c Psa. xxxv. 26; cxxxii. 18.

upon earth when he had no certain place where to lay his head. Or, 2d, Into the grave, as this phrase frequently signifies; like the shadow when it declineth—Toward the evening, when, the sun setting, it vanisheth instantly and irrecoverably. *I am tossed up and down as a locust*—Which of itself is unstable, continually leaping and moving from place to place, and is easily driven away with every wind. So am I exposed to perpetual and successive changes within myself, and to a thousand violences and mischiefs from other persons and things.

Verses 24, 25. *My knees are weak through fasting*—Either through forced fasting for want of food, when he was persecuted, or for want of appetite when he was sick, or through voluntary fasting, which the frequency and long continuance of his sufferings induced him to use. *I became also a reproach unto them*—Instead of that pity, which either religion or humanity should have taught them to exercise toward a person in extreme misery, they loaded me with reproaches and scorns. *They shook their heads*—By way of contempt and derision. In all this David was a type of Christ, who, in his humiliation, was thus wounded, thus weakened, thus reproached, and at whom they thus shook their heads, saying, *Thou that destroyest the temple, and buildest it in three days, save thyself*. He was also a type of the church, which is often afflicted, tossed with tempests, and not comforted.

Verses 28–29. *Help me, O Lord my God*—But my hope is, that thou, my God, wilt seasonably interpose for my relief, and *save me*—Out of my troubles; *according to thy mercy*—That tender mercy which is wont to extend itself to those who have nothing else to depend upon. *That they may know that this is thy hand*—Being convinced of the eminence, singularity, and strangeness of the work. *Let them curse, but bless thou*—I can patiently bear their curses, as being causeless, and fully compensated by thy blessing. Or, rather, as the Hebrew, יקללו חממה, *jekalelu hemma*, is literally rendered, *They will curse*; I expect nothing else from them; *ואתה תברך, veatta tebareck, but thou wilt bless me*, and all those that trust in thee; for, *blessed is the man who trusteth in the Lord, and whose hope the Lord is*. *When they arise let them be ashamed*—Hebrew, קמו ויבושו, *kamu vajeboshu, they have arisen, name-*

A. M. 2962. 30 I will greatly praise the LORD
B. C. 1042. with my mouth; yea, ^b I will praise
him among the multitude.

^b Psa. xxxv. 18; cxi. 1.—^c Psa. xvi. 8; lxxiii. 23;

ly, have taken active measures against me; *they shall be ashamed*—Disappointed of their wicked hopes and designs against me, and *covered with their own confusion as with a mantle*—For that unexpected destruction which they have brought upon themselves. Observe, reader, if God bless us, we need not care who curseth us; for *how can they curse whom God hath not cursed?* Nay, whom he hath blessed? Num. xxiii. 28. Men's curses are impotent, God's blessings are omnipotent. And those whom men unjustly curse, may in faith expect and pray for God's blessing, his special blessing. When the Pharisees cast out the poor man for confessing Christ, Christ *found him*, John ix. 35. When men, without cause, say all the ill they can of us, and wish all the ills they can to us, we may with comfort lift up our hearts to God in this petition: *Let them curse, but bless thou.*

Verses 30, 31. *I will greatly praise the Lord—For that deliverance which I confidently expect;*

31 For ^a he shall stand at the right A. M. 2962
hand of the poor, to save *him* ⁷ from B. C. 1042
those that condemn his soul.

cx. 5; cxxi. 5.—⁷ Heb. *from the judges of his soul.*

with my mouth—Not only with my heart, in secret, but with my mouth, openly; and *among the multitude*—Or, *among the mighty, or the great men, as בתוך רבים, betoch rabbim*, may be properly translated; *for he shall stand at the right hand of the poor*—Nigh to him, as a present help; as his patron and advocate, to plead his cause against, and defend him from, his adversary, who stood in that place to accuse him, and procure his condemnation and destruction; *to save him from those that condemn his soul*—That pass a sentence of death upon him. God was David's protector in his sufferings, and was present also with the Lord Jesus in his; *stood at his right hand*, so that he was *not moved*, Psa. xvi. 8; saved his soul from those that pretended to be the judges of it, and received it into his own hands. Let all those that *suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creator*, 1 Pet. iv. 19.

PSALM CX.

It is universally agreed that this Psalm was composed by David; and it seems to be almost as univocally agreed that he speaks not of himself at all in it, but directly of the Messiah. This is the more remarkable, because in most, if not all the other Psalms, where he prophesies of Christ, there is an obvious meaning, if not throughout the Psalm, yet in several parts of it, which relates to some particular occasion, some passage or other, in David's history; and those Psalms are to be understood of Christ in a secondary sense, though not less evident, and sometimes more so than the first. But this Psalm is wholly to be understood of Christ only; as is abundantly evident, both from the express testimony of the New Testament, Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13, and x. 13; and from the consent of the ancient Hebrew doctors. Indeed, that the ancient Jews understood this Psalm thus, and that it was the known and received sense of it in our Saviour's time, appears from what passed between him and the Pharisees, Matt. xxii. 42, &c. We may, therefore, be fully persuaded with Bishop Patrick, that "this Psalm is a very plain prediction of Christ's divinity, his royal dignity, his priesthood, and his victories and triumphs," all which the psalmist sets forth with great clearness and sublimity of thought and expression. "Indeed, if we consider this Psalm," says a judicious writer, "as every one should, not only as a prophecy, but a pathetic poem, we cannot fail of being charmed, as much with the elegance of the composition, as we are satisfied with the truth of the predictions which it contains. Verse 1, Our Lord is seated at the right hand of God, as a place of the greatest dignity that can be conceived; as the partner of his throne and power. Verse 2, He is invested with his authority, by having the sceptre of his power, and a universal and supreme command, even over his enemies, delivered to him. In consequence of this, verse 3, he receives the homage of his subjects, the free-will-offerings of his faithful people, who are as numerous as the drops of the morning dew which overspread the earth. Verse 4, The sacerdotal is added to the regal office. Verses 5, 6, The psalmist returns to describe the exercise of his supreme and sovereign authority. Verse 7, He gives a reason why he was exalted to so much honour, namely, as a reward for that most astonishing act of his humiliation, which is expressed very poetically by his drinking of the brook in the way."

A Psalm of David.

A. M. 2962. THE ^a LORD said unto my Lord,
B. C. 1042. Sit thou at my right hand,

^a Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34;

NOTES ON PSALM CX.

Verse 1. *The Lord said unto my Lord—אָם יְהוָה לֵאמֹר, neum Jehovah ladoni, the saying, or decree, that is, I record the saying or decree of Jehovah to my Lord, that is, to his Son, the Messiah,*

until I make thine enemies thy foot- A. M. 2962
stool. B. C. 1042

2 The LORD shall send the rod of thy strength

1 Cor. xv. 25; Heb. i. 13; 1 Pet. iii. 22; Psa. xlv. 6, 7.

whom I acknowledge as *my Lord* and God. This decree, made in eternity, was in due time published, and was actually executed when God raised up Christ from the dead, and brought him into his heavenly mansion. David designedly calls the Messiah his

A. M. 2962. out of Zion: rule thou in the midst
B. C. 1042. of thine enemies.

3^b Thy people shall be willing in the day of

^b Judges v. 2.—Psa. xcvi. 9.

Lord, to admonish the whole church, that although he was his *son* according to the human nature, yet he had a higher nature, and was also his *Lord*, as being by nature *God blessed for ever*, and consequently Lord of all things, as he is called Acts. x. 36; and by office, as he was God-man, the Lord and King of the whole church, and of all the world, for the church's sake. And this was said to prevent that offence which the Holy Ghost foresaw the Jews and others would be ready to take at the meanness of Christ's appearance in the flesh. The Hebrew word אדון, *adon*, is one of God's titles, signifying his power and authority over all things, and therefore is most fitly given to the Messiah, to whom God had delegated all his power in the universe, Matt. xxviii. 18. *Sit thou at my right hand*—Thou who hast for so many years been veiled with infirm and mortal flesh, despised, rejected, and trampled upon by men, and persecuted unto death; do thou now take to thyself thy great and just power. Thou hast done thy work upon earth, now take thy rest, and the possession of that sovereign kingdom and glory, which by right belongs to thee; do thou rule with me, with an authority and honour far above all creatures, in earth or heaven. So this phrase is expounded in other places: see Luke xxii. 69; 1 Cor. xv. 25; Heb. i. 3, and viii. 1, and x. 12, 13; Eph. i. 20, &c. It is a figurative expression, taken from the custom of earthly monarchs, who placed those persons on their right hands to whom they would show the greatest honour, or whom they designed to advance to the greatest power and authority: see 1 Kings ii. 19. It here signifies the dominion which Jesus Christ, after his death, received from the Father, as the Messiah. Thus he says of himself, Rev. iii. 21, *I overcame, and am set down with my Father on his throne. Until I make thine enemies*—Until, by my almighty power, communicated to thee, as Mediator, I make those that crucified thee, (converting some and destroying others,) and the idolatrous heathen, subjecting them to thy gospel, as also the power of sin and Satan in men's hearts, and, at last, death itself, thy *footstool*—Thy slaves and vassals. This expression, *thy footstool*, which denotes an entire subdual of enemies, alludes to the custom of eastern nations, to tread upon the necks of the kings whom they had conquered, and so make them, as it were, their footstool.

Verse 2. *The Lord shall send*—Or, *send forth, the rod of thy strength*—Thy strong or powerful rod: that is, thy sceptre or kingly power, Isa. x. 24; Jer. xlvi. 17. But then, as the kingdom of Christ is not carnal, or of this world, John xviii. 36, but spiritual; so this rod or sceptre is nothing else but his word or gospel, published by himself, or by his apostles and ministers, and accompanied with his Spirit, by which the Messiah set up and established his kingdom: see Isa. ii. 3, and xi. 4; Mic. iv. 2;

thy power, ^a in the beauties of holiness A. M. 2962.
B. C. 1042. ^a from the womb of the morning;
thou hast the dew of thy youth.

^a Or, *more than the womb of the morning thou shalt have, &c.*

2 Cor. x. 4; 2 Thess. ii. 8. Hence this gospel is called *the word of the kingdom*, Matt. xiii. 19; and *the power of God*, Rom. i. 16. David, having spoken of the Messiah, verse 1, in this verse addresses his speech to him. *Out of Zion*—From Jerusalem, which is frequently understood by the name of Zion. Here the kingdom of the Messiah was to be first established, according to the predictions of the prophets, and from hence the rod of his strength, the gospel word, was to be sent forth into all the parts and kingdoms of the world, to bring in the Gentiles, which also the prophets had foretold, as Isa. ii. 3, and in divers of the foregoing Psalms, as has been already frequently observed and proved. *Rule thou in the midst of thine enemies*—Or, *Thou shalt rule*, the imperative being put for the future, as is often the case elsewhere. Christ rules partly by his grace, converting some, and setting up his kingdom in their hearts, that kingdom which is *righteousness, peace, and joy in the Holy Ghost*; and partly by his powerful providence, whereby he defends his church and people, and subdues and punishes all their adversaries; in *the midst* of whom he is here said to rule, to signify that, though they should do what in them lay to oppose his kingdom, they should not be able to hinder the erection and establishment of it, but should bring ruin upon themselves by opposing it.

Verse 3. *Thy people*—Thy subjects; *shall be willing*—Hebrew, נדבות, *nedaboth*, *willingnesses*, that is, *most willing*, as such plural words frequently signify, or shall be *free-will-offerings*, as the word properly means; by which he may intend to intimate the difference between the worship of the Old Testament and that of the New. They shall offer and present unto thee, as their King and Lord, not oxen, or sheep, or goats, as thy people did under the law, but *themselves*, their souls and bodies, as *living sacrifices*, Rom. xii. 1, and as *free-will-offerings*, giving up themselves to thee, to live to thee, and die to thee. The sense is, Thou shalt have friends and subjects, as well as enemies, and thy subjects shall not yield thee a false and feigned obedience, as those who are subjects to, or conquered by earthly princes frequently do, but shall most willingly and readily obey all thy commands, without any dispute, delay, or reservation. And they shall not need to be pressed to thy service, but shall voluntarily enlist themselves, and fight under thy banner against all thy enemies. *In the day of thy power*—When thou shalt take into thy hands the rod of thy strength, and set up thy kingdom in the world, exerting thy mighty power in the preaching of thy word, and winning souls to thyself by it. *In the beauties of holiness*—Adorned with the beautiful and glorious robes of righteousness and true holiness, wherewith all new men, or true Christians, are clothed, Eph. iv. 24; Rev. xix. 8, 14; and with

A. M. 2962. 4 The LORD hath sworn, and ^d will
B. C. 1042. not repent, ° Thou art a priest for
ever after the order of Melchisedek.

5 The Lord † at thy right hand shall
strike through kings ‡ in the day of his
wrath.

^d Num. xxiii. 19.—° Heb. v. 6; vi. 20; vii. 17, 21; Zech.
vi. 13.—† Psa. xvi. 8.—‡ Psa. ii. 5, 12; Rom. ii. 5; Rev.

various gifts and graces of God's Spirit, which are beautiful in the eyes of God, and of all good men. *From the womb of the morning thou hast the dew of thy youth*—That is, thy offspring (the members of the Christian Church) shall be more numerous than the drops of the morning dew. Or, as Bishop Reynolds expresses it, "Thy children shall be born in as great abundance unto thee as the dew which falleth from the womb of the morning." To the same purpose Bishop Lowth, in his tenth Lecture: "The dew of thy progeny is more abundant than the dew which proceeds from the womb of the morning."

Verse 4. *The Lord hath sworn*—He did not swear in constituting the Aaronical priesthood, Heb. vii. 21, but did here, that it might appear to all mankind that this priesthood was made irrevocable, which that of Aaron was not. *Thou art a priest*—As well as a king. Those offices, which were divided before between two families, are both united and invested in thee, both being absolutely necessary for the establishment of thy kingdom, which is of a nature totally different from the kingdoms of this world, being spiritual and heavenly, and therefore requires such a king as is also a minister of holy things. *For ever*—Not to be interrupted or translated to another person, as the priesthood of Aaron was upon the death of the priest, but to be continued to thee for ever. *After the order of Melchisedek*—Or, *after the manner, &c.*; that is, so as he was a priest and also a king, and both without any successor and without end, in the sense intended, Heb. vii. 3.

Verse 5. *The Lord at thy right hand*—This, it seems, is to be understood of the Messiah, instated in his regal power at the right hand of his Father; and not of the Father himself, as his helper and defender, as the phrase is used Psa. xvi. 8, and in some other places. Thus, this is an apostrophe to God the Father concerning his Son. This sense of the clause agrees best with the following verses; for it is evident that it is the same person who strikes through kings, and judges among the heathen, and fills the places, &c. *Shall strike through kings*—That is, shall break in pieces the greatest powers upon earth, who shall provoke his displeasure, by an obstinate opposition to his authority, and the establishment of his gospel. *In the day of his wrath*—In the day of battle, when he shall contend with them, and pour forth the floods of his wrath upon them.

Verse 6. *He shall judge among the heathen*—Shall demonstrate himself to all the heathen world

A. M. 2962. 6 He shall judge among the heathen, **B. C. 1042.**
he shall fill the places with the dead
bodies: he ^b shall wound the heads over ² many
countries.

7 ⁱ He shall drink of the brook in the way:
^k therefore shall he lift up the head.

xi. 18.—^b Psalm lxxviii. 21; Habakkuk iii. 13.—² Or, great.
ⁱ Judg. vii. 5, 6.—^k Isa. liii. 12.

to be their lawgiver and judge, and shall condemn and punish those that reject his salvation, and disobey his laws, rendering indignation and wrath, tribulation and anguish unto all that refuse to obey the truth, but obey unrighteousness, Rom. ii. 8, 9. *He shall fill the places with the dead bodies*—Of his enemies, or of those powers whom he shall strike through in the day of his wrath; and he shall wound the heads—The principals, or rulers, over, or of, many countries—That is, the Roman emperors themselves, who shall then rule over the greatest part of the world, or all those princes who oppose him. The reader will easily discern that the psalmist here describes the exercise of Christ's regal power and supreme dominion; his conquest over sin and sinners, and over all the opposition of the powers of darkness, in metaphorical expressions, taken from earthly conquests; and that this, and the like passages, are not to be understood literally and grossly, but figuratively and spiritually, according to the nature of Christ's kingdom.

Verse 7. *He shall drink of the brook in the way*—That is, says Houbigant, the brook Cedron, I suppose; David pointing out the passion of our Lord, by a continuance of the metaphor wherewith he began. Jesus was exalted because of his sufferings; therefore did he lift up his head, Heb. xii. 2. This is the more general interpretation of the verse. It expresses, says Poole, "the humiliation and passion of the Messiah, to prevent a great mistake which might arise in men's minds concerning him, from the great successes and victories here ascribed to him, which might induce them to think that he should be exempted from all sufferings, and be crowned with constant and perpetual triumphs. To confute this notion, he signifies here that the Messiah should have a large portion of afflictions while he was in the way or course of his life, before he should come to his end or rest, and to the honour of sitting at his Father's right hand." Thus St. Paul, who may be considered as giving a comment on these words, observes, that *being found in fashion as a man, he humbled himself, and became obedient unto death, wherefore God also hath highly exalted him, &c.*, Phil. ii. 8, 9. Waters in Scripture very frequently signify sufferings; and to drink of them signifies to feel or bear these sufferings. There are some, however, who give the verse a different meaning, and suppose that by drinking of the brook in the way, is meant the succour and supply of almighty grace: or, the influences of the Holy Spirit, frequently represented under the emblem of water, as Isa. xii. 3, and lv. 1;

John vii. 38, 39. Thus Mr. Hervey: "If it be asked, how the Redeemer shall be enabled to execute the various and important offices foretold in the former part of this Psalm, the prophet replies, *He shall drink of the brook in the way*. He shall not be left barely to his human nature, which must unavoidably sink, but through the whole administration of his mediatorial kingdom, and his incarnate state, shall be supported with omnipotent succours. He shall drink of the brook of almighty power: he shall be continually supported by the influence of the Holy Spirit, *and therefore shall he lift up his head*. By these means shall he be rendered equal to his prodigious task, superior to all opposition, successful in whatever he undertakes, and greatly triumphant over all his enemies."—*Hervey's Med.*, vol. i. p. 129.

Upon the whole, we have in this Psalm as clear a prophecy of the Messiah, and of the offices which he should sustain, as perhaps we can find, in so few words, in any part of the Old Testament, and a prophecy absolutely incapable of any other application. Now this prophecy was completely fulfilled in Jesus of Nazareth, when he rose from the dead, ascended into heaven, and sat down on the right hand of his Father; from *thenceforth expecting till his enemies should be made his footstool*; that is, "till Satan, the prince of this world, should be confined to the bottomless pit; till all the persecuting powers of it should be destroyed, and till death and the grave should be no more, verse 1. The kingdom, to which he was advanced, is a spiritual kingdom: the sceptre, with which he was presented

in the heavenly Zion, is *all power in heaven and earth*; to be employed for the protection of his subjects, and the destruction of his enemies, verse 2. The laws of his kingdom are the laws of the gospel; which were to be published from Jerusalem: they who freely offered themselves to publish his laws, and gather subjects into his kingdom, were the apostles, and first preachers of his word; who, in a few years, being invested with power from on high, spread his gospel over the world, and gathered into his kingdom multitudes of subjects out of every nation under heaven, verse 3. At the same time that Jesus was seated on his throne as King, he was made High-Priest in the heavenly sanctuary, to intercede for his people, and be their advocate with the Father, verse 4. The sceptre was given him as well for the destruction of his enemies, as the protection of his subjects. When, therefore, the potentates of the earth opposed his gospel, and persecuted its publishers, he destroyed them with the breath of his mouth; first, by pouring out his wrath on Judea, in the excision of its inhabitants, and the subversion of its state; and afterward, by executing his vengeance on the persecuting powers of the heathen world, as they rose up to oppose the advancement of his kingdom, verses 5, 6; Rev. xix. 11–21. When Jesus set out on his warfare against the enemies of our salvation, he drank deep of the cup of sorrow and suffering; but, in reward for his humiliation, he is highly exalted to the throne of equal glory, at the right hand of God, that *all should honour the Son, even as they honour the Father*:" see Green, on the Prayer of Habakkuk.

PSALM CXI.

This Psalm, which Bishop Patrick supposes to be a kind of epitome of the 105th and 106th Psalms, is composed alphabetically, each sentence beginning with a different letter of the Hebrew alphabet in order. It and several of the following Psalms seem to have been written for the service of the church in their solemn feasts. The psalmist here praises God for his works, 1–9. Recommends the fear of God, 10.

A. M. 2962. PRAISE¹ ye the LORD. * I will
B. C. 1042. praise the LORD with *my* whole

¹ Heb. Hallelujah.

NOTES ON PSALM CXI.

Verses 1, 2. *I will praise the Lord with my whole heart*—I will make my acknowledgments to him, and give him thanks for the displays which he hath made of his wisdom, power, and goodness in his wonderful works, and that not only with my lips, and with some slight affections of my mind, but with *all my heart* and soul: *in the assembly, &c.*—Hebrew, כבוד, *besod*, in the secret, or private society, as Bishop Patrick interprets it, *of the upright*—Or righteous; "of those good men with whom I am more particularly acquainted," and *in the congregation*—The public congregation of the people of Israel. *The works of the Lord are great*—Very

heart, in the assembly of the upright, and in the congregation. A. M. 2962.
B. C. 1042.

* Psa. xxxv. 16; lxxxix. 5; cvii. 32; cix. 30; cxlix. 1.

magnificent. They are like himself; there is nothing in them that is mean or trifling. They are the products of infinite wisdom and power, which we must acknowledge upon the first view of them, before we come to inquire into them more particularly. They astonish and strike us with awe the moment we behold them. Every one of them, whether in the natural or spiritual system, is marvellous. "Nothing cometh from the hands of the Divine Artist but what is excellent and perfect in its kind, adapted with infinite skill to its proper place, and fitted for its intended use." *Sought out of all them that take pleasure therein*—Of all who take delight in observing and considering them: such highly value and

A. M. 2962. 2 ^b The works of the LORD are
B. C. 1042. great, ^c sought out of all them that
have pleasure therein.

3 His work is ^d honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: ^e the LORD is gracious and full of compassion.

5 He hath given ^f meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his

^b Job xxxviii.; xxxix.; xl.; xli.; Psa. xcii. 5; cxxxix. 14; Rev. xv. 3.—^c Psa. cxliii. 5.—^d Psa. cxlv. 4, 5, 10.—^e Psa. lxxxvi. 5; ciii. 8.—^f Heb. *prey*.—^g Matt. vi. 26, 33.—^h Rev. xv. 3.—ⁱ Psa. xix. 7.—^j Isa. xl. 8; Matt. v. 18.

regard these works: they frequently call them to mind, meditate upon, and give themselves up to the contemplation of them. And happy are they who do this with humility and diligence, with faith and devotion. "To them shall the gate of true science open; they shall understand the mysteries of creation, providence, and redemption; and they who thus seek shall find the treasures of eternal wisdom."—Horne.

Verses 3, 4. *His work*—Either all his works, or that eminent branch of them, his providence toward his people, as is expressed afterward; *is honourable and glorious*—Becoming the Divine Majesty, and bringing glory to him from all that observe and consider it. *And his righteousness*—His justice or faithfulness in performing his word; *endureth for ever*—Hath always been, and will still be, evident to his people in all generations, and in all conditions, even when he afflicts them, and seems to deal most severely, and to break his promise with them. *He hath made his wonderful works to be remembered*—Either, 1st, By those memorials which he hath left of them in his word; or, rather, 2d, By their own wonderful nature, and their lasting effects, and the benefits flowing from them, which are such as cannot easily be forgotten. *The Lord is full of compassion*—Toward his people, as appears from his works and conduct toward us, in sparing, pardoning, restoring, and preserving us, when we deserved to be utterly destroyed.

Verses 5, 6. *He hath given meat*—All necessary provisions for their being and well-being; *unto them that fear him*—To the Israelites, the only people in the world that feared and worshipped the true God according to his will, and especially to those among them that truly feared him, and, for their sakes, to the body of that nation, as well in the wilderness as in their following straits and miseries. *He will ever be*—Or, *he hath ever been, mindful of his covenant*—Which he made with Abraham, and with his seed for ever; whereby he engaged to be their God, and to provide all necessaries for them. *He hath showed*—Not only by his words, but by his actions; *the power*

works, that he may give them the A. M. 2962.
heritage of the heathen. B. C. 1042.

7 The works of his hands are ^a verity and judgment; ^b all his commandments are sure.

8 ^c They ^d stand fast for ever and ever, and are ^e done in truth and uprightness.

9 ^f He sent redemption unto his people: he hath commanded his covenant for ever: ^g holy and reverend is his name.

10 ^h The fear of the LORD is the beginning of wisdom: ⁱ a good understanding have all they ^j that do *his commandments*: his praise endureth for ever.

^a Heb. *are established*.—^b Psa. xix. 9; Rev. xv. 3.—^c Matt. i. 21; Luke i. 68.—^d Luke i. 49.—^e Deut. iv. 6; Job xxviii. 28; Prov. i. 7; ix. 10; Eccles. xii. 13.—^f Or, *good success*, Prov. iii. 4.—^g Heb. *that do them*.

of his works—His mighty power in his works, and especially, as it here follows, in giving them the heritage of the heathen, the land of Canaan, which had been possessed and inherited by the heathen.

Verses 7-9. *The works of his hands*—All that he doth, either on the behalf of his people, or against his or their enemies; *are verity and judgment*—Are exactly agreeable to his word or promises, and to the rules of eternal justice. *All his commandments*—His laws given to the Israelites, especially the moral law, considered with its sanctions, the promises made to the observers of it, and the threatenings denounced against transgressors; *are sure*—Constant and unchangeable, as being grounded upon the immutable rules of justice and equity. *They stand fast*, Hebrew, כִּינֹכַח, *semuchim*, they are established upon a sure foundation; *and are done*—Constituted or ordered; *in truth and uprightness*—With a sincere regard to the good and happiness of mankind, and without the least shadow of partiality or iniquity, and they will then appear in perfect glory and beauty, when all the arts and labours of man shall cease to exist. *He sent redemption unto his people*—That deliverance out of Egypt, which was a type and pledge of that greater and higher redemption, which is by the Messiah. *He hath commanded*—Appointed, or firmly established, by his power and authority; *his covenant for ever*—Through all successive generations of his people, to the end of the world; for the covenant is the same for substance in all ages, and differed only in circumstances. *Holy and reverend is his name*—Terrible to his enemies, venerable in his people's eyes, and holy in all his dealings with all men.

Verse 10. *The fear of the Lord*—That is, piety, or true religion, which consists in the fear, or worship and service of God; *is the beginning of wisdom*—Is the only foundation of, and introduction to, all true wisdom: or, is the chief part, the first and principal point of wisdom. *A good understanding have all they that do his commandments*—That conscientiously walk according to them; for the practice of them, as Bishop Patrick observes, "gives men a

better understanding of what is good for them, than any politic maxims can infuse into them." *His praise endureth for ever*—Let the Lord be for ever praised, who hath given us these good and wholesome laws, and thereby shown us the way to eternal honour and happiness. But the Hebrew may be

rendered, *the praise of it*, that is, of the wisdom and good understanding of those that fear the Lord, *endureth*, or *standeth fast*, as עמדה, signifies, *for ever*: this will procure them such a substantial happiness as they can never be deprived of, either in this world or the next.

PSALM CXII.

This Psalm is composed after the same manner as the former, and seems, says Bishop Patrick, to have been intended "for a short commentary upon the last verse of it, showing how well and wisely they consult for their own good and happiness who observe God's commandments, especially those that respect charity or doing good to others." We have the character and blessedness of the righteous, 1-9. The misery of the wicked, 10.

A. M. 2962. PRAISE¹ ye the LORD. ^a Blessed
B. C. 1042. is the man that feareth the LORD,
that ^b delighteth greatly in his commandments.

2 ^o His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 ^d Wealth and riches shall be in his house:

¹ Heb. *Hallelujah*.—^a Psa. cxxviii. 1.—^b Psa. cxix. 16, 35, 47, 70, 143.—^c Psa. xxv. 13; xxxvii. 26; cii. 28.—^d Matt.

NOTES ON PSALM CXII.

Verse 1. *Blessed is the man that feareth the Lord*—With the disposition of a dutiful child toward a kind and gracious father, not with that of a refractory slave toward a tyrannical and severe master, that reverences and fears to offend him. As the fear of God is man's only wisdom, Psa. cxi. 10, so it is his only way to true happiness. *That delighteth greatly in his commandments*—Who makes it his chief care, business, and delight, to meditate on, understand, and obey God's commandments. It is here intimated, that zeal and fervency in God's service are essential to true piety.

Verses 2, 3. *His seed shall be mighty upon the earth*—The divine blessing shall rest upon his posterity; and they shall fare the better, and be more powerful and prosperous, for the sincere piety and virtue of their godly progenitors. "Religion," says Henry, "has been the raising of many a family, if not so as to advance it high, yet so as to found it firm. When good men themselves are happy in heaven, their seed, perhaps, are considerable on earth, and will themselves own it is by virtue of a blessing descending from their forefathers." *The generation of the upright shall be blessed*—If they tread in the steps of their upright parents, and other pious ancestors, they shall be more blessed for their relation to them; for so is the covenant, *I will be a God to thee, and to thy seed*. They shall be blessed with outward prosperity as far as will be good for them, for, as Dr. Hammond observes, "as long as God hath the disposing of the good things of this world, it is unreasonable to imagine that any subtleties or projects of ours, which have impiety in them, and thereby forfeit all title to God's benedictions, should be near so

and his righteousness endureth for A. M. 2962.
ever. B. C. 1042.

4 ^o Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 ^f A good man showeth favour, and lendeth: he will guide his affairs ^e with ² discretion.

vi. 33.—^a Job xi. 17; Psa. xcvi. 11.—^f Psalm xxxvii. 26; Luke vi. 35.—^e Eph. v. 15; Col. iv. 5.—² Heb. *judgment*.

successful toward our present worldly interests, as a strict piety and constant adherence to the ways of God." *Wealth and riches shall be in his house*—Possessed by him while he lives, and continued in his family after his death, if God sees this will be for his and their present and eternal good: for *godliness hath the promise of the life that now is*, as well as of that which is to come. "The true wealth, however, of Christians, is of another kind; their riches are such as neither moth can corrupt nor thief steal. Grace and glory are in the house of Christ, and everlasting righteousness is the portion of his children."

Verses 4, 5. *Unto the upright there ariseth light in darkness*—Although he may be subject to many of the troubles and calamities of life, as others are, yet they will be far from making him unhappy, for God will give him all the needful support and comfort in the midst of them, sanctifying them to him, and causing them, in many ways, to work together for his good, and in due time will grant him a happy issue out of them; whereas the wicked sink under their burdens, and their present miseries usher in their eternal destruction. *He is gracious, &c.*—The good or upright man, of whom he speaks, both in the foregoing and following words: he exercises meekness, sweetness, and gentleness to those that provoke him; forgives offences, pities the instruments of his trouble, and shows mercy to persons in want and misery; while he acts justly and righteously toward all, and will not be prevailed upon, by any temptation, to do any thing dishonest, cruel, or unkind. *A good man showeth favour, and lendeth*—Gives freely to some, and kindly lends to others, as need, and the difference of men's conditions, may

A. M. 2962. 6 Surely ^h he shall not be moved for
B. C. 1042. ever : ⁱ the righteous shall be in ever-
lasting remembrance.

7 ^k He shall not be afraid of evil tidings : his
^l heart is fixed, ^m trusting in the LORD.

8 His heart *is* established, ⁿ he shall not be
afraid, until he ^o see *his desire* upon his enemies.

^h Psa. xv. 5.—ⁱ Prov. x. 7.—^k Prov. i. 33.—^l Psa. lviii. 7.
^m Psa. lxiv. 10.—ⁿ Prov. iii. 33.—^o Psalm lix. 10; cxviii. 7.
P 2 Cor. ix. 9.

require. *He will guide his affairs*—Will maintain and manage his property, or domestic affairs, *with discretion*—Hebrew, *with judgment*, so as it is meet and fit, and God requires that they should be managed; not getting his estate unjustly, nor casting it away prodigally, nor withholding it uncharitably from such as need it.

Ver. 6-8. *He shall not be moved for ever*—Though he may, for a season, be afflicted, yet he shall not be utterly and eternally destroyed, as wicked men shall be. *The righteous*—Hebrew, פִּיִּי, the *righteous man*; shall be in everlasting remembrance—Though, while he lives, he may be exposed to the censures, slanders, and contradictions of sinners; yet, after his death, his memory shall be precious and honourable, both with God and men, his very enemies not excepted. *He shall not be afraid of evil tidings*—At the report of approaching calamities and the judgments of God, at which the wicked are so dismayed and affrighted. *His heart is fixed, trusting in the Lord*—Casting all his care upon God, and securely relying upon his providence and promise. *His heart is established, &c.*—This confidence is the prop and support of his soul; *until he see his desire, &c.*—Till he look upon his oppressors, as Dr. Hammond renders it: that is, till he see them all subdued, and made his footstool: till he come to heaven, where he shall see Satan and all his spiritual enemies put under his feet, as Israel saw the Egyptians dead on the sea-shore. It will complete the satisfaction and comfort of the saints, when they shall look back upon their conflicts, pressures, and troubles, and be able to say, with St. Paul, when he had recounted the persecutions he had endured, *Out of them all the Lord hath delivered me.*

Verse 9. *He hath dispersed*—His goods, freely and liberally. *He hath given to the poor*—To such as he knew to be really in want, and especially to the poor members of Christ. *His righteousness*—His liberality, or the reward of it; *endureth for ever*

9 ^p He hath dispersed, he hath given A. M. 2962.
to the poor; ^q his righteousness en- B. C. 1042.
dureth for ever; ^r his horn shall be exalted with
honour.

10 ^s The wicked shall see *it*, and be grieved; ^t
^u he shall gnash with his teeth, and ^v melt
away : ^x the desire of the wicked shall perish.

^q Deut. xxiv. 13; Verse 3.—^r Psalm lxxv. 10.—^s Luke
xiii. 28.—^t Psa. xxxvii. 12.—^u Psa. lviii. 7, 8.—^v Prov. x.
28; xi. 7.

—That is, either, 1st, His charity is not a transient or occasional act; it is his constant course, of which he is not weary, but perseveres in it to the end of his life. Or, 2d, What he gives is not lost, as covetous or ungodly men judge of what is given to the poor, but, indeed, is the only part of his estate which will abide with him unto all eternity. *His horn shall be exalted, &c.*—Though he may now be reproached by the wicked, yet his innocence shall be cleared, and his name and honour gloriously exalted, especially when Jesus shall say to him and others of his saints, at the great day, *I was hungry, and ye gave me meat, &c.* “Then, when the thrones of the mighty shall be cast down, and the sceptres of tyrants broken in pieces, shall he lift up his head and be exalted, to partake of the glory of his Redeemer, the author of his faith, and the pattern of his charity, who gave himself for us, and is now seated at the right hand of the majesty in the heavens.”—Horne.

Verse 10. *The wicked shall be grieved*—At the felicity of the righteous, partly from envy at the happiness of others, and partly from their peculiar hatred of godly men. It will vex them to see the innocence of such cleared, and their low state regarded; to behold those, whom they hated and despised, and whose ruin they sought and hoped to witness, now made the favourites of heaven, and advanced to have dominion over them. This will make them *gnash with their teeth, and melt away*—“The sight of Christ in glory with his saints,” says Dr. Horne, “will, in an inexpressible manner, torment the crucifiers of the one, and the persecutors of the others; as it will show them the hopes and wishes of their adversaries all granted to the full, and all their own desires and designs for ever at an end; it will excite an envy which must prey upon itself, produce a grief which can admit of no comfort, give birth to a worm which can never die, and blow up those fires which nothing can quench.

PSALM CXIII.

This and the five following Psalms the Jews termed, הלל, hallel, or, the great hallel, from הלל, hallelujah, the first word of this Psalm. They were used at the feasts of the new moons, and on other festival solemnities, and especially on the paschal night, when they were sung, or rather recited, or chanted, at their tables, after they had eaten the paschal lamb. To this custom, as the evangelists have informed us, (Matt. xxvi. 30; Mark xiv. 26,) our Lord and his apostles conformed,

singing a hymn, probably these same six Psalms, sung on these occasions by the Jews, as one *laudativum carmen*, or song of praise. The Jews are said to have made choice of these Psalms, in preference to others, on account of the five great benefits referred to in them: the deliverance from Egypt, Psa. cxiv. 1; the dividing of the Red sea, 3; the giving of the law from Sinai, 4; the passion of the Messiah, Psa. cxvi. 3; and the resurrection of the dead, 9. In this Psalm we are exhorted to praise God, 1-3. Particularly for his greatness and glory, 4, 5. And for his grace and goodness, 6-9.

A. M. 2962. PRAISE ¹ ye the LORD. ^a Praise,
B. C. 1042. O ye servants of the LORD, praise
the name of the LORD.

2 ^b Blessed be the name of the LORD from
this time forth and for evermore.

3 ^c From the rising of the sun unto the going
down of the same the LORD's name is to be praised.

4 The LORD is ^d high above all nations, and
^e his glory above the heavens.

5 ^f Who is like unto the LORD our God, who
^g dwelleth on high,

¹ Hebrew, *Hallelujah*.—^a Psalm cxxxv. 1.—^b Dan. ii. 20.
^c Isa. lix. 19; Mal. i. 11.—^d Psa. xcvi. 9; xcix. 2.—^e Psa.
viii. 1.—^f Psa. lxxxix. 6.—^g Heb. exalteth himself to dwell.

NOTES ON PSALM CXIII.

Verses 1-3. *Praise, O ye servants of the Lord*—Ye Levites, who are peculiarly devoted to this solemn work, and sometimes termed God's servants, in a special sense, and all you faithful souls. *Blessed be the name of the Lord from this time, &c.*—Let not the work of praising God die with us, but let those that come after us praise him; yea, let him be praised through all the generations of time, and let us and all his saints praise him in eternity. *From the rising of the sun, &c.*—Throughout the habitable world, from one end of it to the other; *the Lord's name is to be praised*—That is, it ought to be praised in all nations, because all nations enjoy the benefit of his glorious works of creation and providence: and in all nations there are most manifest proofs of his infinite wisdom, power, and goodness. All nations, also, were to be redeemed by the Messiah, and it is his gracious purpose and promise to bring all nations to the knowledge of his truth.

Verses 4-6. *The Lord is high above all nations*—Superior to all princes and bodies of people in the world; and *his glory above the heavens*—Whereas the glory of earthly monarchs is confined to this lower world, and to small pittances of it, the glory of God doth not only fill the earth, but heaven too, where it is celebrated by thousands and myriads of blessed angels; yea, it is far higher than heaven, being infinite and incomprehensible. *Who is like unto the Lord?*—Hebrew, *Jehovah, who dwelleth on high*—Namely, far above all heavens, and is exalted, as in place, so in power and dignity, above all persons and things, visible and invisible. *Who humbleth himself, &c.*—Who is so high, that it is a wonderful condescension in him to take any notice of his holy and heavenly hosts, and much more of sinful and miserable men upon earth.

Verses 7, 8. *He raiseth up the poor*—Yet, great and glorious as he is, he stoops so low as to regard and advance those whom all men, even their own brethren, slight and despise; *out of the dust, &c.*—

6 ^h Who humbleth *himself* to behold
the things that are in heaven, and
in the earth? A. M. 2962.
B. C. 1042.

7 ^b He raiseth up the poor out of the
dust, and lifteth the needy out of the dung-
hill;

8 That he may ⁱ set *him* with princes, even
with the princes of his people.

9 ^k He maketh the barren woman ^l to keep
house, and to be a joyful mother of children.
Praise ye the LORD.

^h Psalm xi. 4; cxxxviii. 6; Isa. lvii. 15.—ⁱ 1 Sam. ii. 8;
Psa. cvii. 41.—^j Job xxxvi. 7.—^k 1 Sam. ii. 5; Psa. lxxviii.
6; Isa. liv. 1; Gal. iv. 27.—^l Heb. to dwell in a house.

From a most contemptible and miserable condition; that he may set him with princes—In equal honour and power with them, as he did Joseph, David, and others; even with the princes of his people, who, in God's account, and in truth, are far more honourable and happy than the princes of heathen nations, and their subjects more noble; for they have God's special presence among them, and his special providence watching over them. One of the Jewish rabbins applies this passage to the resurrection of the dead, and some Christian commentators have applied it to the work of redemption by Jesus Christ, and not improperly, for through him poor, fallen men are raised out of the dust, nay, out of the dung-hill of sin, and set among patriarchs and prophets, yea, among angels and archangels, those princes of God's people, those leaders of the armies of Jehovah. And, as Dr. Horne observes, "What is the exaltation of the meanest beggar from a dunghill to an earthly diadem, when compared with that of human nature from the grave to the throne of God! Here is honour worthy of our ambition; honour after which all are alike invited to aspire; which all may obtain who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors."

Verse 9. *He maketh the barren woman to keep house*—Hebrew, *מִשְׁבֵּי הַבַּיִת, moshibi habaith, to dwell in a house, or family, or among children, namely, born of her.* In the sacred history of the Old Testament, we find many instances of barren women, who were miraculously made to bear children. Isaac, Joseph, Samson, Samuel, and John the Baptist were thus born of mothers who had been barren. "These examples," says Dr. Horne, "may be considered as preludes to that marvellous exertion of divine power, whereby the Gentile Church, after so many years of barrenness, became, in her old age, a fruitful parent of children, and the mother of us all. Wherefore it is written, *Sing, O barren, thou that didst not bear, &c., Isa. liv. 1.*"

PSALM CXIV.

As the foregoing Psalm, says Bishop Patrick, calls our attention to some instances of divine providence toward particular persons, so this gives us a brief account of some miraculous works of that providence in behalf of the whole Jewish nation. In particular it celebrates God's delivering them from Egyptian bondage, giving them the law, and bringing water out of the rock for them, 1-8.

A. M. 2962. B. C. 1042. **WHEN** ^a Israel went out of Egypt, the house of Jacob ^b from a people of strange language;

2 ^c Judah was his sanctuary, and Israel his dominion.

3 ^d The sea saw it, and fled: ^e Jordan was driven back.

4 ^f The mountains skipped like rams, and the little hills like lambs.

^a Exod. xiii. 3.—^b Psalm lxxxi. 5.—^c Exod. vi. 7; xix. 6; xxv. 8; xxix. 45, 46; Deut. xxvii. 9.—^d Exod. xiv. 21; Psa.

NOTES ON PSALM CXIV.

Verses 1, 2. *When Israel went out of Egypt*—That is, were brought out by mighty signs and wonders wrought by the power of God; *from a people of a strange language*—From a barbarous people, as some render it: though it is not improbable that the Israelites, though they stayed so long in Egypt, yet, having little converse or society with the Egyptians, knew little or nothing of their language. *Judah was his sanctuary*—The tribe of Judah is here put for the Jews in general, because Judah was their principal tribe. And they are said to have been his sanctuary and his dominion, because he appointed that a tabernacle should be placed for himself among them, promised to receive their homage and service, granted them a glorious token of his presence, and became their Lawgiver, King, and Governor, in a peculiar sense.

Verses 3-6. *The sea saw it, and fled*—Saw that God was present with and among them in an extraordinary manner, and therefore fled; for nothing could have been more awful. *Jordan is driven back*—At the appearance of the divine glory which conducted them. "Although forty years intervened between the two events here mentioned, yet, as the miracles were of the same nature, they are spoken of together." *The mountains skipped like rams*—*Horeb* and *Sinai*, two tops of one mountain, and other neighbouring hills and mountains. The same power that fixed the fluid waters, and made them stand still, shook the stable mountains, and made them tremble; for all the powers of nature are at the command and under the control of the God of

5 ^g What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 ^h Which turned the rock into a standing water, the flint into a fountain of waters.

lxxvii. 16.—^g Josh. iii. 13, 16.—^f Psa. xxix. 6; lxxviii. 16; Hab. iii. 6.—^e Hab. iii. 6.—^b Exod. xvii. 6; Num. xx. 11.

nature. Mountains and hills are before God but like rams and lambs; even the largest and the most rocky of them are as manageable by him as the sheep are by the shepherd. The trembling of the mountains before Jehovah may shame the stupidity and obduracy of sinners, who are not moved at the discoveries of his glory. *What ailed thee, O sea, that thou fleddest?*—What was the reason, or for what cause was it, that thou didst, with such precipitation, retire and leave the middle of thy channel dry? Why didst thou, O Jordan, run back toward thy springs? *Ye mountains, that ye skipped, &c.*—Whence this unusual motion? Why did you leap like affrighted rams or lambs, as if you would have run away from the place where you had so long been fixed?

Verses 7, 8. *Tremble, thou earth, at the presence of the Lord*—But why do I ask these questions? Ye mountains and hills were no further moved than was quite just and proper, at the approach and presence of the great Jehovah. Yea, the whole earth had reason to tremble and quake on such an occasion. *Which turned the rock into a standing water, &c.*—For what cannot he do, who performs such an astonishing wonder as to turn rocks into streams and rivers, and flints into fountains of water? Well may we stand in awe of this God of almighty power, and well may we put our trust in this Being of boundless goodness, who, rather than his people should want what is necessary for their sustenance, will bring substantial bread out of the airy clouds, and refreshing waters out of the dry and flinty rocks!

PSALM CXV.

It is probable that this Psalm was composed in some time of great distress, when the pagan enemies of the Israelites began to boast, as if their gods were too hard for the God of Israel. But by whom it was made, or on what particular occasion, remains perfectly uncertain, notwithstanding the many conjectures of expositors. It teaches us, however, important lessons, namely, to give glory to God, and not to ourselves or to idols, 1-8. By trusting in his promise and blessing, 9-15. And by praising him, 16-18.

A. M. 2962. NOT^a unto us, O LORD, not unto
B. C. 1042. us, but unto thy name give
glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, ^b Where
is now their God ?

3 ^c But our God is in the heavens ; he hath
done whatsoever he pleased.

4 ^d Their idols are silver and gold, the work
of men's hands.

^a Isa. xlvi. 11 ; Ezek. xxxvi. 32.—^b Psa. xlii. 3, 10 ; lxxix.
10 ; Joel ii. 17.—^c 1 Chron. xvi. 26 ; Psa. cxxxv. 6 ; Dan. iv.

NOTES ON PSALM CXV.

Verses 1, 2. *Not unto us, O Lord, not unto us*—By the repetition of these words the psalmist humbly expresses his sense of the unworthiness of the Jews to receive the signal blessings with which the Lord had favoured them ; or rather, which they were now entreating him to bestow upon them, and which they expected to receive. For, as Dr. Horne justly observes, "it is evident from these two verses, that the Psalm is not a thanksgiving for victory, but a petition for deliverance." *Unto thy name give glory, &c.*—As we entreat thy favour and aid, and that thou wouldest work gloriously on our behalf, so we do not desire this out of a vain-glorious disposition, that we may get renown by the conquest of our proud enemies, but that thy honour may be vindicated from all their contempts and blasphemies. *For thy mercy and thy truth's sake*—If thou wilt deliver us we will not arrogate the praise and glory of the deliverance to our own merit or valour, but to thy mercy, which inclines thee to pity, pardon, and be gracious to us, and to thy truth, which disposeth thee to fulfil thy promises. *Wherefore should the heathen say*—Why shouldest thou give them any colour or occasion to say, with their lips, or in their hearts, *Where is now their God?*—Where is he who undertook to be their God and Saviour, and whom they worship, and of whom they used to boast, insulting over us, and over our gods.

Verse 3. *But our God*—He whom, notwithstanding their reproaches, we are not ashamed to own for our God, *is in the heavens*—Although he has no visible shape, nor is present with us in a corporeal form, nor have we any image of him, such as they have of their idols, yet he hath a certain and glorious place of peculiar residence, even the highest heavens, where he manifests himself to spiritual and glorious beings, as clothed with infinite power and majesty, and from whence he beholds and governs this lower world, and all the creatures that are in it. *He hath done*—Or, he doth whatsoever he pleased—Or, pleaseth. By his only will and pleasure all things were at first made, and are still disposed and governed. And, without the appointment or permission of his providence, nothing comes to pass, and therefore your successes against us, and injuries done us, do not proceed from an invincible power in you or in your idols, nor from any defect of power or goodness in our God, but only from hence, that it pleases him, for many wise and good

5 They have mouths, but they speak
not : eyes have they, but they see not :

6 They have ears, but they hear not : noses
have they, but they smell not :

7 They have hands, but they handle not :
feet have they, but they walk not : neither
speak they through their throat.

8 ^e They that make them are like unto them ;
so is every one that trusteth in them.

35.—^d Deut. iv. 28 ; Psa. cxxxv. 15, 16, 17 ; Jer. x. 3.—^e Psa.
cxxxv. 18 ; Isa. xlv. 9, 10, 11 ; Jonah ii. 8 ; Hab. ii. 18, 19.

reasons, to afflict us, and give you prosperity for a time.

Verses 4-7. *Their idols*—The objects of their idolatrous worship, *are silver and gold*—That is, images made of silver and gold, dug out of the earth. Their gods are so far from being the makers of all things, or of any thing, that they themselves are the work of those that adore them. As the matter of them is wholly from the earth, so they have their form and figure from the art of man ; and therefore they ought rather, if it were possible, to worship man, as their Creator and Lord, than be worshipped by him. *They have mouths, &c.*—The painter, the carver, the statuary performed their parts: they gave them the figure and appearance of *mouths* and *eyes, ears* and *noses, hands* and *feet*. But they could not put life into them, nor therefore any sense. *They speak not* in answer to those that consult them. *They see not* the prostrations of their worshippers before them, much less their distresses or wants. *They hear not* their prayers, how loud soever ; *they smell not* their incense, however strong or sweet ; *they handle not* the gifts presented to them, much less have they any gifts to bestow on their worshippers, or are able to stretch out their hands to the needy. *They walk not* ; nor can they stir a step for the relief of those that apply to them for help. Nay, they do not so much as *breathe through their throat*, nor have they the least sign or symptom of life or motion : but are things as perfectly dead after the priest has pretended to consecrate them, and call a deity into them, as they were before. Here then we have a most striking and "beautiful contrast between the God of Israel and the heathen idols. He made every thing, they are themselves made by men ; he is in heaven, they are upon earth ; he doth whatsoever he pleaseth, they can do nothing ; he seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, and effecteth the salvation of his servants ; they are blind, deaf, and dumb, senseless, motionless, and impotent." And observe well, reader, "equally slow to hear, equally impotent to save, in time of greatest need, will every worldly idol prove, on which men have set their affections, and to which they, in effect, say, *Thou art my God.*"—Horne.

Verse 8. *They that make them*—And trust in, or worship them as gods, *are like unto them*—Are as ignorant and stupid, and void of all sense and reason,

A. M. 2962. 9 ^f O Israel, trust thou in the LORD:
B. C. 1042. ^e 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.

^f Psa. cxviii. 2, 3, 4; cxxxv. 19, 20. — ^e Psa. xxxiii. 20; Prov. xxx. 5.

as those images themselves, inasmuch as they do not make a proper use of those faculties which God hath given them, but, *having eyes, see not, having ears, hear not, and having hearts, understand not.* They see not the invisible things of the true and living God in the works of creation. They hear not the voice of his providence and grace, or that of the day and the night, which, in every *speech and language*, declares his glory, Psalm xix. 2, 3. They understand not that an inanimate image, which their own hands have made, must be weaker, and every way inferior to themselves, and cannot afford them the least help in the time of their necessity.

Verses 9-11. *O Israel, trust in the Lord*—Do not you follow the example of these infatuated idolaters, but trust in, worship, and serve the Lord only. *He is their help and their shield*—The shield to defend, and the help to support and strengthen those that trust in and cleave to him. *O house of Aaron, trust in the Lord*—You priests and Levites proceeding from Aaron, or related to him, who have peculiar reasons, and are under many and special obligations to trust in and serve him; who have a more distinct knowledge of God, which is the foundation of trust in, and obedience to, him, (Psalm ix. 10,) and who are in duty bound to be both instructors of, and examples to, the people in this as well as in all other branches of truth and righteousness. *Ye that fear the Lord*—All of you, who worship the true God, not only Israelites, but even Gentile proselytes, *trust in the Lord*—“Let the men of the world make to themselves gods, and vainly trust in the work of their own hands or heads; but let the church repose all her confidence in Jehovah her Saviour and Redeemer, who alone can be her defender and protector;” and not suffer any apprehension of danger or distress, any trials or troubles, temptations or snares, whether from visible or invisible enemies, to separate her from him.

Verses 12, 13. *The Lord hath been mindful of us*—In our former straits and calamities, and therefore we trust he will still bless us, for he is still the same; his power and goodness are the same, and his promises inviolable; so that we have reason to hope he that hath delivered, and doth deliver, will yet deliver. *He will bless the house of Israel*—That is, he will bless the commonwealth; will bless his people in their civil and secular interests; *he will bless the house of Aaron*—The church, the ministry; he will bless his people in their religious concerns. *He will*

13 ^b He will bless them that fear the LORD, both small ¹ and great. A. M. 9962. B. C. 2042.

14 The LORD shall increase you more and more, you and your children.

15 Ye are ⁱ blessed of the LORD, ^h 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.

^b Psa. cxviii. 1, 4. — ¹ Heb. with. — ⁱ Gen. xiv. 19. — ^h Gen. i. 1; Psa. xcvi. 5.

bless them that fear the Lord—Though they be not of the house of Israel, or of the house of Aaron; for it was a truth before Peter perceived it, that, *in every nation, he that feareth God and worketh righteousness is accepted of him*, Acts x. 34, 35. He will bless them, both *small and great*—That is, both young and old; both rich and poor; both high and low. God has blessings in store for them that are pious in early life, and for them that are old disciples; both for those that are poor and mean in the world, and those that are rich and make a figure in it; the greatest need his blessing, and it shall not be denied to the meanest that fear him. Both the weak in grace and the strong shall be blessed of God, the lambs and sheep of his flock.

Verses 14, 15. *The Lord shall increase you more and more*—In number, power, and in all temporal and spiritual blessings, notwithstanding the efforts of your many enemies to diminish, weaken, and distress you. Hebrew, *וְהוֹסִיף לָכֶם*, *the Lord shall add to you*, namely, further and greater blessings. Here the psalmist turns himself to them, and assures them of the favour of him who created, and who upholds and governs all things. *You and your children*—The blessing bestowed on you shall descend on your children with a continual increase. There is a blessing entailed on the offspring of them that fear God, even in their infancy. Or, he shall bless you in your children, and you shall have the comfort of seeing them increasing, as in stature, so in wisdom and grace, and in favour with God and men. *Ye are blessed of the Lord*—You and your children are so; all that see them shall acknowledge that they are *the seed which the Lord hath blessed*, Isa. lxi. 9. *Ye are blessed of the Lord*—Not of an impotent idol which can do its worshippers neither good nor hurt, but of Jehovah, *who made heaven and earth*—Whose blessings therefore are free, for he needs not any thing himself; and therefore are rich, for he hath all things at command for you, and if you fear and trust in him he will bless you indeed, in spite of all that your enemies can do against you.

Verse 16. *The heavens are the Lord's*—Namely, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and disposeth of all persons and things upon earth. *But the earth*—Or, *and the earth*; *he hath given to the children of men*—For their habitation, possession, and use. Thus, as the foregoing verse declared that God was the Creator of heaven

A. M. 2962. 17 ¹ The dead praise not the LORD,
B. C. 1042. neither any that go down into silence.

¹ Psa. vi. 5; lxxxviii. 10, 11, 12; Isa. xxxviii. 18.

and earth, so this asserts that he is also their Lord and Governor, and can dispose of them, and of all men and things, as he pleases.

Verses 17, 18. *The dead praise not the Lord*—See note on Psa. vi. 5. *Neither any that go into silence*—Into the place of silence, the grave. *But we will bless the Lord*—But we hope for better things; that, notwithstanding our present and urgent danger, yet God will deliver us, and so give us occasion to bless

18 ^m But we will bless the LORD A. M. 2962.
from this time forth and for evermore. B. C. 1042.
Praise the LORD.

^m Psa. c.iii. 2; Dan. ii. 20.

his name; *from this time forth and for evermore*—To the end of time, and afterward to all eternity. "As the dead cannot praise him, we may be certain he will not suffer his people to be destroyed and extirpated; but will always preserve a church to bless him in all ages, to the end of the world; when the dead shall be raised, and the choirs of heaven and earth shall be united, to praise and glorify him together before his throne for evermore."—Horne.

PSALM CXVI.

It is not certain by whom or on what occasion this Psalm was composed. It plainly appears, however, to be a song of thanksgiving for deliverance from trouble, either temporal or spiritual, or both. The Jews were wont to sing this Psalm, with the three preceding and two following, (as has been observed in the contents of the 113th,) after their passover, for which, some commentators think, they had undoubtedly the direction of some of their prophets, who saw that it represented Christ, the true paschal lamb, singing thus, after his last passover, with a reference to his approaching sufferings, in full assurance of being heard in that he feared. But it seems, as Dr. Horne has observed, that it ought rather to be considered "as an evangelical hymn in the mouth of a penitent, expressing his gratitude for salvation from sin and death." The psalmist declares his love to God, who had vouchsafed to hear his prayer, and determines still to call upon him, 1, 2. Describes the distress he had been in, his deliverance out of it, and his subsequent comfort, 3-9. Acknowledges he had been tempted to despond, but was supported by faith in the day of trouble, 10, 11. Determines to praise and serve Jehovah, who thus delivers the souls of his people, 12-19.

A. M. 2964. I ^a LOVE the LORD, because he
B. C. 1020. hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him ¹ as long as I live.

3 ^b The sorrows of death compassed me, and

^a Psa. xviii. 1.—¹ Heb. in my days.—^b Psalm xviii. 4, 5, 6.
² Heb. found me.

NOTES ON PSALM CXVI.

Ver. 1, 2. *I love the Lord*—Hebrew, *I love, because the Lord hath heard my voice*. "The soul, transported with gratitude and love, seems, at first, to express her affection without declaring its object, as thinking that all the world must know who is the person intended. Thus Mary Magdalene, at the sepulchre, though no previous mention had been made of Jesus, says to one, whom she thought to be the gardener, *Sir, if thou hast borne him hence, &c.* John xx. 15. And ought not the love of God to be excited in all our hearts by the consideration, that when we were not able to raise ourselves up to him, he mercifully and tenderly inclined and bowed down his ear to us?"—Horne. *Therefore will I call upon him as long as I live*—Hebrew, *בְּיָמַי אֶקְרָא, bejamai ekra, in my days*, that is, as long as I have a day to live, as this phrase is used 2 Kings xx. 19; Isa. xxxix. 8.

Verses 3, 4. *The sorrows of death compassed*

the pains of hell ² gat hold upon me: A. M. 2964.
I found trouble and sorrow. B. C. 1020.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 ^c Gracious is the LORD, and ^d righteous; yea, our God is merciful.

^c Psa. ciii. 8.—^d Ezra. ix. 15; Neh. ix. 8; Psalm cxix. 137; cxlv. 17.

me—Dangerous and deadly calamities as bitter as death: Hebrew, *מַוֶּת, chevlee maveth, the cords, or bands of death*: see note on Psa. xviii. 4, 5. *The pains of hell*—Or of the grave, or of death; either cutting, killing pains, or such agonies and horrors as dying persons often feel within themselves; *gat hold upon me*—Hebrew, *פָּגַעַנִי, found me*, that is, surprised me. Having been long pursuing me, at last they overtook and seized upon me, and I gave up myself for lost. *Then called I upon the name of the Lord*—Being brought to the last extremity, I made use of this, not as the last remedy, but as the old and only remedy which I had found, a balm for every wound.

Verses 5, 6. *Gracious is the Lord*—Therefore he will maintain my just cause against my unrighteous oppressors, will perform his promises, and save those who faithfully serve and trust in him. *The Lord preserveth the simple*—That is, those who are upright and sincere, and make use of no crafty arts or

A. M. 2984. 6 The LORD preserveth the simple :
B. C. 1020.

I was brought low, and he helped me.

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.

* Jer. vi. 16 ; Matt. xi. 29.—† Psa. xiii. 6 ; cxix. 17.—‡ Psa. lvi. 13.—§ Psa. xxvii. 13.

counsels, no indirect or unlawful means for their deliverance ; who, as the original word implies, depend wholly upon God, as little children do upon their parents. *I was brought low*—Plunged into the depth of distress and misery ; and *he helped me*—Patiently to bear what was laid upon me, and to hope for deliverance at the proper time.

Ver. 7, 8. *Return unto thy rest, O my soul*—Unto that tranquillity of mind, and cheerful confidence in God's providence and promises, which thou didst once enjoy. Repose thyself in God ; seek not for that rest in the creature which is to be found only in the Creator. God is thy rest ; in him only canst thou dwell at ease ; to him therefore thou must retire. *For the Lord hath dealt bountifully, &c.*—Hath many ways expressed his bounty most liberally to thee, and provided sufficiently for thy comfort and refreshment. *Thou hast delivered my soul*—Myself ; from death—From threatening and approaching death ; or from spiritual death, the death of sin, and from eternal death, the death of hell. Thou hast caused me to pass from death unto life. *Mine eyes from tears*—That is, my heart, from inordinate grief. When God comforts those that are cast down, when he looses the mourners' sackcloth, and girds them with gladness, then he delivers their eyes from tears ; which yet will not be perfectly done till we come to that world where God shall wipe away all tears from our eyes. *And my feet from falling*—Namely, from falling into sin, and so into misery.

Verse 9. *I will walk*—Hebrew, אֶתְהַלֵּךְ, *ethhalleck*, I will set myself to walk ; *before the Lord*—I determine, in the strength of divine grace, to set him before me ; to live as in his presence, and as under his eye ; to speak and act in a manner becoming his presence, and the relation in which I stand to him as his servant and worshipper, his son and heir ; to walk worthy of him unto all pleasing. It is the psalmist's promise and resolution, in return for the blessings acknowledged in the preceding verse. *In the land of the living*—Among living men in this world. Observe, reader, the land of the living is a land of mercy, which we ought to be very thankful for ; it is a land of opportunity, which we ought to improve ; and the consideration that we are in this land should engage and quicken us to walk before God.

Verse 10. *I have believed*—God's promise of deliverance ; *therefore have I spoken*—What I have now said ; or, I have firmly believed, and trusted in God's almighty power, and ever watchful providence, and

10 I believed, therefore have I spoken : I was greatly afflicted :
A. M. 2984. B. C. 1020.

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.

† 2 Cor. iv. 13.—‡ Psa. xxxi. 22.—§ Rom. iii. 4.—¶ Verse 18 ; Psa. xxii. 25 ; Jonah ii. 9.

therefore have addressed my prayer unto him with confidence in my greatest dangers and distresses. In this, or a similar sense, this clause is quoted by St. Paul, 2 Cor. iv. 13, with application to himself and his fellow-ministers, who, though they were exposed everywhere to sufferings for Christ's sake, and were even in danger of being put to death wherever they came ; yet were neither ashamed nor afraid to own him, because they confided in the promise he had made them of a blessed resurrection.

Verse 11. *I said in my haste*—Yet once, I confess, I spoke very unadvisedly, through precipitation of mind, for want of due consideration, as the same phrase, בְּחֹפְזִי, *bechophzi*, is used Psa. xxxi. 22. It may, however, be rendered, *in my terror*, or *amazement*, that is, when I was discomposed, and almost distracted with the greatness of my troubles. *All men are liars*—There is no credit to be given to their promises of deliverance ; I am lost and undone. Thus understood, he questions the truth of God's promises, yet so that he does not reflect directly on God, but only on the instrument by whom the promises were declared. Some render the clause, *All men are a lie*, or *lies*, are vain, a thing of nothing, a mere phantom without any solidity ; all human help fails me ; so that my case is desperate if God do not help me.

Verses 12–14. *What shall I render unto the Lord*—Yet, notwithstanding all my dangers, and my distrust of God also, he hath conferred so many and great blessings upon me, that I can never make sufficient returns to him for them. *I will take the cup of salvation*—Or *of deliverance*, as Bishop Patrick renders שִׂיעוּת, thus interpreting the clause : " I will call my friends together to rejoice with me, and taking the cup, which we call the cup of deliverance, (because, when blessed and set apart, we are thus wont to commemorate the blessings we have received,) I will magnify the power, goodness, and faithfulness of God my Saviour before all the company." The phrase is doubtless taken from the common practice of the Jews in their thank-offerings, in which a feast was made of the remainder of the sacrifices, and the offerers, together with the priests, did eat and drink before the Lord ; and among other rites, the master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for the mercy which was then acknowledged, and then gave it to all the guests, who drank successively of it. According to Dr. Hammond, this cup, among

A. M. 2984. 15 ° Precious in the sight of the
B. C. 1020. LORD is the death of his saints.

16 O LORD, truly ° I am thy servant; I am thy servant, and ° the son of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee ° the sacrifice of thanks-

° Psalm lxxii. 14. — ° Psalm cxliiii. 12; cxix. 125; cxliiii. 12.
° Psa. lxxxvi. 16.

the Jews, was two-fold; one offered in a more solemn manner in the temple, Num. xxviii. 7, the other more private in families, called *the cup of thanksgiving*, or commemoration of any deliverance received. This the master of the family was wont to begin, and was followed by all his guests. On festival days it was attended with a suitable hymn, such as that sung by our Lord and his disciples on the night when he advanced that cup into the sacrament of his blood, which hath ever since been to Christians the cup of salvation; and which all penitents should now receive in the church of Christ, with invocation, thanksgiving, and payment of their vows made in time of trouble.

Verse 15. *Precious, &c., is the death of his saints*—He sets a high price upon it: he will not easily grant it to the will of their enemies. If any son of violence procure it, he will make him pay very dearly for it. And when the saints suffer it for God's

giving, and will call upon the name of A. M. 2984.
the LORD. B. C. 1020.

18 ° I will pay my vows unto the LORD now in the presence of all his people,

19 In the ° courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

° Lev. vii. 12; Psalm l. 14; cvii. 22. — ° Verse 14. — ° Psa. cxvi. 8; c. 4; lxxxv. 2.

sake, as they frequently do, it is a most acceptable sacrifice to him, and highly esteemed by him. Thus *the blood of God's people* is said to be *precious in his sight*, Psa. lxxii. 14. And in the same sense the life of a man is said to be *precious in the eyes of him who spares and preserves it*, 1 Sam. xxvi. 21; 2 Kings i. 13. God's people are precious in his eyes both living and dying, for, *whether they live, they live unto the Lord, or whether they die, they die unto the Lord*, Rom. xiv. 8.

Verse 16. *O Lord, truly I am thy servant*—This is a thankful acknowledgment of his great obligations to God, whereby he was in duty bound to be his perpetual servant. *The son of thy handmaid*—The son of a mother who was devoted, and did devote me to thy service. *Thou hast loosed my bonds*—Thou hast rescued me from my enemies, whose captive and vassal I was, and therefore hast a just right to me and to my service.

PSALM CXVII.

"This Psalm," says Bishop Patrick, "like the 110th, seems to be altogether prophetic of the joy that all the world should conceive, at the coming of the Messiah, to give salvation first to the Jews, and then to all other nations, according to his faithful promise. St. Paul applies the first words of it to this purpose, Rom. xv. 11. And some of the Jews themselves justify this application."

A. M. 2964. O ° PRAISE the LORD, all ye
B. C. 1040. nations; praise him, all ye
people.

° Rom. xv. 11.

NOTES ON PSALM CXVII.

Verses 1, 2. *O praise the Lord, all ye nations*—Let not the praises that are due to the great Lord of all, be confined to our nation; but let all people upon the face of the earth praise him. *For his merciful kindness is great toward us*—Toward all the

2 For his merciful kindness is great A. M. 2964.
toward us: and ° the truth of the LORD B. C. 1040.
endureth for ever. Praise ye the LORD.

° Psa. c. 5.

children of Adam, whether carnal or spiritual, for he hath done mighty things for all mankind; and *the truth of the Lord endureth for ever*—The Lord, who changes not, will not fail to perform his faithful promises to the world's end. Therefore let us all join in praises to our common Benefactor.

PSALM CXVIII.

This Psalm is supposed by Dr. Delaney to have been written by David after his victory over the Philistines, recorded 2 Sam. xxiii. 12; 1 Chron. xi. 14; "and sung in the tabernacle as an epinicion, or hymn of thanksgiving to God for this victory. It begins, O give thanks, &c., and then goes on with such a flow of gratitude to God, such expressions of trust and confidence in him, and glory to him; and adds to all this such descriptions of his enemies, in

such a variety of lights and images, as are the peculiar distinction of David's genius." (Life of David, b. ii. chap. ix. The Psalm seems to be dramatical, or composed in the form of a dialogue, in which there are several interlocutors. The part from verses 1-18 was sung by David. At verse 19 he calls upon the Israelites to open the gates, that he might praise God in the sanctuary; and in verse 20 the Israelites reply. David then seems to take up the strain at the 21st and 22d verses; the people at the 23d and 24th; David again at the 25th; the priests at the 26th and 27th; David at the 28th and 29th. This was the last of the Psalms which the Jews reckoned in their great hallel, or which they sung after their passover, and was therefore probably the conclusion of that hymn which Christ, with his disciples, sung after his last passover. It is plainly most suitable to the occasion; and the learned Jews, both ancient and modern, confess it to speak of the Messiah, to whom the writers of the New Testament have applied it. See Matt. xxi. 42; Acts iv. 11.

A. M. 2964. **O** ^a GIVE thanks unto the LORD;
 B. C. 1040. for he is good: because his
 mercy endureth for ever.

2 ^b 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 ^o I called upon the LORD ¹ in distress: the LORD answered me, and ^d set me in a large place.

6 ^o The LORD is ² on my side; I will not fear: what can man do unto me?

^a 1 Chron. xvi. 8, 34; Psa. cvi. 1; cvii. 1; cxxvii. 1. — ^b Psa. cxv. 9, &c. — ^c Psa. cxv. 1. — ^d Heb. out of distress. — ^e Psa. xviii. 19. — ^f Psalm xxvii. 1; lvi. 4, 11; cxlvi. 5; Isa. li. 12; Heb. xiii. 6.

NOTES ON PSALM CXVIII.

Verses 1-4. *O give thanks unto the Lord*—All sorts of persons, which are expressed particularly in the next three verses, as they are mentioned in like manner and order Psa. cxv. 9-11, where see the notes. *Let Israel*—After the flesh, all the tribes and people of Israel, except the Levites. *Let the house of Aaron*—The priests and Levites, who were greatly discouraged and oppressed in Saul's time, but received great benefits under David's government. *Let them that fear the Lord*—The Gentile proselytes, of whom there were greater numbers in David's time than formerly had been, and were likely to be still more. *Say, that his mercy endureth for ever*—Not only in the everlasting fountain thereof, God himself, but in its never failing streams, which shall run parallel with the longest lines of eternity; and in the vessels of mercy, who will be for ever monuments of it. Israel, and the house of Aaron, and all that fear God, were called upon, Psa. cxv., to trust in him. Here they are called upon to acknowledge his goodness, and join in the same thankful song, thus encouraging themselves to trust in him. Priests and people, Jews and proselytes, must all confess that *his mercy endureth for ever*; that they have had experience of it all their days, and that they confide in it for good things that shall last to all eternity.

Verses 5-7. *I called upon the Lord in distress*—As if he had said, You may see an example of the divine mercy in me, who was in grievous straits and dangers, but, imploring God's protection and help, he

7 ^f The LORD taketh my part with
 them that help me: therefore shall
 ^g I see *my desire* upon them that hate me.

8 ^h It is better to trust in the LORD than to put confidence in man.

9 ⁱ 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 ³ destroy them.

11 They ^k compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about ^l like bees; they are quenched ^m as the fire of thorns: for

^a Heb. for me. — ^b Psa. liv. 4. — ^c Psa. lix. 10. — ^d Psa. xl. 4; lxii. 8, 9; Jer. xvii. 5, 7. — ^e Psalm cxlvi. 3. — ^f Heb. cut them off. — ^g Psalm lxxviii. 17. — ^h Deut. i. 44. — ⁱ Eccles. vii. 6; Nah. i. 10.

answered me, and set me in a large place—He not only delivered me, but placed me in a secure condition, free from all such molestation. Dr. Waterland renders the clause, *The Lord answered me with enlargement. The Lord is on my side*—It is evident he takes my part; *I will not fear, &c.*—Though I have many enemies, I am not afraid of them, for *greater is he that is for me than all those that are against me. What can man do unto me?*—Man, a frail and impotent creature in himself, and much more when he is opposed to the almighty God. He can do nothing to me but what God permits him to do; nothing but what God can and will make to work for my good. The apostle quotes this verse with application to all true Christians, Heb. xiii. 6. *The Lord taketh my part, &c.*—He is present with my helpers, and enables them to defend me; *therefore shall I see my desire, &c.*—I shall see my enemies defeated in their designs against me.

Verses 8, 9. *It is better to trust in the Lord*—It is much safer, and more to a person's comfort; *than to put confidence in man*—As mine enemies do in their own numbers, and in their powerful confederates. "Armies of men, however numerous, and, to appearance, powerful, may be routed and dispersed at once: princes may not be able to help us; if able, they may fail us, as not being willing to do it; if both able and willing, they may die ere they can execute their purpose. But that hope which is placed in God, can never, by these or any other means, be disappointed."—Horne.

Verses 10-12. *All nations compassed me about*—

A. M. 2964. in the name of the LORD I will ^dde-
B. C. 1040. stroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 ^aThe LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right

hand of the LORD doeth valiantly. A. M. 2964.

16 ^oThe right hand of the LORD ^{B. C. 1040.} is exalted: the right hand of the LORD doeth valiantly.

17 ^pI shall not die, but live, and ^qdeclare the works of the LORD.

18 The LORD hath ^rchastened me sore: but he hath not given me over unto death.

^d Heb. cut down.—^a Exod. xv. 2; Isa. xii. 2.—^o Exod. xv. 6.

^p Psa. vi. 5; Hab. i. 12.—^q Psa. lxxiii. 28.—^r 2 Cor. vi. 9.

The neighbouring nations, the Philistines, Syrians, Ammonites, Moabites, who were stirred up by the overthrows which David had given to some of them, by their jealousy at his growing greatness, and by their hatred against the true religion. *Yea, they compassed me*—The repetition implies their frequency and fervency in this action, and their confidence of success. *They compassed me like bees*—In great numbers, and with great fury. *They are quenched*—In this sense the word קָרַח is taken, Job vi. 17, and xviii. 5, 6, and xxi. 17. The Seventy, however, render it $\epsilon\lambda\epsilon\kappa\alpha\nu\theta\eta\sigma\alpha\nu$, they burned, flamed out, or waxed exceeding fierce or vehement; that is, they raged against me like fire: with this interpretation the Chaldee agrees. *As the fire of thorns*—Which flames out terribly, burns fiercely, and makes a crackling noise, but quickly spends itself without any considerable or lasting effect. *For*—Or but, as the particle כִּי , *chi*, frequently signifies, and is twice rendered in this very phrase, verses 10, 11. Thus, as the former part of the verse denotes their hostile attempt, this expresses their ill success and utter ruin. "The reader has here," says Dr. Delaney, *Life of David*, book ii. chap. ix. p. 113, "in miniature, two of the finest images in Homer; which, if his curiosity demands to be gratified, he will find illustrated and enlarged in the second book of the Iliad. The first of them stands thus, transcribed from Mr. Pope's translation:

————— The following host,
Pour'd forth by thousands, darkens all the coast.
As from some rocky cleft the shepherd sees,
Clust'ring, in heaps on heaps, the driving bees,
Rolling and black'ning, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread, a close-imbodied crowd,
And o'er the vale descends the living cloud;
So from the tents and ships, &c. V. 109, &c.

The next is in the same book, V. 534, &c.

As on some mountain, through the lofty grove,
The crackling flames ascend and blaze above,
The fires, expanding as the winds arise,
Shoot their long beams, and kindle half the skies;
So from the polish'd arms, and brazen shields,
A gleamy splendour flash'd along the fields.
Not less their number, &c.

The candid reader will observe, that here the idea of an army's resembling a flaming fire is common

both to Homer and David; but the idea of that fire being quenched (when the army was conquered) is peculiar to David."

Verses 13, 14. *Thou hast thrust sore at me, &c.*—O mine enemy. The singular number may possibly be here put collectively for all his enemies; or, this apostrophe, which is strong, might be directed to some particular person in the battle, who had put David into great danger. *The Lord is my strength and song*—The author of my strength, and therefore the just object of my praise; and *is become my salvation*—The author of my protection and safety, and the source of my peace and comfort. Observe, reader, if God be our strength, he ought to be our song; if he work all our works in us, he ought to have all praise and glory from us. God is sometimes the strength of his people when he is not their song; they have spiritual supports when they want spiritual delights; but if he be both to us, we have indeed abundant reason to triumph in him.

Verses 15–18. *The voice of rejoicing and salvation*—That is, of rejoicing and thanksgiving for the deliverances God hath wrought for them; *is in the tabernacle of the righteous*—Because they clearly see God's hand in the work, and therefore take pleasure in it. "There is a noise of them that sing for joy," says Dr. Horne, "in the camp of the saints; the church militant resounds with thanksgiving and the voice of melody; paradise is restored below, and earth bears some resemblance of heaven, while these transporting hymns are sung in honour of our great Redeemer." *The right hand of the Lord doeth valiantly*—These seem to be the words of that song of joy and praise now mentioned. *The right hand, &c., is exalted*—That is, hath appeared evidently, and wrought powerfully and gloriously on our behalf: for what difficulty can stand before God's zeal and omnipotence? There is a spirit, as well as strength, in all his operations for his people. *I shall not die*—By the hands of my enemies that seek my life; but live, and declare the works of the Lord—That is, I shall live a monument of God's mercy and power; his works shall be declared in me and by me; and I will make it the business of my life to praise and magnify God, looking upon that as the end of my preservation. Indeed, it is not worth while to live for any other purpose than to declare the works of God, for his honour, and the encouragement of others to serve and trust in him. Such as these were the triumphs of the Son of David; in the assurance he had of the success of his undertaking, and that

A. M. 2964. 19 * Open to me the gates of right-
B. C. 1040.

eousness: I will go in to them, and I will praise the LORD:

20 * This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard

* Isa. xxvi. 2.—† Psa. xxiv. 7.—‡ Isa. xxxv. 8; Rev. xxi. 27; xiii. 14, 15.—§ Psa. cxvii. 1.—¶ Verse 14.

the good pleasure of the Lord should prosper in his hands.

Verse 19. *Open to me the gates of righteousness*—O ye porters, appointed by God for this work, open the gates of the Lord's tabernacle, where the rule of righteousness is kept and taught, and the sacrifices of righteousness are offered: "The faithful, like David and his people of old, demand admission into the courts of the Lord's house, there to praise him for his great and manifold mercies. But we may extend our ideas much further, and consider the whole company of the redeemed as beholding the angels ready to unbar the gates of heaven, and throw open the doors of the eternal sanctuary, for the true disciples of the risen and glorified Jesus to enter in. *Open ye*, may believers exclaim, in triumph, to those celestial spirits, who delight to minister to the heirs of salvation; *open ye the gates of righteousness*, those gates through which nothing unclean can pass, *that the righteous nation, which keepeth the truth, may enter in*, Isa. xxvi. 2, and sing, with your harmonious choirs, the praises of Him who sitteth upon the throne, for he hath overcome the sharpness of death, and opened the kingdom of heaven to all believers."—Horne.

Verse 20. *This is the gate of the Lord*—These may be considered as the words of the Levites, the porters, returning this answer to the foregoing demand. This is the gate of the Lord, which thou seekest, and which shall be opened to thee, according to thy desire and thy just privilege; for thou art one of those righteous ones to whom this of right belongs.

Verses 21, 22. *I will praise thee, for thou hast heard me*—That is, "And now, being entered into the courts of thy tabernacle, O my gracious God, I pay thee my most humble thanks, for having so favourably heard the prayers which I put up to thee in my grievous afflictions in Saul's reign, and for having now fully advanced me to the royal dignity." *The stone which the builders rejected, &c.*—That is, "I, (for they are the words of David,) whom the great men and rulers of the people rejected, (1 Sam. xxvi. 19,) as the builders of a house do a stone, which they judge unfit to be employed in it, am now become king over Judah and Israel, and a type of that glorious king, who shall hereafter be in like manner rejected, (Luke xix. 14, and xx. 17,) and then exalted by God, to be Lord of all the world, and the foundation of all men's hopes and happiness." The reader will observe, the commonwealth of Israel, and the church of God, are here, and elsewhere in the Scriptures, compared to a building,

me, and thou art become my salvation. A. M. 2964.
B. C. 1040.

22 * 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.

* Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 4, 7.—† Heb. *This is from the LORD.*

wherein, as the people were the stones, so the princes and rulers were the builders. And as these master-builders, here first referred to, rejected David, as an obscure and rebellious person, that ought not only to be refused as a governor in their state, but crushed and destroyed; so their successors rejected Jesus of Nazareth, as too poor and mean to be acknowledged for their expected Messiah; as an enemy to Moses, a friend to sinners, and a blasphemer against God, and therefore deserving death and everlasting destruction. *The head stone of the corner*, means that which joins the walls, and knits the building together; as David had now joined together the two kingdoms of Israel and Judah under his sole government, and as Christ joined together both Jews and Gentiles, as is beautifully set forth Eph. ii. 14–22. So that we have here an illustrious prophecy of the humiliation and exaltation of our Lord Jesus, of his sufferings, and the glory that should follow. And although David, in this noted prophecy, first alluded to himself, and his own condition, yet it is not to be doubted but that, having the prophetic Spirit, he foresaw the coming of Christ, and the ill usage he should meet with from the Jews, of which he speaks very particularly Psa. xxii. and elsewhere; and that, having his thoughts much taken up with Christ, and the events of his kingdom, he had him principally in his eye, in these and the following words. And therefore this place is justly expounded of Christ in the New Testament, as Mark xii. 10; Acts iv. 11; Rom. ix. 32; Eph. ii. 20; 1 Pet. ii. 6, compared with Isa. xxviii. 16. And to him, indeed, the words agree much more properly and fully than to David.

Verse 23. *This is the LORD's doing*—This strange event is the work of God, a peculiar effect of his omnipotent wisdom, performed not only without the help, but against all the artifices and forces of man. This and the preceding verse are thus read by Dr. Waterland: *The stone, &c., is made the head of the corner; by the Lord is it so made, and it is marvellous, &c.* Mudge renders the latter verse, *this is from the Lord; it was impossible in our eyes.* "It was the Lord's doing, they said; in their eyes it was a thing beyond all possibility of belief;" which is the force of the original. The exaltation of David from a sheepfold to a throne was wonderful, especially considering the opposition made against it by the princes and rulers of Judah and Israel: but much more astonishing was the exaltation of Christ. For "what can be more truly marvellous, than that a person, put to death as a malefactor, and laid in the grave, should from thence arise immortal, and become the head of an immortal society; should as-

A. M. 2964. 24 This is the day *which* the LORD
B. C. 1040. hath made; we will rejoice and be
glad in it.

25 Save now, I beseech thee, O LORD: O
LORD, I beseech thee, send now prosperity.

26 ^a Blessed be he that cometh in the name
of the LORD: we have blessed you out of the
house of the LORD.

^a Matt. xxi. 9; xxiii. 39; Mark xi. 9; Luke xix. 38; Zech.
ix. 9.

end into heaven, being vested with unlimited power, and crowned with ineffable glory; and should prepare a way for the sons of Adam to follow him into those mansions of eternal bliss?"

Verses 24, 25. *This is the day which the Lord hath made*—Or, *sanctified*, as a season never to be forgotten. "Of the day on which Christ arose from the dead, it may, with more propriety than of any other day, be affirmed, *this is the day which Jehovah hath made*. Then it was that the *rejected stone became the head of the corner*. A morning then dawned, which is to be followed by no evening; a brighter sun arose upon the world, which is to set no more; a day began which will never end; and night and darkness departed to return not again. Easter-day is, in a peculiar manner, consecrated to him who, by his resurrection, triumphed over death and hell. On that day, through faith, we triumph with him, we *rejoice and are glad in his salvation*."—Horne. *Save now, I beseech thee*—Or, *we beseech thee*; for the clause may be rendered either way: and these may be either considered as the words of David, or, as some rather think, those of the Levites, or porters, to whom he spake, verse 19; or of the people, using these joyful acclamations or prayers to God, for the preservation of their king and kingdom. This also is interpreted of, and was applied to, Christ, even by the Jews themselves, Mark xi. 9; John xii. 13.

Verse 26. *Blessed be he that cometh*—Namely, unto us, from whom he was long banished; or, unto the throne; or, he that cometh from his Father into the world, namely, the Messiah, known by the name of *him that cometh*, or *was to come*: see the margin. *In the name of the Lord*—By command and commission from him, and for his service and glory. We earnestly pray that God would bless his person and government, and all his enterprises. *We have blessed you out of the house of the Lord*—We, who are the Lord's ministers, attending upon him in his house, and appointed to bless in his name, (Num. vi. 23,) do pray for, and, in God's name, pronounce his blessing upon thee, and upon thy kingdom. So these are the words of the priests.

Verse 27. *God is the Lord*—God hath proved himself to be the *Lord Jehovah*, by the accomplish-

27 God is the LORD, which hath A. M. 2964.
showed us ^blight: bind the sacri- B. C. 1040.
fice with cords, *even* unto the horns of the
altar.

28 Thou art my God, and I will praise thee:
^c *thou art my God*, I will exalt thee.

29 ^d O give thanks unto the LORD; for *he is*
good: for his mercy *endureth* for ever.

^b Esth. viii. 16; 1 Pet. ii. 9.—^c Exod. xv. 2; Isa. xlv. 1.
^d Verse 1.

ment of his promises: see the notes on Exod. vi. 2, 3. Or, as it is in the margin, *the Lord*, or *Jehovah, is God*, as was said upon another solemn occasion, 1 Kings xviii. 39. Or, is *the mighty God*, as this name of God, *לשׁ, eel*, signifies, and as he showed himself to be, by this his mighty and wonderful work. *Which hath showed us light*—Who hath scattered our dark clouds, and put us into a state of peace, safety, and happiness, which things are frequently signified by light in the Holy Scriptures. Or, who hath discovered, and will in due time send the Messiah, to be *the light of the world*, by whom he will more clearly and fully reveal his whole mind and will to us. *Bind the sacrifice with cords unto the horns of the altar*—Which horns are supposed, by divers learned men, to have been made for this very use, that the beasts should be bound to them, and killed there; and this seems probable, from Exod. xxix. 11, 12, and Lev. xlvii., where we read, that the beasts were to be killed at the door of the tabernacle, which was very near the altar of burnt-offerings, and then immediately part of their blood was to be put upon the horns of the altar, and the rest poured out at the bottom of it. The words, however, may be interpreted thus: "Bind the sacrifice with cords, and bring it, so bound, unto the horns of the altar; which, after it is killed, are to be sprinkled with the blood of it." "Perhaps," says Henry, "the expression may have a peculiar significancy here; the sacrifice we are to offer to God, in gratitude for redeeming love, is ourselves; not to be slain upon the altar, but a living sacrifice to be bound to the altar. Our sacrifices are also to be those of prayer and praise, in which our hearts must be engaged and fixed, as the sacrifice was bound with cords to the horns of the altar, not to start back."

Verses 28, 29. *Thou art my God, and I will praise thee, &c.*—In these verses the psalmist subjoins his own thankful acknowledgments of divine goodness, in which he calls upon others to join with him, and give thanks unto the Lord, because *his mercy endureth for ever*—Thus he concludes the Psalm as he began it, verse 1, for God's glory must be the Alpha and Omega, the beginning and the end, of all our addresses to him.

PSALM CXIX.

This Psalm is supposed to have been written by David, under the reign of Saul, in which he was frequently persecuted, but in which also he had some quiet intervals, (see verse 54,) when he had leisure to write so long a composition, and one laboured with so much art. For it is not only divided into as many parts as there are letters in the Hebrew alphabet, but likewise each of these parts is divided into eight verses, and every one of these verses begins with that letter of the alphabet which forms the title of the part. Thus each of the eight verses in the first, termed Aleph, begins with an aleph, as those do in the second part, named Beth, with a beth. For this reason, in the Masora, this Psalm is styled, "The great alphabet." It is further remarkable, that the word of God is here called by the names of law, statutes, precepts, or commandments, judgments, ordinances, righteousness, testimonies, way, and word. By which variety he designed to express the nature and perfection of God's word. It is called his word, as revealed by him to us; his way, as prescribed by him for us to walk in; his law, as binding us to obedience; his statutes, as declaring his authority to give us laws; his precepts, as directing our duty; his ordinances, as ordained by him; his righteousness, as exactly agreeable to God's righteous nature and will; his judgments, as proceeding from the great Judge of the world, being his judicial sentence, to which all men must submit; and his testimonies, as it contains the witnesses of God's will and of man's duty. And there is but one or two of these hundred and seventy-six verses in which one or other of these titles is not found. The Psalm contains a great many pious reflections and excellent rules, without any great connection, or dependance on each other: and this want of connection, probably, was the reason why the Psalm was written in this alphabetical method: that the initial letters might be a help to the memory of those who were to learn it in the original Hebrew. The general scope of the Psalm is to magnify the law and make it honourable; to show the excellence and usefulness of divine revelation, and recommend it to us by the psalmist's own example, who speaks by experience of the benefits of it, for which he praises God, and earnestly prays for the continuance of God's grace to direct and quicken him in his way.

M ALEPH.

A. M. 2987.
B. C. 1017.

BLESSED are the ¹ undefiled in the way, ^a who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 ^b 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! A. M. 2987.
B. C. 1017.

6 ^c Then shall I not be ashamed, when I have respect unto all thy commandments.

7 ^d I will praise thee with uprightness of heart, when I shall have learned ^e thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

¹ Or, perfect, or, sincere.—^a Psa. cxlviii. 1.—^b 1 John iii. 9; v. 18.

^c Job xxii. 26; 1 John ii. 28.—^d Verse 171.—^e Heb. judgments of thy righteousness.

NOTES ON PSALM CXIX.

ALEPH.

Verses 1-3. *Blessed are the undefiled*—Hebrew, תמימה, *temimce*, the perfect, or sincere, as the word properly and most frequently signifies; namely, those whose hearts and lives agree with their profession; *in the way*—The way of the Lord, as it is explained by the next clause; *who walk in the law of the Lord*—Who order their lives according to the rule of God's word. *That keep his testimonies*—Who, in mind and heart, carefully and diligently observe his precepts. *And that seek him*—Namely, the Lord: that seek his presence and favour, *with the whole heart*—Sincerely, diligently, and earnestly, above all other things. *They also do no iniquity*—That is, knowingly: they make it their constant care to shun every known sin. *They walk in his ways*—In the paths which God hath prescribed to them.

Verses 4-6. *Thou hast commanded us, &c.*—Nor is it strange that thy people do so exactly and diligently observe thy precepts, because they are commanded so to do by thee, their sovereign Lord. *O that my ways were directed*—Hebrew, יצו, *esta-*

blished, namely, by thy grace and Holy Spirit, for the direction of God's word he had already. *Then shall I not be ashamed*—Either of my actions, or of my hope and confidence in thy favour, but shall lift up my head with courage and boldness, both before men, when they accuse or persecute me, and even before God in the day of judgment, as is said 1 John iv. 17. *When I have respect*—A due respect, which implies hearty affection, diligent study, and constant practice; *unto all thy commandments*—So as not to be partial in my obedience, nor to allow myself in the commission of any known sin, nor in the neglect of any known duty.

Verses 7, 8. *I will praise thee*—That is, worship and serve thee; *with uprightness of heart*—With a single eye to thy glory, and with a sincere desire to know and do thy will; *when I shall have learned, &c.*—When, by thy good Spirit, I shall be more fully instructed in the meaning of thy word. *I will keep thy statutes*—It is my full purpose so to do, whatsoever it may cost me. *O forsake me not utterly*—For then I should fall into the foulest sins. Not that he was contented to be forsaken in the least

J BETH.

A. M. 2987. 9 Wherewithal shall a young man
B. C. 1017. cleanse his way? By taking heed
thereto according to thy word.

10 With my whole heart have I ^{sought} thee:
O let me not ^{wander} from thy commandments.

11 ^{Thy word} have I hid in my 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} all the
judgments of thy mouth.

14 I have rejoiced in the way of thy testimo-
nies, as *much as* in all riches.

15 I will ^{meditate} in thy precepts, and have
respect unto thy ways.

^o 2 Chron. xv. 15.—^f Verses 21, 118.—^g Psa. xxxvii. 31;
Luke ii. 19, 51.—^h Verses 26, 33, 64, 68, 108, 124, 135; Psa.
xxv. 4.—ⁱ Psa. xxxiv. 11.—^k Psa. i. 2; Verses 23, 48, 78.
^l Psa. i. 2; Verses 35, 47, 70, 77.

degree, but this he more especially deprecates, as he
had great reason to do.

BETH.

Verse 9. *Wherewith shall a young man*—Or,
any man. But he names the *young man*, because
such are commonly void of wisdom and experience,
and exposed to many and great temptations.
Cleanse his way—Reform his life, or purge himself
from all filthiness of flesh and spirit. *By taking
heed thereto*—By diligently and circumspectly
watching over himself, and examining and regu-
lating all his dispositions and actions by the rule of
thy word.

Verses 10, 11. *With my whole heart have I
sought thee*—Deny me not that aid of thy grace
which I have so sincerely and earnestly desired and
laboured to obtain. *O let me not wander*—Hebrew,
אל השוני, *do not make me to wander*, namely, by
leading me into temptation, or by withdrawing thy
grace, which is necessary to keep me from wander-
ing. *Thy word have I hid in my heart*—I have
not contented myself with merely hearing or read-
ing thy word, but have received it *in the love of it*,
have diligently considered it, and have laid it up in
my mind, like a choice treasure, to be ready upon
all occasions to counsel, quicken, or caution me, as
need may require. *That I might not sin against
thee*—That by a diligent and affectionate consid-
eration of thy precepts, promises, and threatenings,
I might be kept from all sinful practices.

Verses 13–15. *With my lips have I declared, &c.*
—If thou wilt teach me, I will teach others, as I
have already done. *I have rejoiced in thy testimo-
nies*—In the study and practice of them. *I will
meditate, &c.*—Will seriously consider the nature,
and design, and extent of thy precepts, and especial-
ly so far as they concern my own duty; *and have
respect*—Hebrew, ואכסה, I will look unto *thy ways*
—As workmen constantly and carefully look to
their rule to guide themselves by it.

16 I will ^{delight} myself in thy ^{statutes}: I will not forget thy word.

J GIMEL.

17 ^{Deal} bountifully with thy servant, *that*
I may live, and keep thy word.

18 ^{Open} thou mine eyes, that I may behold
wondrous things out of thy law.

19 ^{I am} a stranger in the earth: hide not
thy commandments from me.

20 ^{My soul} breaketh for the longing *that it
hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are*
cursed, which do ^{err} from thy command-
ments.

22 ^{Remove} from me reproach and contempt;
for I have kept thy testimonies.

^m Psa. cxvii. 7.—ⁿ Heb. *Reveal*.—^o Gen. xlvii. 9; 1 Chron.
xxix. 15; Psa. xxxix. 12; 2 Cor. v. 6; Heb. xi. 13.—^p Psalm
xlii. 1, 2; lxiii. 1; lxxxiv. 2; Verses 40, 131.—^q Verses 10,
110, 118.—^r Psa. xxxix. 8.

GIMEL.

Verses 17, 18. *Deal bountifully with thy servant*
—I plead no merit, but only thy free grace and rich
mercy; *that I may live*—Safely and comfortably;
and keep thy word—For I do not desire life that I
may satisfy my own lusts, but that I may spend it
in thy service. *Open thou mine eyes*—Enlighten
my mind by thy Holy Spirit, and dispel all igno-
rance and error. *That I may behold wondrous
things out of thy law*—Those great and marvellous
depths of divine wisdom and goodness, and those
profound mysteries of Christ, and of God's grace to
mankind, and that everlasting state, which are not
to be known but by divine illumination.

Verses 19, 20. *I am a stranger in the earth*—Or,
a sojourner. I am not here as in my home, but as
a pilgrim travelling homeward in a strange land: a
condition which calls for thy pity and help: see
note on Psa. xxxix. 12. *Hide not thy commandments
from me*—Which are my chief support and guide
in my pilgrimage. *My soul breaketh, &c.*—Fainteth,
as the soul frequently does, when a thing vehement-
ly desired is denied or delayed. Or, as נרסה נפשי
is rendered by some, *my soul is taken up*, or wholly
employed, in longing for, or in love to, thy judg-
ments. The whole stream of its desires runs in this
channel. I shall think myself quite broken and un-
done, if I want the word of God to conduct and
comfort me.

Verse 21. *Thou hast rebuked*—Or, *do not rebuke*,
that is, reprove and punish, *the proud*—Obstinate
and presumptuous sinners, who sin with a high
hand; *that are cursed*—That are under the wrath
and curse of God, and have his curse upon them in
all that they do or possess, Deut. xxviii. 16–19.
Which do err—Hebrew, חשוגים, *hashogim*, *wander*,
or *stray*, from thy commandments—Namely, know-
ingly, or wilfully, as proud sinners are wont to do.

Verses 22–24. *Remove from me reproach*—Which
I suffer, and that unjustly, for thy sake; *for I have*

A. M. 2987. 23 Princes also did sit *and speak*
B. C. 1017.

against me: *but thy servant did* [†] meditate in thy statutes.

24 [†] Thy testimonies also *are my delight, and*
[†] my counsellors.

‡ DALETH.

25 [†] My soul cleaveth unto the dust: [†] quicken thou me according to thy word.

26 I have declared my ways, and thou *heardest me*: [†] teach me thy statutes.

27 Make me to understand the way of thy

[†] Verse 15.— Verses 77, 92.—[†] Hebrew, *men of counsel*.
[†] Psa. xlv. 25.—[†] Verse 40; Psa. cxliii. 11.

kept thy testimonies—And therefore I am innocent of those things for which they censure and reproach me: or, and therefore thou wilt maintain mine honour and interest, according to thy promise made to such as keep thy testimonies. *Princes also did sit and speak, &c.*—Did continually speak *against me*; for *sitting* denotes continuance. When they sat upon their seats of judicature, or sat together in companies, they entertained one another with discourses to my prejudice. *But thy servant did meditate, &c.*—All their contumelies and reproaches did not discourage, nor divert me from the study, belief, and practice of thy word. *Thy testimonies also are my delight*—My chief comfort under all their censures and persecutions; *and my counsellors*—To teach me how to conduct myself under them.

DALETH.

Verse 25. *My soul cleaveth unto the dust*—That is, as some understand it, I am in danger of present death: I am like one laid in the grave; so this phrase is used Psa. xxii. 15. *Quicken thou me*—Preserve my life, or raise me out of the dust; *according to thy word*—According to thy promise. But the psalmist, probably, rather complains in these words of his affections being apt to cleave to worldly objects, which are but dust, and prays for quickening and purifying grace to render him more spiritually minded. And every one whose affections are set on things below has reason to make a similar confession, and to pray, as he did, for quickening and regenerating grace, to raise him to those things which are above, where *Christ sitteth at the right hand of God*.

Verses 26, 27. *I have declared my ways*—My manner of life, my sins, my temptations, my sorrows, my wants, dangers, fears, cares, and concerns; my designs, undertakings, and pursuits: I have spread them all before thee, by way of sincere confession, humble supplication, or solemn appeal. *And thou heardest me*—Heardest patiently all I had to say, tookest cognizance of my case, and didst grant my petitions and accept my praises. *Make me to understand, &c.*—Namely, more thoroughly and practically, the meaning of *thy precepts*—Which are exceeding broad; and how I may walk according to them. Or, how I may demean myself in all the varieties of my condition, and in all my affairs

precepts: so [†] shall I talk of thy wondrous works.

28 [†] My soul [†] melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

[†] Verse 12; Psa. xxv. 4; xxvii. 11; lxxxvii. 11.—[†] Psa. cxlv. 5, 6.—[†] Psa. cvii. 26.—[†] Heb. *droppeth*.

and actions, so as is most agreeable to thy precepts. *So shall I talk of thy wondrous works*—Of the wonders of thy law, mentioned verse 18.

Verse 28. *My soul melteth*—Like wax before the fire, through godly sorrow for sin; or sinks under the weight of my affliction. *Strengthen thou me*—That so I may bear my burdens patiently and cheerfully, and may vanquish all temptations, and may not bring fresh trouble and distress upon myself by relapsing into sin.

Verses 29, 30. *Remove from me the way of lying*—Hebrew, שקר ררר, *dereech sheker*, the way of falsehood or deceit, of guile or dissimulation. Let me neither practise it myself, nor countenance, nor be deceived by it in others. The LXX. render it, οδον αδικιας, *the way of unrighteousness*. "It is plain," says Dr. Horne, "that the way of truth, in the latter of these two verses, is opposed to the way of lying, or of falsehood, in the former. The one comprehends every thing in doctrine and practice that is right, and therefore true; the other denotes every thing which is wrong, and therefore false. Of these two ways man hath his choice. God points out to him the former by his word, and offers to conduct him in it by his Spirit. Satan shows him the latter, and endeavours to seduce him into it by his temptations. The psalmist declares himself to have chosen God's way, and to have laid the Scriptures before him, as the chart by which to direct his course. He therefore prays that the other way may be far removed from him; and that God would vouchsafe him such thorough acquaintance with the way of truth as might prevent him from ever wandering into the path of error. How much depends upon the road we choose! How difficult is it, in a divided and distracted world, to choose aright! Yet this choice, so important, so difficult, frequently remains to be made by us, when we have neither judgment to choose, nor strength to travel!"

Verse 31. *I have stuck, &c.*—I have resolutely persisted in the practice of thy precepts, in spite of all temptations to the contrary, whether from prosperity or adversity, from honour or dishonour, from health or sickness, from pleasure or pain; whether from visible or invisible foes. "The psalmist does not say only, *I have followed*, but, *I have stuck unto thy testimonies*—That is, I have adhered so closely

A. M. 2987. 32 I will run the way of thy com-
B. C. 1017. mandments, when thou shalt ^a enlarge my heart.

Π HE.

33 ^b Teach me, O LORD, the way of thy statutes; and I shall keep it ^c unto the end.

34 ^d Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I ^e delight.

36 Incline my heart unto thy testimonies, and not to ^f covetousness.

37 ^g Turn ^h away mine eyes from ⁱ beholding vanity; and ^j quicken thou me in thy way.

^a 1 Kings iv. 29; Isaiah lx. 5; 2 Cor. vi. 11.—^b Verse 12. ^c Verse 112; Matt. x. 22; Rev. ii. 26.—^d Verse 73; Prov. ii. 6; James i. 5.—^e Verse 16.—^f Ezek. xxxiii. 31; Mark vii. 21, 22; Luke xii. 15; 1 Tim. vi. 10; Heb. xiii. 5.

and firmly to them, that temptation has in vain essayed to allure, and persecution as vainly attempted to force me from them." In this the psalmist is an example for our imitation. "Having once chosen our road, we must persevere in it; since better had it been for us never to have known the way of truth, than to forsake it when known." We must therefore pray with him, *O Lord, put me not to shame*—By giving me over to apostacy or transgression, which would bring shame: but so continue thy grace and favour to me, that I may never, by falling from my steadfastness, disgrace my heavenly Master, his cause, my brethren, myself, nor be put to shame at the last day.

Verse 32. *I will run the way of thy commandments*—I will obey thy precepts with all readiness, fervency, and diligence; *when thou shalt enlarge my heart*—When thou shalt replenish my heart with more knowledge of, love to, and delight in, thy law: when thou shalt knock off those fetters of remaining corruption, and give me a more noble and generous disposition toward thee, and establish me *with thy free Spirit*, Psa. li. 12. Thus David both owns his duty, and asserts the absolute necessity of divine grace to enable him to perform it.

HE.

Verses 33–35. *Teach me, &c., and I will keep it*—Or, *that I may keep it*; that I may persevere; for apostacy proceeds from the want of wisdom and understanding; *unto the end*—Hebrew, *כָּפֵץ*, to the heel, that is, quite through, from head to foot. *Make me to go, &c., in thy commandments*—By directing my mind into the right way, by inclining my will, and strengthening my resolution. *For therein do I delight*—Forsake not him who delighteth in thee, and in thy service; and as thou hast wrought in me to will, do thou also work in me to do.

Verse 36. *Incline my heart, &c.*—As the wisdom of man may conceive, and his tongue utter, great things of God and holiness, while his heart is averse

38 ^k Establish thy word unto thy ^l servant, who is *devoted* to thy fear. A. M. 2987. B. C. 1017.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have ^m longed after thy precepts: ⁿ quicken me in thy righteousness.

V AU.

41 ^o Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 ^p So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And *take* not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

^g Isa. xxxiii. 15.—^h Heb. *Make to pass*.—ⁱ Prov. xxiii. 5. ^j Verse 40.—^k 2 Sam. vii. 25.—^l Verse 20.—^m Verses 25, 37, 88, 107, 149, 156, 159.—ⁿ Psa. cvi. 4; Verse 77.—^o Or, *So shall I answer him that reproacheth me in a thing*.

from both; therefore David saith, not only, *Give me understanding*, but, *incline my heart unto thy testimonies*—To the love and practice of them; *and not to covetousness*—He mentions this in particular, because it is most opposite to God's testimonies, and does most commonly hinder men from receiving his word, and from profiting by it; and because it is most pernicious, as being the root of all evil.

Verses 37, 38. *Turn away mine eyes from beholding vanity*—The vain things of this world, such as riches, honours, pleasures; *from beholding them with desire or affection*. *Quicken thou me in thy way*—Make me lively, vigorous, and fervent in thy service. *Establish thy word*—Confirm and perform thy promises; *unto thy servant*—Who is subject to thy authority, obedient to thy laws, and *devoted to thy fear*—Those are indeed God's servants who, though they have infirmities and defects, yet are sincerely devoted to his fear, and have all their affections and motions governed thereby.

Verses 39, 40. *Turn away my reproach which I fear*—For my instability in thy ways; which, in respect to my own weakness, I have great cause to fear; *I have longed after thy precepts*—After a more solid knowledge and constant performance of them. *Quicken me*—Do thou preserve and maintain both my natural and spiritual life; *in thy righteousness*—According to thy faithfulness, which obligeth thee to make good thy promises.

V AU.

Verses 41–44. *Let thy mercies, &c.*—Let thy promised mercies be performed to me. *So shall I answer him that reproacheth me*—That chargeth me with folly for my piety and trust in thy promises. *And take not the truth, &c.*—Deal not so with me, that I shall be altogether ashamed to mention thy word, which I have so often affirmed to be a word of truth, and infallible certainty. "The judgments of God," says Mudge, "were that *word of truth* in which he trusted; to pray God, therefore, not to take

A. M. 2987. 44 So shall I keep thy law con-
B. C. 1017. tinually for ever and ever.

45 And I will walk ^a at liberty : for I seek thy precepts.

46 ^o I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will ^p delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved ; and I will ^q meditate in thy statutes.

† ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to ^r hope.

^o Heb. at large.—^p Psalm cxxviii. 1 ; Matt. x. 18, 19 ; Acts xxvi. 1, 2.—^q Verse 16.—^r Verse 15.—^s Verses 74, 81, 147.

them out of his mouth, is the same as to pray that God would act agreeably to his word, for otherwise he could no longer, with any grace, make use of it, or derive any consolation from it." Or, he may mean, *Let the word of truth be always in my mouth ; let me have that wisdom and courage which are necessary to enable me both to use my knowledge for the instruction of others, and to make profession of my faith, whenever I am called to it. We have indeed need to pray that we may never be afraid or ashamed to own God's truths and ways, nor deny him before men. So shall I keep thy law—So shall I be encouraged, as well as obliged, to the constant study and observation of thy laws.*

Verses 45–48. *And I will walk at liberty*—Having then no such encumbrances upon me as I now have in these straits and difficulties which beset and burden me, I shall enjoy great freedom and comfort in thy ways, and will do my duty with cheerfulness and joy. *I will speak of thy testimonies also before kings*—Who commonly entertain all godly discourses with scorn and contempt. *I will delight myself, &c.*—Whereas other princes place their delight in the glories and vanities of this world, and the study and practice of religion are generally irksome and disagreeable to them, thy law shall be my chief delight and pleasure. *My hands also will I lift up*—To receive and embrace thy precepts and promises, by faith and love, and cheerfully and vigorously to put them in practice.

ZAIN.

Verses 49, 50. *Remember the word*—That is, thy promises ; *upon which thou hast caused me to hope*—By thy command requiring it of me, and by thy grace working it in me. *This*—Namely, thy word, as is evident both from the foregoing and following words ; *is my comfort in my affliction*—Being the ground of my confidence and hope. "A comfort divine, strong, lasting ; a comfort that will not, like all others, fail us when we most want it, in the day of sickness, and at the hour of death, but will always keep pace with our necessities, increasing in proportion as the pleasures of the world and the flesh decrease, and then

50 This is my ^a comfort in my A. M. 2987.
affliction : for thy word hath quicken- B. C. 1017.
ed me.

51 The proud have had me greatly ^t in derision : yet have I not ^u declined from thy law.

52 I remembered thy judgments of old, O LORD ; and have comforted myself.

53 ^v 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 ^w I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

^x Rom. xv. 4.—^y Jer. xx. 7.—^z Job xxxiii. 11 ; Psa. xlv. 18 ; Verse 157.—^{aa} Ezra ix. 3.—^{ab} Psa. lxxiii. 6.

becoming complete, when they are no more. So powerful is the word of God to revive us when dead, either in sins or in sorrows!"

Ver. 51, 52. *The proud have had me in derision*—For my fear of thee and trust in thy word ; *yet have I not declined from thy law*—From faith in, or obedience to, thy revealed will, in order to avoid that derision. *I remembered thy judgments of old*—Thy former and ancient dispensations to the children of men, in punishing the ungodly, and protecting and delivering thy faithful servants, and this has been my support and encouragement. Here then we have the great remedy against that temptation which arises from the reproaches of the ungodly and unbelieving, namely, a *remembrance of God's judgments of old* ; "whether we understand thereby the *judgments* of his mouth, or those of his hand ; his righteous decrees for the punishment of bad and reward of good men, or the many and wonderful instances of his executing those decrees, from the beginning of the world, recorded in the sacred history. These are sources of real comfort upon such occasions ; because nothing can happen to us which hath not happened to God's people of old ; no case of which there is not a precedent in Scripture, where we may read the process of similar trials, their issue, and the final sentence of the Judge, who is still the same, and whose rule of procedure and determination is invariable."—Horne.

Verse 53. *Horror hath taken hold upon me*—A mixed passion, made up of abhorrence of their sins, and dread and sorrow at the consideration of the judgments of God coming upon them ; *because of the wicked, &c.*—For the dishonour which they bring to God, the scandal and mischief to others, and their own certain ruin.

Verses 54–56. *Thy statutes have been my songs*—The matter of my songs, my delight and recreation ; *in the house of my pilgrimage*—In this present world, wherein I am a pilgrim, as all my fathers were. *I have remembered thy name*—Thy holy nature and attributes ; thy blessed word and thy wonderful works ; *in the night*—When darkness

Π CHETH.

A. M. 2987. 57 * *Thou art my portion, O LORD:*
B. C. 1017.

I have said that I would keep thy words.

58 I entreated thy ⁹ favour with *my* whole heart: be merciful unto me ^a according to thy word.

59 I ^b thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ¹⁰ bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 ^c At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

^a Psa. xvi. 5; Jer. x. 16; Lam. iii. 24.—⁹ Heb. *face*, Job xi. 19.—^b Verse 41.—^c Luke xv. 17, 18.—¹⁰ Or, *companies*.
^c Acts xvi. 25.—^d Psalm xxxiii. 5.

causeth fear to others, I took pleasure in remembering thee; and when others gave themselves up to sleep, my thoughts and affections were working toward thee; and have kept thy law—This was the fruit of my serious remembrance of thee. *This I had*—This comfortable and profitable remembrance of thy name and statutes; because I kept thy precepts—Which if I had wilfully and wickedly broken, the remembrance of these would have been a cause of grief and terror to me, as now it is a source of peace and comfort.

CHETH.

Verses 57, 58. *Thou art my portion, O Lord*—Whereas other men place their portion and happiness in worldly things, I have chosen thee for my portion and chief treasure: and thou art an all-sufficient and excellent portion for me: see notes on Psa. xvi. 5, and lxxiii. 26. *I have said that I would keep thy words*—I have not only purposed it in my own heart, but have professed it before others, and I do not repent of it. *I entreated thy favour, &c.*—Thy gracious presence and merciful assistance.

Verses 59–61. *I thought on my ways*—I seriously considered both my former conduct, and my duty in all my future actions; and turned my feet unto thy testimonies—And finding my feet had too often swerved from the rule thou hast given us to walk by, I turned them to it. And although the ways of sinful pleasure and advantage were presented to my mind, yet I rejected them, and turned myself wholly to thy ways. *I made haste, &c.*—Being fully convinced of the necessity and excellence of obedience, I immediately resolved upon it, and began to execute my resolution. *The bands of the wicked have robbed me*—Or, *made a prey of me*; done me many injuries for my respect to thy law. The LXX. render it, *σχοινια αμαρτων περιεπληκσαν μοι, the cords, or snares of sinners have entangled me*; with which the Vulgate and Houbigant agree.

Verses 62–64. *At midnight I will rise*—To praise thee in a solemn manner; not being contented with

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 ^d The earth, O LORD, is full of thy mercy: ^e teach me thy statutes.

Θ TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 ^f Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art ^g good, and doest good; ^h teach me thy statutes.

69 The proud have ⁱ forged a lie against me:

^e Verses 12, 26.—^f Verse 71; Jer. xxxi. 18, 19; Heb. xii. 11.—^g Psa. cvi. 1; cvii. 1; Matt. xix. 17.—^h Verses 12, 26.
ⁱ Job xiii. 4; Psa. cix. 2.

those short ejaculations he might have used lying in his bed; because of thy righteous judgments—That is, thy laws, which are so useful to direct and comfort me. *I am a companion of all that fear thee*—Not excepting the poorest and meanest, the society of whom other princes disdain. *The earth is full of thy mercy*—Thou satisfiest the just desires and necessities of all men, and of all creatures, with the fruits of thy goodness. *Teach me thy statutes*—But spiritual blessings, and not the good things of this life, are what I chiefly esteem and desire; and therefore I pray that thou wouldst teach me to know, and incline and enable me to love and practise thy law.

TETH.

Verse 66. *Teach me good judgment*—Whereby I may rightly discern between truth and falsehood, good and evil; that so I may be kept from those errors in which many are involved, and may clearly understand what thy law requires or permits, and what it forbids. The Hebrew, *טוב טעם*, properly signifies *goodness of taste*, referring to the palate; and it is only figuratively and by way of analogy that it signifies *goodness of judgment*, or the good sense and discernment of the mind. *And knowledge*—A spiritual and experimental knowledge, added to that sense of, and relish for, divine things, implied in the former clause. *For I have believed thy commandments*—I have believed the divine authority of them, and the truth and certainty of those promises and threatenings wherewith thou hast enforced them.

Ver. 67, 68. *Before I was afflicted I went astray*—As men too generally do in their prosperity. *Thou art good*—Gracious and bountiful in thy nature; and doest good—To all men, both good and bad, (Matt. v. 45,) and in all things, yea, even when thou afflictest. *Teach me thy statutes*—Which is the good I chiefly desire.

Ver. 69, 70. *The proud have forged a lie against me*—A slander, charging me with hypocrisy toward

A. M. 2987. *but I will keep thy precepts with*
B. C. 1017. *my whole heart.*

70 ^k Their heart is as fat as grease; *but I* ^l delight in thy law.

71 ^m *It is good for me that I have been afflicted; that I might learn thy statutes.*

72 ⁿ *The law of thy mouth is better unto me than thousands of gold and silver.*

JOD.

73 ^o *Thy hands have made me and fashioned me: ^p give me understanding, that I may learn thy commandments.*

^k Psalm xvii. 10; Isa. vi. 10; Acts xxviii. 27.—^l Verse 35. ^m Verse 67; Heb. xii. 10, 11.—ⁿ Verse 127; Psalm xix. 10; Prov. viii. 10, 11, 19.—^o Job x. 8; Psalm c. 3; cxxxviii. 8; cxxxix. 14.

God, and other sins. *But I will keep thy precepts*—My practice shall confute their calumnies. “Every disciple of Christ, who, like his Master, goeth contrary to the ways of the world, and condemneth them, must expect to be, like that Master, slandered and calumniated by the world. To such slanders and calumnies, a good life is the best answer.”—Horne. *Their heart is as fat as grease*—Hebrew, טפש כהלב, *tapash chacheleb*, which Dr. Waterland renders, *is gross, as with fat*: and Houbigant, *gross as fat*. The sense is, either, 1st, They are dull, stupid, insensible, and past feeling, neither affected with the terrors nor comforts of God’s word: so a similar phrase signifies, Isa. vi. 10, compared with John xii. 40. Or, 2d, They prosper exceedingly, and are even glutted with the wealth and comforts of this life. *But I delight in thy law*—I do not envy them their prosperity and pleasure: for I have as much delight in God’s law as they have in worldly things.

Verses 71, 72. *It is good for me*—Necessary and very beneficial; *that I have been afflicted*—He repeats what, in effect, he said before, (verse 67,) partly to intimate the certainty and importance of this truth, and partly because it is a great paradox to worldly men, who generally esteem afflictions to be evils, yea, the worst of evils. *The law of thy mouth*—Not only thy promises, but even thy precepts, which are so unpleasant and disagreeable to ungodly men; *are better unto me*—More needful and profitable, and therefore more desirable; *than thousands of gold and silver*—Because they not only give me abundant satisfaction and comfort in this life, but also conduct me with safety and delight unto that eternal and most blessed life, where gold and silver bear no price.

JOD.

Verse 73. *Thy hands have made me, &c.*—Desert not then thy own workmanship, that neither has nor hopes for any thing but from thy almighty power. Being thy creature, I know that, as such, I am obliged to serve and obey thee with all my might: which that I may do aright, give me the understanding and aid of which I stand in need.

Verse 74. *They that fear thee will be glad, &c.*—

992

74 ^q *They that fear thee will be* A. M. 2987. glad when they see me; because ^r *I* B. C. 1017. have hoped in thy word.

75 I know, O LORD, that thy judgments *are* ^s right, and ^t *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be ^u for my comfort, according to thy word unto thy servant.

77 ^v Let thy tender mercies come unto me, that I may live: for ^w thy law is my delight.

78 Let the proud ^x be ashamed; ^y for they

^q Verses 34, 144.—^r Psalm xxxiv. 2.—^s Verses 49, 147. ^t Heb. *righteousness*.—^u Heb. xii. 10.—^v Heb. *to comfort me*.—^w Verse 41.—^x Verses 24, 47, 174.—^y Psalm xxv. 3. ^z Verse 86.

This verse is thus paraphrased by Bishop Patrick: “It will be a very great comfort and encouragement to all good men, when they see me delivered out of all these troubles; for thereby they will be confirmed in their belief of thy faithfulness to thy promises, on which it will appear I have not vainly depended.” Certainly, as they who *fear God*, that is, who are truly pious, are naturally glad when they see one like themselves, so they are more especially so “when it is one whose faith and patience have carried him through troubles, and rendered him victorious over temptations; one who hath *hoped in God’s word*, and hath not been disappointed. Every such instance affords fresh encouragement to all those who, in the course of their warfare, are to undergo like troubles, and to encounter like temptations.”—Horne.

Verses 75–77. *I know, O Lord*—By the convictions of my own conscience, and by experience; *that thy judgments are right*—That thy corrections, as the next clause explains this, are just and proper, and that *thou, in faithfulness, hast afflicted me*—That is, in order to the accomplishment of thy faithful promises, and for my present and eternal good. *Let thy merciful kindness, &c.*—Yet, in judgment, remember mercy, and give me that support in, and deliverance out of my troubles which thou hast promised. *Let thy tender mercies*—Thy tender compassion, and pardoning grace; *come unto me*—Let me have the evidence that I indeed possess them, and experience their blessed efficacy in my own heart; *that I may live*—That, being *passed from death unto life*, I may live a life of faith, hope, and love, of joy and gladness, of holiness and happiness; *for thy law is my delight*—And while I rely on its promises, I make it my care to obey its precepts, and thus manifest the truth of my repentance. Observe, reader, a good man cannot be satisfied or happy without evident tokens of God’s favour to him; but those that delight in God’s law shall not be left destitute of those tokens.

Verses 78, 79. *Let the proud be ashamed*—Confound all the proud contemners of thy law; let them be brought either to repentance or to shame; for

2

A. M. 2987. dealt perversely with me without a
B. C. 1017. cause: *but* I will ^a meditate in thy
precepts.

79 Let those that fear thee turn unto me, and
those that have known thy testimonies.

80 Let my heart be sound in thy statutes;
that I be not ashamed.

▷ CAPH.

81 ^a My soul fainteth for thy salvation: *but*
^b I hope in thy word.

82 ^c Mine eyes fail for thy word, saying, When
wilt thou comfort me?

83 For ^d I am become like a bottle in the
smoke; *yet* do I not forget thy statutes.

^a Ver. 23.—^b Psa. lxxiii. 26; lxxiv. 2.—^c Verses 74, 114.
^d Verse 123; Psa. lxi. 3.—^e Job xxx. 30.—^f Psa. xxxix. 4.
^g Rev. vi. 10.

they have dealt perversely with me, either by their
calumnies, putting false and perverse constructions
on my words and actions, or endeavouring to over-
throw and destroy me, by turning me out of the way
of my duty; *but I will meditate in thy precepts*—
All their wicked attempts shall never drive me from
the study, and love, and practice of thy precepts.
Let those that fear thee, &c.—Let all pious men,
who have a due regard for thy testimonies, be con-
vinced of this, and turn their hearts and affections to
me, which have been alienated from me, either by
the artifices and calumnies of my adversaries, or by
my sore and long distresses, causing them to think
that I had deceived them with false pretences, or
that God, for my sins, had utterly forsaken me. *And
those that have known thy testimonies*—That is, that
have loved and practised them. The sense of this
verse is much the same with that of the seventy-
fourth; that good men, seeing what God had done
for him, should turn themselves to him, take encou-
ragement from him, and recognise the righteousness
of God in protecting his friends.

Verse 80. *Let my heart be sound in thy statutes*—
Hebrew, *perfect*, or *entire*; that I may love and obey
them sincerely, constantly, and universally. *That
I be not ashamed*—Namely, for my sins, which are
the only just causes of shame, and for the disap-
pointment of my hopes following upon them. "This
is a prayer necessary for all men to use at all times,
but more particularly in seasons of persecution and
temptation." When there are solidity and steadfast-
ness in grace and virtue, as opposed to the mere
form of godliness, or the fair show of the hypocrite;
"when internal holiness accompanies and actuates
that which is external; when the word is thoroughly
rooted, and faith," *working by love*, "hath acquired
the sovereignty over our desires, then our hearts are
sound in God's statutes, and there is hope that, in
the day of trial, we shall not give our brethren cause
to be ashamed of us, nor be ourselves ashamed before
God."—Horne.

CAPH.

Verses 81–84. *My soul fainteth for thy salvation*
VOL. II. (63)

84 ^a How many *are* the days of thy servant? ^b when wilt thou execute
A. M. 2987. judgment on them that persecute me?
B. C. 1017.

85 ^c The proud have digged pits for me, which
are not after thy law.

86 All thy commandments *are* ^d faithful;
^e they persecute me ^f wrongfully; help thou me.

87 They had almost consumed me upon
earth; but I forsook not thy precepts.

88 ^g Quicken me after thy loving-kindness;
so shall I keep the testimony of thy mouth.

▷ LAMED.

89 ^h For ever, O LORD, thy word is settled in
heaven.

^a Psalm xxxv. 7; Prov. xvi. 27.—^b Hebrew, *faithfulness*.
^c Verse 78.—^d Psalm xxxv. 19; xxxviii. 19.—^e Verse 40.
^f Psa. lxxxix. 2; Matt. xxiv. 34, 35; 1 Pet. i. 25.

—With longing desire, earnest expectation, and
hope deferred. *Mine eyes fail*—With looking
hither and thither, and to thee for help. *I am be-
come like a bottle in the smoke*—A bottle of skin or
leather, (the only ones then in use,) which, being
hung up in the smoke, and by that means parched
and dry, aptly represents a person worn out and
dried up with long suspense and expectation,
The sense is, My natural moisture is dried up;
I am withered, deformed, and despised, and my case
grows worse and worse every day. *How many are
the days of thy servant?*—Either, 1st, The days of
my life; I have but a little while to live in the world;
give me some respite before I die; or the days of
my misery. How long, Lord, shall my misery last?
For ever?

Verses 85–88. *The proud have digged pits for
me*—Have sought to destroy me by deceit and
treachery, as well as by violence; *which are not
after thy law*—Which pits, that is, which insidious
designs against an innocent person, are not agree-
able to thy law, but directly contrary to it. Or the
meaning may be, Which men are not after thy law,
that is, act and behave without any regard to it, nay,
in direct opposition to its injunctions. *For all thy
commandments are faithful*—Are in themselves
most just and true, and require righteousness from
men, promising many blessings to those that prac-
tise it, and severely forbid all fraud or falseness,
threatening grievous punishments to those that use
them; and such promises and threatenings are true,
and shall certainly be executed. *They had almost
consumed me*—As to my present life and all my
happiness; *upon earth*—Whereby he implies that
his immortal soul and eternal happiness in heaven
were safe and out of their reach. *Quicken me after
thy loving-kindness*—Revive, support, and comfort
me by the Spirit of life, which proceeds from thy
loving-kindness; *so shall I keep the testimony, &c.*—
Making it the rule of my conduct, and the ground of
my confidence and hope, for time and for eternity.

LAMED.

Verses 89–91. *For ever, O Lord, thy word, &c.*—

A. M. 2967. 90 Thy faithfulness is ¹⁴ unto all
B. C. 1017. generations: thou hast established
the earth, and it ¹⁵ abideth.

91 They continue this day according to
thine ordinances: for all are thy servants.

92 Unless ^a 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.

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:

¹⁴ Heb. to generation and generation, Psa. lxxxix. 1.—¹⁵ Heb. standeth.—^m Jer. xxxiii. 25.—^a Verse 24.—^o Matthew v. 18;

The Hebrew may be rendered, *thou art for ever, O Lord, thy word, &c.* Or, *thy word, O Lord, is for ever; firmly fixed in heaven.* God's truth or faithfulness, upon which his laws are founded, is as fixed as the heaven and the earth; for they owe their durability to the same truth. *Thy faithfulness is unto all generations*—Every age affords fresh proofs of the truth of thy word. *Thou hast established the earth, and it abideth*—In that place and state in which thou didst establish it, Eccl. i. 4. *They*—The heaven and the earth last mentioned; *continue according to thine ordinance*—As thou didst appoint, and by virtue of thine appointment. *For all are thy servants*—All things are subject to thy power and pleasure.

Verses 92–95. *Unless thy law had been my delight*—Unless I had known, believed, and delighted in it, as the subject of my meditation; *I should then*—At the very instant; *have perished in mine affliction*—My heart would have failed me, and I should have been undone; I could not have outlived one stroke of thine afflicting hand. *I will never forget thy precepts*—I will always retain a remembrance of, and a regard to, thy word, as my rule; *for with them thou hast quickened me*—Revived and cheered me when my heart was ready to sink and die within me. *I am thine*—By creation, redemption, and manifold obligations; as also by my own choice and designation. I have devoted myself to thy service, and committed myself to thy care. *Save me*—Both from sin and ruin. Those that in sincerity give up themselves to God, to be his subjects and servants, obeying his will and living to his glory, may be sure that he will protect them and preserve them to his heavenly kingdom, Mal. iii. 17. *The wicked have waited to destroy me*—Watching for an opportunity so to do; *but I will consider thy testimonies*—As my best counsellors and comforters, and also my defenders against the designs and assaults of mine enemies.

Verse 96. *I have seen an end of all perfection*—I have observed that all human things, how complete soever they may seem, such as wisdom and power,

but thy commandment is exceeding broad. A. M. 2967.
B. C. 1017.

D MEM.

97 O how love I thy law! ^a it is my meditation all the day.

98 Thou through thy commandments hast made me ^a wiser than mine enemies: for ¹⁶ they are ever with me.

99 I have more understanding than all my teachers: ^a for thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have ^a refrained my feet from every evil way, that I might keep thy word.

xxiv. 35.—^a Psa. i. 2.—^a Deut. iv. 6, 8.—¹⁶ Heb. it is ever with me.—^a 2 Tim. iii. 15.—^a Job xxxii. 7–9.—^a Prov. i. 15.

glory and riches, and the greatest and most perfect accomplishments and enjoyments in this world, are exceeding frail, and soon come to an end. *But thy commandment*—Thy word, (one part being put for the whole,) *is exceeding broad*—Or large, both for extent and for continuance; it is useful to all persons, in all times and conditions, and for all purposes, to inform, direct, quicken, comfort, sanctify, and save me; it is of everlasting truth and efficacy; it will never deceive those who trust to it, as all worldly things will, but will make men happy both here and for ever.

MEM.

Verses 97–100. *O how I love thy law!*—O Lord, thou knowest my love to it is inexpressible: to thee I appeal herein against all the censures and calumnies of my enemies to the contrary. *It is my meditation all the day*—Because I desire to know and do thy will, which it declares in all things. *Thou, through thy commandments*—Which direct me into, and preserve me in, the way of righteousness; *hast made me wiser than my enemies*—Who pursue a different course, and take their own will or fancy, and not thy word, for the rule of their actions. *I have more understanding*—More true wisdom; *than all my teachers*—All those priests and Levites, or doctors of the law, of whom I have formerly learned, for, pursuing other knowledge, and secular objects, they neglect to make themselves acquainted with thy law: *but thy testimonies are my meditation*—The matter of my constant and most diligent study. *I understand more than the ancients*—Those elders and grave counsellors, who rely more on their own wisdom and sagacity than on that wisdom which springs from a meditation on thy truth; *because I keep thy precepts*—By which he intimates, that to practise religion is the best way to understand it, and that the corruption of men's hearts and lives is the greatest hinderance of all true and solid knowledge of it. Thus our Lord, *If any man will do his (God's) will, he shall know of the doctrine whether it be of God.*

Verses 101, 102. *I have refrained, &c., from every*

A. M. 2987. 102 I have not departed from thy
B. C. 1017. judgments: for thou hast taught me.

103 ^a How sweet are thy words unto my
¹⁷ taste! *yea, sweeter* than honey to my mouth.

104 Through thy precepts I get understand-
ing: therefore ² I hate every false way.

J NUN.

105 ⁷ Thy word is a ¹⁰ lamp unto my feet,
and a light unto my path.

106 ² I have sworn, and I will perform it,
that I will keep thy righteous judgments.

107 I am afflicted very much: ^a quicken me,
O LORD, according unto thy word.

108 Accept, I beseech thee, ^b the free-will-
offerings of my mouth, O LORD, and ^c teach me
thy judgments.

109 ^d My soul is continually in my hand:
yet do I not forget thy law.

^a Psalm xix. 10; Prov. viii. 11.—¹⁷ Heb. *palate*.—² Verse 128.—⁷ Prov. vi. 23.—¹⁰ Or, *candle*.—² Nehemiah x. 29.
^a Verse 88.—^b Hos. xiv. 2; Heb. xiii. 15.—^c Verses 12, 26.
^d Job xiii. 14.—^e Psa. cxl. 5; cxli. 9.

evil way—Every way which either is evil, or leads to evil; sin, and the temptations or occasions of sin; *that I might keep thy word*—Not for any worldly or carnal reasons, as some men abstain from divers sins for their credit or advantage, but out of pure respect to thy word; *for thou hast taught me*—Namely, by thy blessed Spirit illuminating my mind, and working in my heart, which other teachers cannot do.

Verses 103, 104. *How sweet are thy words to my taste!*—Observe, reader, there is such a thing as a spiritual taste, an inward savour and relish of divine things; such an evidence of them to ourselves, by experience, as we cannot give to others. To this taste the word of God is sweet; yea, sweeter than any of the gratifications of sense, even those that are most delicious. David here speaks as if he wanted words to express the satisfaction he took in the discoveries of the divine will and grace: he judged no pleasure to be comparable to it. *Through thy precepts I get understanding*—True, useful, and saving knowledge; *therefore*—Because that discovers to me, as the wickedness, so the folly and mischief of such practices; *I hate every false way*—Every thing which is contrary to that rule of truth and right, all false doctrine and worship, and all sinful courses.

NUN.

Verses 105–108. *Thy word is a lamp unto my feet*—To direct me in all my doubts and difficulties, and to comfort me in all my fears and distresses. *I have sworn, and will perform it*—I have solemnly vowed, and, by God's grace, will fulfil my vow; *that I will keep thy righteous judgments*—Thy commands, which are consonant to the eternal rules of equity, and which it is our duty to observe carefully. *Accept the free-will-offerings of my mouth*—The

2

110 ^a The wicked have laid a snare
for me: yet I ¹ erred not from thy pre-
cepts.

111 ^a Thy testimonies have I taken as a
heritage for ever: for ^b they are the rejoicing of
my heart.

112 I have inclined my heart ¹⁰ to perform
thy statutes always, ⁱ even unto the end.

D SAMECH.

113 I hate *vain* thoughts: but thy law do I
love.

114 ^b Thou art my hiding-place and my
shield: ¹ I hope in thy word.

115 ^m Depart from me, ye evil-doers: for I
will keep the commandments of my God.

116 Uphold me according unto thy word, that
I may live: and let me not ^a be ashamed of my
hope.

^a Verses 10, 21.—^c Deut. xxxiii. 4.—^b Verses 77, 92, 174.
¹⁰ Hebrew, *to do*.—¹ Verse 33.—² Psalm xxxii. 7; xci. 1.
¹ Verse 81.—^m Psalm vi. 8; cxxxix. 19; Matthew vii. 23.
^a Psa. xxv. 2; Rom. v. 5; ix. 33; x. 11.

sacrifices of prayer and praise, which I do freely and frequently offer unto thee.

Verses 109, 110. *My soul is continually in my hand*—Exposed to perpetual and extreme danger, as any precious and frail thing is which a man carries openly in his hand, and which he may easily let fall, or be deprived of by violence. This is true of us all: we stand in jeopardy every hour, and there is but a step between us and death. But David considered himself as being peculiarly in danger, because, as he says in the next verse, *the wicked had laid a snare for him*—Intending, probably, Saul and his courtiers, who were unwearied in their endeavours to get him into their power, that they might take away his life.

Verses 111, 112. *Thy testimonies have I taken, &c.*—I have chosen them for my portion, a portion which I will never relinquish. *I have inclined my heart*—That is, I have complied with the motions of thy Spirit, inclining my heart to perform thy statutes—Though “the inclination of the heart to good is the work of God, yet man is said to perform it when he listens to the call, and obeys the motions of his grace.”

SAMECH.

Verses 113–115. *I hate vain thoughts*—Or, *wild imaginations*, as some render חַיְבֵד, a word which signifies the shootings, or branchings of the mind; namely, all wild, roving fancies, in opposition to the truth and solidity of God's word. *Thou art my hiding-place*—See on Psa. xxxii. 7. *Depart from me, ye evil-doers*—I will have no society, friendship, or conversation with you; *for I will keep the commandments of my God*—Which your evil counsel or example might hinder me from keeping.

Verse 116. *Uphold me according to thy word*—Or hold me up, as he says in the next verse, seeing him

995

A. M. 2987. 117 Hold thou me up, and I shall
B. C. 1017. be safe: and I will have respect unto
thy statutes continually.

118 Thou hast trodden down all them that
err from thy statutes: for their deceit is false-
hood.

119 Thou puttest away all the wicked of
the earth like dross: therefore I love thy tes-
timonies.

120 My flesh trembleth for fear of thee; and
I am afraid of thy judgments.

Y AIN.

121 I have done judgment and justice: leave
me not to mine oppressors.

122 Be surety for thy servant for good: let
not the proud oppress me.

* Verse 21.—³⁰ Hebrew, *causest to cease*.—⁹ Ezek. xxii. 18.
¹ Hab. iii. 16.—⁷ Heb. vii. 22.—³ Verses 81, 82.

self to be not only unable to go on in his duty, by
his own strength, but in danger of falling into sin,
unless he were prevented by divine grace; that I
may live—May be preserved in spiritual life, and re-
tain my title to eternal life. *And let me not be
ashamed of my hope*—Or confidence in thy promises;
of the certainty of which I have often made my
boast before others.

Verses 118–120. *Thou hast trodden down all them
that err, &c.*—Thou hast brought them to ruin, ut-
ter and shameful ruin; thou hast made them thy
footstool. He seems to speak of those proud perse-
cutors who trampled upon God's people, and on
whom he saw that sooner or later God would tram-
ple; for their deceit is falsehood—All their crafty
and deceitful devices, by which they design to in-
snare and ruin good men, shall deceive their expect-
ations, and bring that destruction upon themselves
which they designed for others. *Thou puttest away
all the wicked*—Thou removest them from thy pre-
sence, from the society of thy people, and from the
land of the living; like dross—Which, though for a
season it be mixed with gold or silver, is not only se-
parated from it, as a useless and contemptible thing, but
also is utterly consumed by fire; therefore I love thy
testimonies—Because they are the best preservatives
against wickedness, and against those dreadful pun-
ishments attending upon it. Of these he professes
his fear, adding, in the next verse, *My flesh trembleth
for fear of thee, &c.*—As if he had said, The obser-
vation of thy terrible judgments against ungodly
men, and the consciousness which I have of my own
manifold sins and great weakness, make me fear lest
thou shouldst punish me also, as thou justly might-
est, if thou shouldst be so strict as to mark what is
amiss in me; or lest I should partake with them in
their sins, and consequently in their plagues.

AIN.

Verses 121–124. *I have done judgment and jus-
tice*—That is, just judgment, Eccles. v. 7, namely,

986

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy
mercy, and teach me thy statutes.

125 I am thy servant; give me understand-
ing, that I may know thy testimonies.

126 It is time for thee, LORD, to work: for
they have made void thy law.

127 Therefore I love thy commandments
above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts con-
cerning all things to be right; and I hate
every false way.

D PE.

129 Thy testimonies are wonderful: therefore
doth my soul keep them.

* Verse 12.—¹ Psalm cxvi. 16.—¹ Verse 72; Psalm xix. 10.
Prov. viii. 11.—¹ Verse 104.

toward mine oppressors, whom I have no way in-
jured. *Be surety for thy servant for good*—For my
safety and comfort. Do thou undertake and plead
my cause against all my enemies, as a surety rescues
the poor persecuted debtor from the hands of a se-
vere creditor. *Mine eyes fail, &c., for the word of
thy righteousness*—For the performance of thy right-
eous, or faithful, or merciful word, or promise. *Deal,
&c., according to thy mercy*—Not according to strict
justice, nor according to my sins.

Verses 126, 127. *It is time*—It is high time, or a
fit season; for thee, Lord, to work—To put forth
thy power for the vindication of thy own name and
cause, and for the restraint and punishment of evil-
doers. For they—Namely, mine oppressors, or the
wicked; have made void thy law—Have abrogated
it as far as was in their power, by not only trans-
gressing, but also rejecting it, as if they could wholly
lay aside, not only the duties, but also the penalties
annexed to the breach of it. Therefore I love thy
commandments—Both because it is one evidence of
their excellence that they are disliked by wicked
men, and because the great and general apostacy
of others makes the duty of loving and obeying
them the more necessary.

PE.

Verse 129. *Thy testimonies are wonderful*—In
regard of the deep mysteries, the most excellent
counsels and directions, and the exceeding great
and precious promises contained in them; the man-
ner in which they are written, and the effects which
they produce. "They contain the sublimest spir-
itual truths, veiled under external ceremonies and
sacraments, figurative descriptions, typical histories,
parables, similitudes, &c. When properly opened
and enforced, they terrify and humble, they convert
and transform, they console and strengthen." There-
fore doth my soul keep them—Hebrew, נצרתם,
netzaratam, guard, preserve, and watch over them
as a precious treasure, therefore I attend to them,

2

A. M. 2987. 130 The entrance of thy words
B. C. 1017. giveth light; ² it giveth understand-
ing unto the simple.

131 I opened my mouth, and panted: for I
^a longed for thy commandments.

132 ^b Look thou upon me, and be merciful
unto me, ^c as ²¹ thou usest to do unto those
that love thy name.

133 ^d Order my steps in thy word: and ^e let
not any iniquity have dominion over me.

^a Psalm xix. 7; Prov. i. 4.—^b Verse 20.—^c Psalm cvi. 4.
^d 2 Thess. i. 6, 7.—^e Heb. according to the custom toward those,
&c.—^f Psa. xvii. 5.—^g Psa. xix. 13; Rom. vi. 12.

and make them the rule of my faith and practice, of my principles and actions, of my tempers, words, and works, and of my whole conduct toward God and man. And "who but must delight to study and observe these testimonies of the will and wisdom, the love and power of God most high! While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our admiration, by doting on human follies, and wondering at human trifles."—Horne.

Verse 130. *The entrance of thy words*—Into the heart of man; that is, the receiving of them in faith, and love, and meekness; *giveth light*—To those that were before in darkness, even the light of true and saving knowledge. Hereby we learn our origin and our end, what we are by nature, and what we must be made by grace, in order to our final salvation; what God hath done for us, and the returns he expects from us; the enemies we have to encounter, and how we may be enabled to prevail against them; the mercy and justice, the love and wrath, the goodness and holiness of Jehovah, the joys of heaven, and the pains of hell. But the words פתח דבריך, are rendered by many ancient and modern interpreters, *the opening of thy words*; that is, the unfolding and explaining of them, opening the true sense, and showing thy mind and will therein. "Thy words are no sooner opened than there streams a light from them." *It giveth understanding to the simple*—To the most ignorant and unlearned persons, who are but willing to learn.

Verse 131. *I opened my mouth, and panted, &c.*—I thirst after the truths and precepts of thy word, and pursue them eagerly, and, as it were, with open mouth, ready and greedy to receive them. "An eastern traveller, fatigued through toil and parched by heat, doth not with more vehement desire gasp for the cooling breeze, than the servant of God, in time of temptation and trouble, panteth after that spirit of refreshment and consolation which breathes in the Scriptures of truth."—Horne.

Verses 132, 133. *Look thou upon me*—Favourably, as the next clause explains it; *and be merciful unto me*—Let me taste the sweetness, and receive the gifts of thy mercy; let me have thy smiles, and the light of thy countenance; *as thou usest to do, &c.*—As thou hast been wont to do unto thy

134 ^f Deliver me from the oppression of man: so will I keep thy precepts. A. M. 2987. B. C. 1017.

135 ^g Make thy face to shine upon thy servant: and ^h teach me thy statutes.

136 ⁱ Rivers of waters run down mine eyes, because they keep not thy law.

‡ TZADDI.

137 ^k Righteous art thou, O LORD, and upright are thy judgments.

138 ^l Thy testimonies that thou hast com

^f Luke i. 74.—^g Psa. iv. 6.—^h Verses 12, 26.—ⁱ Jer. ix. 1; xiv. 17; Ezek. ix. 4.—^k Ezra ix. 15; Neh. ix. 33; Jer. xiii. 1; Dan. ix. 7.—^l Psa. xix. 7, 8, 9.

people in all former ages. Do not deny me the common privilege of all the faithful. *Order my steps in thy word*—By thy grace direct and govern all my affections and actions in the way prescribed in thy word. Let thy Spirit accompany thy word, and ingraft it in me, so that I may be guided and ruled by it. And let not any iniquity have dominion over me: let not the law in my members, warring against the law of my mind, lead me captive to the law of sin: but, though the flesh may lust against the spirit, let the spirit oppose the desires of the flesh, and overcome and subdue them. The dominion of sin is to be dreaded and deprecated by every one of us; and if in sincerity we pray against it, we shall receive, as an answer of our prayers, the accomplishment of that promise, Rom. vi. 14, *Sin shall not have dominion over you.*

Verse 136. *Rivers of water run down mine eyes, &c.*—Plentiful and perpetual tears, witnesses of the deep sorrow I feel on account of the dishonour which sinners do to thee, thy displeasure against them, and the miseries which they bring on themselves and others by their sins. "Thus David, who, through this whole Psalm, so often and so ardently beseeches God to teach him his statutes, declares in this verse his continual grief of heart, occasioned by seeing others break those statutes. Thus Lot, among the Sodomites, was vexed from day to day, not so much at their usage of himself as at seeing and hearing their unlawful deeds, 2 Pet. ii. 8. Thus Jeremiah tells the ungodly of his time, *If ye will not hear, my soul shall weep in secret places for your pride; and mine eyes shall weep sore and run down with tears, Jer. xiii. 17.* Thus the holy Jesus looked round about on the Pharisees, being grieved for the hardness of their hearts, Mark iii. 5; and wept over a city which had always persecuted, and was then about to crucify him, because it knew not the things which belonged to its peace."

TZADDL

Verses 137, 138. *Righteous art thou, O Lord*—In thy nature and attributes, and therefore it is impossible that thou shouldst be unjust in any of thy laws or providences. *Thy testimonies that thou hast commanded*—Hebrew, צוית צדק ערתי, *Thou hast commanded righteousness, even thy testimonies, or, by thy testimonies, or, the righteousness of thy testi-*

A. M. 2987. manded *are* ²³ righteous and very
B. C. 1017. ²⁴ faithful.

139 ²⁴ My zeal hath ²⁵ consumed me; because mine enemies have forgotten thy words.

140 ²⁵ Thy word is very ²⁶ pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is ^o the truth.

143 Trouble and anguish have ²⁷ taken hold on me: *yet* thy commandments *are* ^p my delights.

²³ Hebrew, *righteousness*.—²⁴ Heb. *faithfulness*.—²⁵ Psalm lxi. 9; John ii. 17.—²⁶ Hebrew, *cut me off*.—²⁷ Psalm xii. 6; xviii. 30; xix. 5; Proverbs xxx. 5.—²⁸ Hebrew, *tried, or, refined*.

monies, and truth, very much, or, earnestly. The sense is, Thou hast strictly and severely, under the highest obligations and penalties, commanded in thy word, that men should be just and true in all their actions.

Verses 139-141. *My zeal hath consumed me*—My zeal toward thy law, which my enemies violate and contemn. "Zeal is a high degree of love; and when the object of that love is ill treated, it vents itself in a mixture of grief and indignation, which are sufficient to wear and *consume* the heart. This will be the case when men rightly conceive of that dishonour which is continually done to God by creatures whom he hath made and redeemed. But never could the verse be uttered with such fulness of truth and propriety by any one, as by the Son of God, who had such a sense of his Father's glory, and of man's sin, as no person else ever had. And, accordingly, when his zeal had exerted itself in purging the temple, St. John tells us, *his disciples remembered that it was written, The zeal of thy house hath eaten me up.*"—Horne. *Thy word is very pure*—Without the least mixture of any falsehood or sin; *therefore thy servant loveth it*—Because of that exact purity and holiness of it; although, for that very reason, ungodly men either despise or hate it. *I am small*—Hebrew, *צַעִיר*, a little one; not for age, but, in respect of my condition in the world, mean and obscure; *yet do I not forget thy precepts*—As my conscience bears me witness. If we are small and despised, we have the more need to remember God's precepts, that we may have them to support us under the pressures of a low condition.

Verses 142-144. *Thy righteousness is an everlasting righteousness*—Constant and unchangeable, the same in all ages and places, and to all persons; of eternal truth and justice never to be dispensed with, nor to be made void. *And thy law is truth*—Nothing but truth, or as true as truth itself. *Trouble and anguish have taken hold on me*—Outward trouble and anguish of spirit; or great anguish and distress. *Yet thy commandments are my delights*

144 The righteousness of thy testimonies is everlasting: ^q give me understanding, and I shall live.

פ קוֹפֵה.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee: save me, ²⁸ and I shall keep thy testimonies.

147 ^r I prevented the dawning of the morning, and cried: ^s I hoped in thy word.

148 ^t Mine eyes prevent the *night-watches*, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-

²⁸ Verse 151; Psa. xix. 9; John xvii. 17.—²⁹ Hebrew, *found me*.—³⁰ Verse 77.—³¹ Verses 34, 73, 169.—³² Or, *that I may keep*.—³³ Psalm v. 3; lxxxviii. 13; cxxx. 6.—³⁴ Verse 74. ³⁵ Psalm lxxiii. 1, 6.

—My trouble and anguish do not take away my taste for the comforts of thy word: but I can still relish them, and find that peace and pleasure in them, which all the calamities of this present life cannot deprive me of. Indeed, the saints have frequently the sweetest enjoyment of the delights which there are in God's word, when they are in a state of trouble and distress. *Give me understanding, and I shall live*—I shall be kept from those sins which bring spiritual death, and expose to eternal death: I shall live a life of grace here, and glory hereafter.

קוֹפֵה.

Verses 147, 148. *I prevented the dawning of the morning*—Hebrew, *בְּנֹשֶׁת*, the twilight, namely, of the morning. In this sense this word is used 1 Sam. xxx. 17. *Mine eyes prevent the night-watches*—In the Hebrew it is only *the watches*, there being nothing for *night*. "The Jews," the reader will observe, "anciently divided the night into three watches, which began at what we now call six o'clock in the evening, and consisted each of four hours. The Romans afterward introduced among them the custom of dividing it into four watches, consisting of three hours each, as well as of dividing the day and the night into twelve hours each. David intimates that he meditated on God, not only in the day-time, but also in the several divisions of the night, wherein different soldiers, or different parties of soldiers, were appointed to watch, or keep guard. In all these, or at least during a considerable part of each of them, he was thus wakeful, and employed in meditation and prayer."

Verses 149, 150. *O Lord, quicken me*—Stir me up to love and serve thee, and make me vigorous, lively, and cheerful in thy work; *according to thy judgment*—According to thy word, which is often called God's judgment; or, according to thy manner of dealing with thy people. *They draw nigh*—To me. They are at hand, and ready to seize upon me; *that follow after mischief*—Or rather, as *רַדְפֵי זַמָּה* may, perhaps, be more properly rendered, *that pursue me with malicious subtlety.* *They are far*

A. M. 2987. kindness : O LORD, ^a quicken me according to thy judgment
B. C. 1017.

150 They draw nigh that follow after mischief : they are far from thy law.

151 Thou art ^a near, O LORD ; ^b and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them ^a for ever.

RESH.

153 ^a Consider mine affliction, and deliver me : for I do not forget thy law.

154 ^b Plead my cause, and deliver me : ^c quicken me according to thy word.

155 ^d Salvation is far from the wicked : for they seek not thy statutes.

156 ²⁹ Great are thy tender mercies, O LORD : ^e quicken me according to thy judgments.

157 Many are my persecutors and mine ene-

^a Verses 40, 154.—^b Psa. cxlv. 18.—^c Ver. 142.—^d Luke xxi. 33.—^e Lam. v. 1.—^f 1 Samuel xxiv. 15 ; Psalm xxxv. 1 ; Micah vii. 9.—^g Verse 40.—^h Job v. 4.—ⁱ Or, Many.

from thy law—They cast away from them all thoughts of, and respect to, thy law, which forbids such wicked practices.

Verses 151, 152. *Thou art near, O Lord*—Name-ly, to me. Thou art as ready and present to succour me, as they are to molest me. *And all thy commandments are truth*—Considered with the promises and threatenings which belong to them, and are always either expressed or implied. *Concerning thy testimonies, I have known of old*—By my own long experience, ever since I arrived at any knowledge in those matters ; *that thou hast founded them for ever*—Thou hast established them upon everlasting foundations. They are as unalterable as the attributes of their great Author, and can never fail those who rely upon them, in time or in eternity.

RESH.

Verse 155. *Salvation*—Which is nigh to the faithful, because they diligently and earnestly seek to know and do the will of God, revealed to them in his word ; *is far from the wicked*—They cannot, upon any good grounds, promise themselves even temporal deliverance, when they are in any adversity or trouble, but certainly eternal salvation is far from them. They may, indeed, flatter themselves that it is near, or that they are in the way to it ; but they are dreadfully mistaken. It is at a great distance, for they thrust it from them, by thrusting the Saviour from them, and his statutes, to know, and much more, to practise which, they give themselves no concern ; and the longer they persist in sin, at the greater distance it is. But, while salvation is far from them, damnation is near ; it slumbers not : for, *behold, the Judge standeth before the door*.

Verses 157–160. *Many are my persecutors*—David, being a public person, had many enemies. In

mies : yet do I not ^f decline from thy testimonies. A. M. 2987. B. C. 1017.

158 I beheld the transgressors, and ^g was grieved ; because they kept not thy word.

159 Consider how I love thy precepts : ^h quicken me, O LORD, according to thy loving-kindness.

160 ³⁰ Thy word is true from the beginning : and every one of thy righteous judgments endureth for ever.

SCHIN.

161 ⁱ 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.

^a Verse 149.—^b Psalm xlv. 18 ; Verse 51.—^c Verse 136 ; Ezek. ix. 4.—^d Verse 88.—^e Hebrew, *The beginning of thy word is true*.—^f 1 Sam. xxiv. 11, 14 ; xxvi. 18 ; Verse 23.

this he was a type both of Christ and of his church. The enemies, the persecutors of both, are many, implacable and unwearied in their endeavours against them. *Yet do I not decline from thy testimonies*—Though they tempt me so to do, and persecute me because I will not do it : for I know while I adhere to them God is for me, and then I need not regard who is against me. A man that is steady in the way of his duty, though he may have many enemies, he needs to fear none. *I beheld transgressors*—I observed and considered their ungodly courses ; *and was grieved*—Commiserating their sin and folly, and distressed to think of the misery they were bringing on themselves ; *because they kept not thy word*—And thereby exposed themselves to thy wrath and indignation. *Consider how I love thy precepts*—My love to which is the cause of my grief for the violation of them. *Thy word is true from the beginning*—From the beginning of the world. “God’s word, and every article of his law, was, and ever will be, truth, first and last ; what he spoke first was truth, and so will be every determination of his to the end of the world.”—Waterland.

SCHIN.

Verses 161–164. *Princes*—The rulers and prime ministers of thy kingdom ; *have persecuted me*—Whom they ought to have used their authority to protect, knowing me to be innocent and injured ; *but my heart standeth in awe, &c.*—I fear thy displeasure more than their wrath, and therefore do nothing contrary to thy word in my own vindication. *I hate and abhor lying*—Or falsehood, in my speech and actions ; all hypocrisy, deceit, and fraud ; even to the degree of abhorrence and abomination ; *but thy law do I love*—I most heartily love those honest courses to which thy law directs me. *Seven times*

A. M. 2987. 165 ^k Great peace have they which
B. C. 1017. love thy law: ³¹ nothing shall offend
them.

166 ^l LORD, I have hoped for thy salvation,
and done thy commandments.

167 My soul hath kept thy testimonies; and
I love them exceedingly.

168 I have kept thy precepts and thy testi-
monies: ^m for all my ways are before thee.

ן TAU.

169 Let my cry come near before thee, O
LORD: ⁿ give me understanding according to
thy word.

170 Let my supplication come before thee:

^k Prov. iii. 2; Isa. xxxii. 17.—^l Heb. they shall have no
stumbling-block.—^m Gen. xlix. 18; Verse 174.—ⁿ Prov. v. 21.
^ן Verse 144.

a day do I praise thee—That is, many times, a cer-
tain number being put for an uncertain. *Because
of thy righteous judgments*—Because I have the
happiness to be acquainted with the justice and
goodness of those laws whereby thou governest
us.

Verse 165. *Great peace have they which love thy
law*—Hebrew, *great peace is, or shall be, to the
lovers of thy law*, that is, great inward peace, satis-
faction, and tranquillity of mind, arising from the
sense of thy love to them, and of thy watchful care
over them. In other words: “amidst the storms
and tempests of the world, there is a perfect calm in
the breasts of those who not only do the will of
God, but love to do it. They are at peace with God
by the blood of reconciliation; at peace with them-
selves by the answer of a good conscience and the
subjection of those desires which war against the
soul; at peace with all men by the spirit of charity;
and the whole creation is so at peace with them, that
all things work together for their good.” *And no-
thing shall offend them*—Hebrew, *ואין להם כשול*,
to them is no stumbling-block, namely, such as they
shall stumble at, and fall by, into sin and misery.
“No external troubles can rob them of this *great
peace*, no offences or stumbling-blocks, which are
thrown in their way by persecution or temptation,
by the malice of enemies, or the apostacy of friends,
by any thing which they see, hear of, or feel, can
detain or divert them from their course. Heavenly
love surmounts every obstacle, and runs with de-
light the way of God’s commandments.”—Horne.

Verses 167, 168. *My soul hath kept thy testi-
monies*—I have not only obeyed thy commands out-
wardly, which a hypocrite may do for worldly ends,
but I have done it from my very soul, and from a
hearty love to them. *For all my ways are before
thee*—I knew I was always in thy presence, and
that all my tempers, words, and works were ob-
served by thee. For this clause seems to be added
as a principal reason or motive of his obedience,
which was the consideration of God’s omnipresence

deliver me according to thy word. A. M. 2987.

171 ^o My lips shall utter praise, when
B. C. 1017. thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for
all thy commandments are righteousness.

173 Let thy hand help me; for ^p I have
chosen thy precepts.

174 ^q I have longed for thy salvation, O
LORD; and ^r thy law is my delight.

175 Let my soul live, and it shall praise thee;
and let thy judgments help me.

176 ^s I have gone astray like a lost sheep;
seek thy servant; for I do not forget thy com-
mandments.

^o Verse 7.—^p Joshua xxiv. 22; Proverbs i. 29; Luke x. 42.
^q Verse 166.—^r Verses 16, 24, 47, 77, 111.—^s Isa. liii. 6;
Luke xv. 4, &c.; 1 Pet. ii. 25.

and omniscience, and his desire to approve himself
and his ways to God.

TAU.

Verses 172–175. *My tongue shall speak of*—Shall
freely and abundantly, like a fountain, pour forth, as
ןן signifies; *thy word*—The truths, precepts, and
other contents of it. *For all thy commandments
are righteousness*—Even those which, to men of
corrupt minds, seem severe and unjust. *Let thy
hand help me*—Let thy divine power, therefore, suc-
cour me in this weak and distressed condition
wherein I am. *For I have chosen, &c.*—For I rely
on it alone, having resolved to be guided wholly by
thy precepts. *I have longed for thy salvation*—
That thou wouldest save me completely, not only
from my troubles, but also from my sins, and from
all inclination to decline from thy ways, and that at
last thou wouldest crown me with eternal salvation
in thy kingdom. *Let my soul live*—That is, let my
natural life be prolonged, that I may live to thy
glory. Or, let my soul possess spiritual life in union
and communion with thee; *and it shall praise thee*
—Shall have both inclination and power so to do,
with fervency and delight. *Let thy judgments help
me*—Thy providential dispensations, whereby thou
rulest and judgest the world, punishing the wicked,
and protecting and delivering the godly: or rather,
thy ordinances and testimonies, (as the word *judg-
ments* commonly signifies in this Psalm,) which are
the only ground of my confiding in thee for help.

Verse 176. *I have gone astray like a lost sheep*—
I have too often swerved from the path of thy pre-
cepts, through my own infirmity, or the power of
temptation. *Seek thy servant*—As the shepherd
doth his wandering sheep, and bring me back into
thy fold. Or, as some interpret the psalmist’s mean-
ing, *I have wandered like a sheep which is lost*,
driven from place to place during these tedious per-
secutions; but be thou pleased, like a careful shep-
herd, to look after me, and to put me in the right
way of escaping all the dangers to which I am ex-
posed, and of recovering my liberty, rest, and peace.

PSALM CXX.

This Psalm, with each of the fourteen which follow, is entitled A song of degrees, or, of ascensions; but it is very uncertain for what reason. "The more general opinion," says Dr. Dodd, "seems to be, that of those who conjecture they were so called, because, after the return of the Jews from the Babylonish captivity, they were sung by the Levites as they went up the stairs, or steps, of the temple: see Ezek. xl. Others, however, think that this title refers to some gradual rise or exaltation of the voice in singing. Others, again, render the words, A song of excellences, supposing them to express the excellence of the composition." "But as far as one may guess," says Mr. Mudge, "from the general import of the Psalms which have this title, it means they were Psalms sung upon the occasion of the Jews coming up from the country, as they did three times a year, to pay their devotions at Jerusalem." This was Bishop Lowth's opinion. See his 25th Prelection, and note on the title of this Psalm. The truth, however, seems to be, that it is impossible to say what is the exact meaning of this title. In this Psalm the psalmist prays and denounces judgments against lying tongues, 1-4. Complains of his wicked and unpeaceable neighbours, 5-7.

A Song of Degrees.

A. M. 2046
B. C. 1058

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 ¹What shall be given unto thee? or what shall be ²done unto thee, thou false tongue?

^a Psa. cxviii. 5; Jonah ii. 2.—¹ Or, What shall the deceitful tongue give unto thee? or, what shall it profit thee?—² Heb. added.

NOTES ON PSALM CXX.

Verses 2-4. Deliver my soul from lying lips—From the unjust censures and malicious slanders of mine enemies; and from a deceitful tongue—Which covers mischievous designs under pretences of kindness. What shall be given unto thee—By the righteous Judge of heaven and earth; thou false tongue—O thou false accuser, or slanderer, or who-soever thou art, that art guilty of any such like practices? Sharp arrows of the mighty—The wrath and vengeance of the almighty God, which in Scripture, and particularly in this book, is often compared to arrows, as Psa. vii. 13, 14, &c., and here to arrows of the mighty, that is, arrows shot by the hands of a strong man; and to coals, Psa. cxl. 10, and here to

4 ³ Sharp arrows of the mighty, with ^a M. 2948. ^b C. 1058. coals of juniper.

5 Wo is me, that I sojourn in ^b Mesech, ^c that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am ⁴for peace: but when I speak, they are for war.

³ Or, It is as the sharp arrows of the mighty man, with coals of juniper.—^b Genesis x. 2; Ezek. xxvii. 13.—^c Gen. xxv. 13; 1 Sam. xxv. 1; Jer. xlix. 28, 29.—⁴ Or, a man of peace.

coals of juniper, which burn very fiercely, and retain their heat for a long time. And the psalmist may possibly express himself in these words, to show the suitability of the punishment to the sin. As if he had said, As thy tongue shoots arrows, (as calumnies are often called,) and kindles coals, so thou shalt bring God's arrows and coals, kindled by the fire of his wrath, upon thyself.

Verse 5. Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar—Mesech and Kedar are two sorts of people often mentioned in Scripture, and reckoned among the barbarous nations. But their names are here to be understood metaphorically, and so he explains himself in the next verse.

PSALM CXXI.

The matter of this Psalm sufficiently shows that the author of it was conflicting with great difficulties and oppositions, in the midst of which, after looking to different quarters for help, he at last turns his eyes heavenward, and encourages himself by a consideration of the providence of God, and his promises made to his people. The psalmist assures himself of help from God, 1, 2. He assures others of it, 3-8.

A Song of Degrees.

A. M. 2950.
B. C. 1045.

I¹ WILL lift up mine eyes unto the hills, from whence cometh my help.

^a Or, Shall I lift up mine eyes to the hills? whence should my help come? Jer. iii. 23.

NOTES ON PSALM CXXI.

Verses 1, 2. I will lift up mine eyes unto the hills—To Zion and Moriah, called the holy mountains.

2 ^a My help cometh from the LORD, ^a M. 2950. ^b C. 1045. which made heaven and earth.

3 ^b He will not suffer thy foot to be moved: ^c he that keepeth thee will not slumber.

^a Psa. cxxiv. 8.—^b 1 Sam. ii. 9; Prov. iii. 23, 26.—^c Psalm cxvii. 1; Isa. xxvii. 3.

Psalm lxxxvii. 1, the hills on which the tabernacle or temple stood, where were the ark of the covenant, the oracle, and the altars. I will have an eye

A. M. 2959. 4 Behold, he that keepeth Israel
B. C. 1045. 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.

^a Isa. xxv. 4.—^b Psa. xvi. 8; cix. 31.—^c Psa. xci. 5; Isa.
xlix. 10; Rev. vii. 16.

to the special presence of God in his church, and with his people, and from thence I will expect help. *My help cometh from the Lord*—From God alone, and therefore to him alone will I turn mine eyes; *which made heaven and earth*—And therefore how great soever my straits and difficulties may be, he has power sufficient for my succour and relief.

Verses 3-8. *He will not suffer thy foot to be moved*—To wit, so as to fall into mischief. He speaks, as it were, from God to himself, but, withal, to the encouragement of all good men. *He that keepeth thee will not slumber*—Will not overlook nor neglect any thing which is necessary for thy preservation. *The Lord is thy shade upon thy right hand*—Both to refresh thee, and keep thee from the burning heat of the sun. In those countries where the heat of the sun was intolerable, shady places were esteemed not only very refreshing, but likewise salutary, and necessary to the preservation of health and life. When,

7 The LORD shall preserve thee from all evil: he shall preserve thy
soul.

8 The LORD shall preserve thy going out
and thy coming in from this time forth, and
even for evermore.

^a Psa. xli. 2; xcvi. 10; cxlv. 20.—^b Deut. xxviii. 6; Prov.
ii. 8; iii. 6.

therefore, the psalmist styles God his *shade*, he means that he protected him from danger, and refreshed him with comforts. *The sun shall not smite thee by day*—With excessive heat; *nor the moon by night*—With that cold and damp which come into the air by it. Intemperate heats and colds are the springs of many diseases. And, "as the heat of the sun by day, so the copious dews, which fall most abundantly in the moonshine, were very pernicious in those countries." The sense is, He shall protect thee from all evils, both day and night. *The Lord shall preserve thy going out and coming in*—Shall guard and assist thee in all thy expeditions, journeys, and affairs, both at home and abroad; *from this time forth, and even for evermore*—He will be thy guide even unto death, and then bring thee to his heavenly kingdom. God will protect his church and his saints always, even to the end of the world; the Spirit, which is their preserver and comforter, shall abide with them for ever.

PSALM CXXII.

This Psalm, which the title ascribes to David, was probably composed by him after he had settled the ark in mount Zion, to encourage the people to resort to Jerusalem to the three annual feasts, or to express his pleasure in observing that they did assemble there in great numbers. He shows with what joy they were to go up to Jerusalem, 1, 2. The esteem they ought to have for it, 3-5. The prayers they ought to make for its welfare, 6-9.

A Song of Degrees of David.

A. M. 2959. I WAS glad when they said unto
B. C. 1045. me, Let us go into the house of
the LORD.

^a Isa. ii. 3; Zech. viii. 21.

NOTES ON PSALM CXXII.

Verses 1, 2. *I was glad when they said, Let us go, &c.*—Or, *We will go, into the house of the Lord*—They are the words of the people, exhorting one another to go and attend upon the worship of God at his tabernacle or temple at Jerusalem, and especially at the three great festivals; and they are intended to signify with what great joy such Israelites as were pious received and complied with invitations from their brethren to accompany them on these occasions. But with how much greater joy ought Christians to embrace all opportunities of approaching God, and assembling with his people in the more rational, spiritual, and edifying worship

1002

2 Our feet shall stand within thy
gates, O Jerusalem. A. M. 2959.
B. C. 1045.

3 Jerusalem is builded as a city that is compact
together:

^b 2 Sam. v. 9.

of the New Testament church! *Our feet shall stand within thy gates, &c.*—Thither we will come, and there we will continue during the times of solemn worship; *O Jerusalem*—The city where the ark of the covenant and God's holy altars are now fixed. We shall wander no more, as we did formerly, when the ark was removed from place to place. We have now got a settled habitation for it, and where it is there will we be.

Verse 3. *Jerusalem is builded as a city, compact together*—Hebrew, לה שחבררה, *shechubberah lah, quæ conjuncta est sibi, which is united, or, compacted to, or, in itself.* The word signifies "the connection or joining of things aptly and closely to

2

A. M. 2959. 4 ° Whither the tribes go up, the
B. C. 1045. tribes of the LORD, unto ^d the testi-
mony of Israel, to give thanks unto the name
of the LORD.

5 ° For there ¹ are set thrones of judgment,
the thrones of the house of David.

6 ^f Pray for the peace of Jerusalem :

° Exod. xxiii. 17; Deut. xvi. 16.—^d Exod. xvi. 34.—Deut.
xvii. 8; 2 Chron. xix. 8.

each other. Thus it is used of the coupling of the curtains of the tabernacle together, Exod. xxxvi. 18. Hence it is used to denote the connection and society of friendship, affection, and purpose, Gen. xiv. 3; Hos. iv. 17. In the place before us, both senses seem to be united. Jerusalem was compact as to its buildings, and the inhabitants of it were firmly united by mutual harmony and friendship."—Chandler. This clause is rendered by Mudge, *As a city that is placed in the centre of union.* "Jerusalem," says Dr. Delaney, "the great seat and centre of religion and justice, was the centre of union to all the tribes; the palace, the centre of the city; and the tabernacle, of the palace. Blessed and happy is that nation whose prince is the centre of union to his people, and God (that is, true religion) the common centre and cement both of people and prince."—*Life of David*, book ii., chapter xii., page 162.

Verses 4, 5. *Whither the tribes go up, &c.*—Hebrew, *Thither the tribes ascend; the tribes of the Lord*—Whom God hath chosen to be his people, and whom he hath invited and required to resort thither. *Unto the testimony of Israel*—Unto the ark, called the *testimony* because of the tables of the covenant laid up in it, which are called God's *testimony*, and the *tables of the testimony*. And this is called the *testimony of, or to Israel*, because it was given by God to them. *To give thanks unto the name of the Lord*—To worship God; this one eminent part thereof being put for all the rest. *For there are set thrones of judgment*—The supreme courts of justice for ecclesiastical and civil affairs. *The thrones of the house of David*—The royal throne, allotted by God to David and to his posterity, and the inferior seats of justice established by and under his authority.

they shall prosper that love thee. A. M. 2959.
7 Peace be within thy walls, and ^{B. C. 1045.}
prosperity within thy palaces.

8 For my brethren and companions' sakes, I
will now say, Peace be within thee.

9 Because of the house of the LORD our God
I will ^g seek thy good.

¹ Heb. *do sit.*—^f Psalm li. 18.—^g Neh. ii. 10.

Verses 6-9. *Pray for the peace of Jerusalem*—In the prosperity of which both your civil and religious privileges are deeply concerned. *They shall prosper that love thee*—Or, *Let them prosper*, the future being taken imperatively, as is very frequent. The Lord grant them prosperity and all happiness. *Peace be within thy walls*—In all thy dwellings; and *prosperity within thy palaces*—Especially in the dwellings of thy princes and rulers, whose welfare and prosperity may be a public blessing to all the people. *For my brethren and companions' sakes*—And this I desire, says David, not only, nor chiefly, for my own security and for the glory of my empire, but for the sake of all my fellow-citizens, and of all the Israelites, whom, though my subjects, I must own for my brethren and companions in the chief privileges and blessings enjoyed at Jerusalem. *Because of the house of the Lord*—Which is now fixed in this city; because of the ordinances of his worship, which are here established. *I will seek thy good*—Thy protection, peace, and prosperity. Thus, "in these concluding verses, the psalmist declares the two motives which induced him to utter his best wishes, and to use his best endeavours for the prosperity of Jerusalem; namely, the love of his brethren, whose happiness was involved in that of their city; and the love of God, who had there fixed the residence of his glory. These motives are ever in force, and ought, surely, to operate with marvellous energy upon our hearts, to stir us up to imitate the pattern now before us, in fervent zeal and unwearied labour for the salvation of men, and the glory of our great Redeemer; both which will then be complete, when the church militant shall become the church triumphant, and the heavenly paradise shall be filled with plants taken from its terrestrial nursery."—Horne.

PSALM CXXIII.

This Psalm was evidently composed, as Bishop Patrick observes, in a time of great distress, when the Jews were extremely afflicted by some haughty and insolent enemies. The bishop thinks it was in the time of Hezekiah, when the king of Assyria sent Rabshakeh to besiege Jerusalem. But others judge it more probable it was when the Jews were captives in Babylon. But these were not the only times when they were insulted over by their proud enemies. At whatever time, however, it was written, the purport of it is to express their expectation of, and to plead for, deliverance from troubles, 1-4.

A Song of Degrees.

A. M. 2983.
B. C. 1021.

UNTO thee ^a lift I up mine eyes, O
thou ^b that dwellest in the heavens.

2 Behold, as the eyes of servants *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,

^a Psa. cxxi. 1; cxli. 8.

NOTES ON PSALM CXXIII.

Verses 1, 2. *Unto thee lift I up mine eyes*—Though all human help fail us in this sore distress, yet I do not despair of relief from thee; *O thou that dwellest in the heavens*—Whose majesty and power incomparably excel those of all earthly monarchs. *Behold, as the eyes of servants, &c.*—“Behold how not only I, but the rest of thy faithful people wait upon thee, submitting ourselves to this severe punishment, as poor slaves do to the stroke of their offended master or mistress, and resolving to bear it patiently till thou, our Lord, who dost inflict it, wilt be pleased to show thyself our most gracious God, and in much pity toward us remove it.”—Bishop Patrick. In justification of this interpretation of the bishop, it may be observed that “masters had a power, not only of commanding, but of severely punishing their servants,” and that therefore this *looking to the hand, &c.*, is thought by some “to denote the servant, under chastisement, turning his eyes, and looking to the hand that strikes, and beseeching and importuning for mercy; an argument of

until that he have mercy upon us. A. M. 2983.

B. C. 1021.

3 Have mercy upon us, O LORD,
have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

^b Psa. ii. 4; xi. 4; cxv. 3.

a meek, patient, and reforming disposition.” Others, however, rather think it denotes servants looking to their masters for help and defence against their enemies and oppressors. For servants were unable to defend themselves, and were not allowed to wear defensive weapons, but expected and received protection from their masters in case of injury. Accordingly, this phrase, of *having one's eyes toward others*, both in this and the other sacred books, constantly signifies the expectation and desire of help from them. And the phrase of God's having mercy upon a person, generally signifies his mercifully helping and delivering him.

Verses 3, 4. *Have mercy upon us, O Lord*—O be gracious unto us, and in much mercy help and save us; *for we are exceedingly filled with contempt*—Loaded with opprobrious words and injuries. *Our soul is exceedingly filled with the contempt of the proud*—With the scornful and contemptuous carriage of thine and our enemies, who live in great ease and glory, while we, thy people, are overwhelmed with manifold calamities.

PSALM CXXIV.

This Psalm, ascribed in the title to David, appears to have been composed in the name, and for the use, of the whole church and people of Israel, as a thanksgiving Psalm for their deliverance from some imminent danger or dangers, from proud and powerful enemies. Many such assaulted them in David's time; but which of them are here intended is difficult to be determined, and not worth inquiring. It is a Psalm well adapted, as Dr. Hammond observes, to any eminent deliverance wrought by God for his people, and accordingly was constantly used by the Levites in their worship, at the return of the Jews from their captivity, being very agreeable to the circumstances of their condition at that time. David describes the danger he and his people had been in, 1-5. Blesses God for delivering them, 6-8.

A Song of Degrees of David.

A. M. 2964.
B. C. 1040.

IF it had not been the LORD who
was on our side, ^a now may Israel

say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had ^b swallowed us up quick,

^a Psalm cxxix. 1.

NOTES ON PSALM CXXIV.

Verses 3-6. *They had swallowed us up quick*—They had speedily and utterly destroyed us, as Korah and his company were, Num. xvi. *The proud waters had gone over, &c.*—Our enemies, compared

when their wrath was kindled against us: A. M. 2964.
B. C. 1040.

4 Then the waters had overwhelmed us, the stream 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.

^b Psalm lvi. 1, 2; lvii. 3; Prov. i. 12.

to proud waters for their great multitude, swelling rage, and mighty force. *The Lord hath not given us a prey to their teeth*—A metaphor taken from wild beasts, which tear and devour their prey with their teeth. It is here intimated that the enemies

A. M. 2964. 7 Our soul is escaped ^a as a bird
B. C. 1040. out of the snare of the fowlers: the
snare is broken, and we are escaped.

^c Psa. xci. 3; Prov. vi. 5.—^d Psa. cxxi. 2.

of God's people have no power whatever against them, but what is given them from above. God, however, sometimes suffers them to prevail very far against them, that his own power may appear the more illustrious in their deliverance.

Verses 7, 8. *Our soul is escaped as a bird, &c.*—This is the third image by which the marvellous deliverance of Israel is illustrated. Having compared it to that of a person snatched, by a miracle, from the fury of surrounding and overwhelming torrents, and to that of a lamb rescued from the jaws of a wolf or lion, he here illustrates it by the escape of a bird, through breaking the snare, before the fowler

8 ^a Our help is in the name of A. M. 2964.
the LORD, ^b who made heaven and B. C. 1040.
earth.

^a Gen. i. 1; Psa. cxxxiv. 3.

came to seize and kill it. *Our help is in the name of the Lord*—David, who had directed us (Psalm cxxi. 2) to depend upon God for help, as to our personal concerns, saying, *My help is in the name of the Lord*, here directs us to the same dependance as to the concerns of the public, observing, *Our help is so*. It is a comfort to all that have the good of God's Israel at heart, that Israel's God is he that made the world, and therefore will have a church in it, which he can secure in times of the greatest danger and distress. In him therefore let the church's friends place their confidence, and they shall not be put to confusion.

PSALM CXXV.

It is uncertain who was the author of this Psalm, but it was evidently designed for the encouragement and consolation of God's church and people, in all ages, against the plots and malice of their enemies. The contents of it, says Henry, "may be summed up in those words of the prophet, Say ye to the righteous, It shall be well with him. Wo to the wicked, it shall be ill with him. Thus life and death, the blessing and the curse, are set before us in the Psalms, as well as in the law and the prophets." We have the safety of them that trust in God, 1-4. The fate of the wicked, 5.

A Song of Degrees.

A. M. 3294. **THEY** that trust in the LORD
B. C. 710. *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*

^a Prov. xxii. 8; Isa. xiv. 5.

NOTES ON PSALM CXXV.

Verse 1. *They that trust in the Lord*—Who depend upon his care, and devote themselves to his honour; *shall be as mount Zion*—Which is firm, as a mountain supported by providence, and much more so as a *holy mountain*, supported by promise; *which cannot be removed*—Or, *overthrown*, by any winds or storms, both because of its own greatness and strength, and because of the divine protection afforded to it.

Verse 2. *As the mountains are round about Jerusalem*—Defending it, not only from stormy winds and tempests, the force of which these mountains broke, but from the assaults of its enemies. And such a defence is God's providence to his people. His protection is *round about* them on every side, and is constant and persevering, *from henceforth*, says the psalmist, *even for ever*. Mountains may moulder and *come to naught*, and the *rocks be removed out of their place*, (Job xiv. 18.) but God's covenant with his people, with those who persevere

people from henceforth even for A. M. 3294.
ever. B. C. 710.

3 For ^a the rod of ¹ 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

¹ Heb. wickedness.

in faith, love, and obedience, cannot be broken, nor his care of them cease, Isa. liv. 10.

Verse 3. *For the rod of the wicked*—Their power and authority; *shall not rest*—Not continue long; *upon the lot of the righteous*—Upon the habitation and persons of good men. *Lest the righteous put forth their hands, &c.*—Lest, through human infirmity, and the great weight or long continuance of their troubles, they should be driven to impatience, or to despair, or to use indirect and sinful courses to relieve themselves. We learn from this that God considers the frail frame of his people, and proportions their trials to their strength, by the care of his providence, as well as their strength to their trials, by the power of his grace. *Oppression may make a wise man mad*, especially if it continue long, therefore, *for the elect's sake the days shall be shortened*, that, whatever becomes of their lot in this world, they may not fall short of their inheritance in the next.

Verses 4, 5. *Do good unto those that be good*—As

A. M. 3294. good, and to *them that are upright*
B. C. 710. in their hearts.

5 As for such as turn aside unto their ^b crook-

^b Prov. ii. 15.

thou hast promised to keep thy people from evil, (verse 3,) be pleased, also, to vouchsafe unto them those blessings which will be good for them. Deal well with those that are truly good, and reward the fidelity of *them that are upright in their hearts*—Who, notwithstanding the calamities with which they are chastised and tried, still persist in thy ways and preserve their integrity.

As for such as turn aside unto their crooked ways—But, as for those unstable persons who, either through fear of the rod, mentioned verse 3, or for other considerations, shall turn aside from those good ways, which, for a time, they professed to walk in, unto sinful courses, and who, instead of

ed ways, the LORD shall lead them ^{A. M. 3294.}
forth with the workers of iniquity : ^{B. C. 710.}
but ^c peace shall be upon Israel.

^c Psa. cxxviii. 6; Gal. vi. 16.

growing better by the Lord's chastisements, decline more and more from the paths of righteousness; *the Lord shall lead them forth*—Namely, unto punishment, as malefactors are led to the place of execution; *with the workers of iniquity*—With the most obstinate and profligate sinners, with whom he will appoint them their portion; for, as they partook of their sins, they shall also partake of their plagues. *But peace shall be upon Israel*—Upon the true Israel of God. When those that have treacherously deserted the ways of God meet with their own destruction, they that faithfully adhere to them, though they may have trouble in their way, they shall have peace in their end.

PSALM CXXVI.

This Psalm is generally thought to have been composed by Ezra, at, or soon after, the return of the Jews from the Babylonish captivity. Here the children of Zion describe the joy consequent upon their restoration, 1-3. Pray to God to bring back the rest of their countrymen, 4. Foresee and predict the success of their labours, in rebuilding their ruined city and temple, and cultivating again their desolated country, 5, 6.

A Song of Degrees.

A. M. 3474. **WHEN** the LORD ¹ turned again
B. C. 530. the captivity of Zion, ^a we were
like them that dream.

2 Then ^b was our mouth filled with laughter,

¹ Heb. returned the returning of Zion, Psa. lmi. 6; lxxxv. 1; Hos. vi. 11; Joel iii. 1.

NOTES ON PSALM CXXVI.

Verse 1. *When the Lord turned again the captivity of Zion*—Brought the captive Israelites out of Babylon into their own land; *we were like them that dream*—We were so surprised and astonished at the report of such a favour, and especially when the proclamation went forth, to give us liberty to return to our own country, after so long a captivity, we could scarcely believe our own eyes or ears, but were ready to think it to be but a dream, or illusion of our own fancies. "A restoration so complete, so strange and unlooked for, brought about at once, without any endeavours used on the side of Israel, seemed, in all these respects, as a dream; and the parties concerned, when they saw and heard such things, could scarcely believe themselves to be awake." The Hebrew, כהלכי, here rendered, *as them that dream*, is, by Dr. Hammond, and many other expositors, translated, *them that are recovered to health*; a sense which the word will bear, and may be very proper, as signifying that this wonderful change was like unexpected ease after exquisite pain; or the recovery of health after a very long and tedious sickness; or, as life from the dead. It is

and our tongue with singing: then ^{A. M. 3474.}
said they among the heathen, The ^{B. C. 530.}
LORD ² hath done great things for them.

3 The LORD hath done great things for us;
whereof we are glad.

^a Acts xii. 9.—^b Job viii. 21.—² Heb. hath magnified to do with them.

with great propriety said, *that the Lord turned again their captivity*, for that Cyrus should dismiss such a number of captives without money and without price, should issue a decree for them to return to their own country, and to rebuild their city and temple, and especially that he should send them home laden with presents, Ezra i. 1-4; this was evidently the work of Jehovah, who only could thus *turn the captivity of Zion*.

Verse 2. *Then was our mouth filled with laughter*—We thought ourselves in a new world, and the surprise of it put us into such an ecstasy and transport of joy, that we could scarcely contain ourselves within the bounds of decency in the expressions of it; *and our mouth with singing*—We gave vent to our joy, by singing hymns and songs of praise to God, and thus gave notice to all about us, what wonders God had wrought for us. *Then said they among the heathen*—Who had observed our calamity and triumphed in it, Jer. xxii. 8, 9; Psa. cxxxvii. 7. *The Lord Jehovah, the God of Israel, hath done great things for them*—This truly is Jehovah's work, who hath magnified his power in the strange deliverance of this nation. Well might they wonder, that a

A. M. 3474. 4 Turn again our captivity, O
B. C. 530. LORD, as the streams in the south.

5 ° They that sow in tears shall reap in
³ joy.

° Jer. xxxi. 9, &c.—³ Or, singing.

heathen emperor should, of his own mere motion, show so much kindness to a people so hated and despised as the Jews were.

Verse 3. *The Lord hath done great things for us*—And we should be very ungrateful if we did not thankfully acknowledge it, and praise him for the singular benefits, which excite even the wonder of strangers; for the Lord hath not only restored our liberty, but manifested the greatness of his power in effecting this our deliverance; *whereof we are glad*—Which justly fills us with joy and triumph.

Verse 4. *Turn again our captivity, O Lord*—Perfect what thou hast begun, and as thou hast brought us home, bring home also the rest of our brethren, who still remain captives in Babylon, or are dispersed in that country, or in any other parts of the world; *as the streams in the south*—Which would be as welcome to this desolate country as streams of water to the dry and thirsty grounds. Or, that we may refresh and cultivate thy holy land, as the rivers of the south gladden, fructify, and replenish their dry and thirsty soil. The Hebrew word נגב, *negeb*, here rendered, *the south*, signifies, says Dr. Hammond, “a dry and parched soil; and, by a figure, is very well used to signify the south, as the soil of the southern countries is very hot, dry, and burned up with the sun. This particularly is the case in Egypt, where they would never have any crops at all, were it not for the annual overflowing of their rivers; so that the psalmist here prays that he would turn their captivity, as he doth the rivers of the south, or of Egypt, to gladden and replenish the otherwise parched and barren earth.” Bishop Lowth, however, and some others, think the image is taken from the torrents in the deserts to the south of Judea; in Idumea, Arabia Petræa, &c., a mountainous country; which torrents were constantly dried up in the summer, and as constantly returned after the rainy season, and filled again their deserted channels: see Job vi. 17, 18. Thus the Jews had left their country desolate, but now flowed into it again.

Verses 5, 6. *They that sow in tears shall reap in joy*—This seems to refer to the foregoing prayer;

6 He that goeth forth and weepeth, A. M. 3474.
bearing ⁴ precious seed, shall doubtless B. C. 530.
come again with rejoicing, bringing his sheaves
with him.

⁴ Or, seed-basket.

as if he had said, And this thou wilt do in thy good time: thou wilt give them, as thou hast given us, a joyful return after so sad a time of captivity. The argument is taken from the common course of God’s providence toward men of all nations, to whom he affords vicissitudes of sorrow and comfort, and particularly toward husbandmen, who till their land, and sow their seed, not only with toil, and the sweat of their brows, but, it may be, also with care, fear, and sorrow, doubtful about the success of their labours, and, perhaps, wanting the corn they sow to make bread for their families. They commit it, however, to the ground, where for a time it lies dead and buried. “A dark and dreary winter succeeds, and all seems to be lost. But, at the return of spring, universal nature revives, and the once desolate fields are covered with corn, which, when matured by the sun’s heat, the cheerful reapers cut down, and it is brought home with triumphant shouts.” Thus the released Jewish captives had sorrow, and cause of mourning, on account of “the fatigue of travelling from Babylon into Judea; the melancholy prospect of a long depopulated country and ruined city; the toil necessary to be undergone before the former could be again brought into order, and the latter rebuilt; these considerations could not but allay their joy, and even draw many tears from their eyes:” but “they are here comforted with a gracious promise, that God would give a blessing to the labours of their hands, and crown them with success, so that they should once more see Jerusalem in prosperity, and behold in Zion the beauty of holiness.” “Here, O disciple of Jesus, behold an emblem of thy present labour, and thy future reward. Thou *sowest*, perhaps, *in tears*; thou dost thy duty amid persecution and affliction, sickness, pain, and sorrow; thou labourst in the church, and no account is made of thy labours; no profit seems likely to arise from them. Nay, thou must thyself drop into the dust of death, and all the storms of that winter must pass over thee, until thy form shall be perished, and thou shalt see corruption. Yet the day is coming when thou shalt *reap in joy*; and plentiful shall be thy harvest.”—Horne.

PSALM CXXVII.

This Psalm is thought by most commentators to have been composed by Solomon, (the particle rendered for, being usually, and with equal propriety, rendered of,) and Bishop Patrick considers it as a commentary upon a pious maxim of his, often repeated in the book of his Proverbs; that it is in vain to attempt any thing if the Lord do not prosper it; thus teaching us in all our ways to acknowledge him, and not to presume that it is in our power to direct our own way, or to guide our designs, enterprises, and actions to what issue we please. For though a man’s heart deviseth his way, yet it is

the Lord that directeth his steps, Prov. xvi. 9; a truth which ought to be deeply pondered by all, especially by princes, in whose affairs this over-ruling providence is most visible. We must trust in God for success in all enterprises, 1, 2. And for children, 3-5.

A Song of Degrees ¹ for Solomon.

A. M. 2992. B. C. 1012. **E**XCEPT the LORD build the house, they labour in vain ² that build it: except ^a the LORD keep the city, the watchman waketh *but* in vain.

² *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

¹ Or, of Solomon, Psa. lxxii. title.—² Heb. that are builders of it in it.—^a Psa. cxxi. 3, 4, 5.—^b Gen. iii. 17, 19.—^c Gen. xxxiii. 5; xlviii. 4; Josh. xxiv. 3, 4.

NOTES ON PSALM CXXVII.

Verse 1. *Except the Lord build the house*—That is, assist and bless those that build it, whether an artificial house, such as the temple, or the royal palace, or any of those numerous structures which Solomon raised; or rather, a natural or civil house, a family or kingdom; *they labour in vain that build it*—They will never succeed well in their attempts, bring it to perfection, or have any comfort in it. The success of all our undertakings depends so entirely upon God's blessing, that it is in vain to attempt any thing without it: in vain is it to build houses and cities, or to endeavour to uphold families, or establish states, unless he prosper the design: and the care of the watchman, of the soldier, or magistrate, is to no purpose, unless the divine providence be likewise the guard. "In every undertaking the blessing of God must accompany the labours of man to render them effectual. No work can prosper without him; nor can any design miscarry under his favour and protection. Above all men they ought to implore the divine grace and benediction, who are employed either in building or defending the spiritual house and city of God; especially as the same persons, like the Jews after the captivity, surrounded by enemies, always ready to obstruct the work, are often obliged to hold a sword in one hand while they build with the other. Our own edification in faith and holiness must likewise be carried on by us in this attitude, by reason of the many temptations which are continually assailing us."—Horne.

Verse 2. *It is vain for you*—Builders or watchmen, or other persons engaged in any design, which to you seems important; *to rise up early, to sit up late*—To use constant and unwearied diligence; *to eat the bread of sorrows*—Or, *the bread of fatigue*, as some render it; to labour hard, and fare poorly. *For so*—By his blessing, and not singly by industry without it; or, as the word יָס is rendered in the margin, *certainly*, or *since*, as Dr. Hammond translates it; *he giveth his beloved sleep*—His people, who, though hated and maligned by men, are beloved of God, and over whom his providence watcheth in a special manner. He gives them quiet rest, both of body and mind, and that freely, without that immoderate toiling and drudgery wherewith others pursue it. Observe, reader, the psalmist does not

³ Lo, ^o children are a heritage of the LORD: and ^d the fruit of the womb is his reward. A. M. 2992. B. C. 1012.

⁴ As arrows are in the hand of a mighty man; so are children of the youth.

⁵ Happy is the man that ³ hath his quiver full of them: ^o they shall not be ashamed, but they ^d shall speak with the enemies in the gate.

⁴ Deut. xxviii. 4.—⁵ Heb. hath filled his quiver with them. ^o Job v. 4; Prov. xxvii. 11.—^d Or, shall subdue, as Psa. xviii. 47; or, destroy.

intend to say that labour and diligence are vain, but that they are so unless the Lord be with and bless the labourer: the business is not to be done by all the industry and pains, all the care and labour in the world, without him; whereas, if his aid be called in, if part of our time be spent in prayer, and not the whole of it in prayerless care and labour, our work will become easier and go on better: a solicitude and anxiety for its success and completion will no longer prey upon our minds by day, and break our rest at night; we shall cheerfully fulfil our daily tasks, and then, with confidence and resignation, lay our heads upon our pillows, and God will give us sweet and undisturbed sleep, which shall fit us to return every morning with renewed vigour and alacrity to our stated employments: see Horne.

Verse 3. *Lo, children are a heritage of the Lord*—They come not from the power of mere nature, but from God's blessing, even as an inheritance is not the fruit of a man's own labour, but the gift of God. He can, in a moment, blast the most fruitful stock, or he can make the barren woman keep house, and become a joyful mother of children. The psalmist mentions children here, because all the forementioned toil and labour are, in a great measure, and most commonly, undertaken for their sakes; and because they are the chief of all those blessings to which he refers. *And the fruit of the womb is his reward*—Not a reward of debt, merited by good men, but a reward of grace, as the apostle expresses himself, Rom. iv. 4, which God gives them graciously, as Jacob acknowledges of his children, Gen. xxxv. 5. God indeed frequently gives children, and other outward comforts, to ungodly men, but this is in the way of his common providence; whereas he gives them to his people as peculiar favours, and in the way of promise and covenant.

Ver. 4, 5. *As arrows are in the hand of a mighty man*—That knows how to use them for his own safety and advantage; *so are children of the youth*—Children born to their parents when they are young, who are generally the strongest and most healthful children, grow up, and become qualified to serve their parents by the time they need their service, and who live longest with them; whereas those who are born in old age seldom arrive at mature age before their parents die. Such children, when well

educated, pious, and obedient, are like so many arrows in the hand of a mighty man, "ready winged with duty and love to fly to the mark; polished and keen to grace and maintain the cause of their parents, to defend them from hostile invasions, and instantly to repel every assailant." *Happy is he who hath his quiver full of them*—Whose house is as full of children as the quiver of a mighty man is of arrows. *They*—These parents, who have such a numerous issue; shall not be ashamed, &c.—Shall courageously

plead their cause in courts of judicature, which were held at the gates of cities, not fearing to be crushed by the might of their adversaries, as weak and helpless persons frequently are. Or, as some understand the words, the children shall not be ashamed to plead for their parents in the gates, but will be ready at all times to appear for them, to answer any charge that may be brought against them, and to vindicate them in their persons, their good name, or their property.

PSALM CXXVIII.

This Psalm, which contains a description of the blessedness of good men, is thought by many to have been sung at the marriages of the Israelites, as it now makes a part of the matrimonial service among us. It shows that they who live in the fear of God, and in obedience to him, shall be blessed in their persons and employments, 1, 2. In their families, 3, 4. And shall see the good of Jerusalem, 5, 6.

A Song of Degrees.

A. M. 2992.
B. C. 1012.

BLESSED * is every one that feareth the LORD; that walketh in his ways.

2 ^b For thou shalt eat the labour of thy hands: happy shalt thou be, and it shall be well with thee.

* Psa. cxii. 1; cxv. 13; cxix. 1.—^b Isa. iii. 10.

NOTES ON PSALM CXXVIII.

Verse 2. *Thou shalt eat the labour, &c.*—Thy labour shall not be vain and fruitless, and the fruit of thy labour shall not be taken from thee and possessed by others, as was threatened to the disobedient Deut. xxviii., but enjoyed by thyself with comfort and satisfaction. *Happy shalt thou be*—Whether thou be high or low, rich or poor, in the world, if thou fear God, and walk in his ways, thou mayest take the comfort of the promise to thyself, and expect the benefit of it, as if it were directed to thee by name. *And it shall be well with thee*—Both in this world and (as even the Chaldee paraphrast interprets the words) in the world to come. Whatever befalls thee, good shall be brought out of it; and "it shall be well with thee while thou livest, better when thou diest, and best of all in eternity."—Henry.

Verse 3. *Thy wife shall be as a fruitful vine*—“He will bless thee also in thy wife, and make her as fruitful as the vine, which spreads itself, laden with full clusters, over all the sides of thy house; and in thy hopeful children too, who shall grow up and flourish like the young olive-plants that are set in thy arbour, round about thy table.” Thus Bishop Patrick interprets the verse, and certainly the text, in its most obvious and literal sense, seems to countenance his interpretation. Mr. Harmer, however, in his *Observations on Divers Passages of Scripture*, questions the propriety of it, remarking that it does not appear, from the accounts of any travellers, that it was ever the custom of the Jews to conduct vines along the sides of their houses, and that we

3 Thy wife shall be * as a fruitful vine by the side of thy house: thy children ^dlike olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

* Ezek. xix. 10.—^d Psa. lli. 8; cxliv. 12.

find no such arbours in the Levant as the bishop supposes, composed of young olive-plants, in the midst of which tables were set. He therefore understands the words thus: “Thy wife shall be in the sides, or private apartments of thy house, fruitful as a thriving vine.” considering the sides of the house as referring to the wife, not to the vine; and the table, in the other clause, to the children only, not to the olives. Cocceius, however, and Rabbi Kimchi, agree with Bishop Patrick, as does Dr. Hammond also, whose words are, “Vines, it seems, were then planted on the sides of houses, as now they are among us, and not only in vineyards, and to that the psalmist here refers. So likewise of olive-plants it is observable, not only that tables were dressed up with the boughs of them, *ramis felicitis olivæ*, but that, in the eastern countries, they were usually planted, as in arbours, to shade the table, entertainments being made without doors, in gardens, under that umbrage, which gave all the liberty of the cool winds and refreshing blasts. An image whereof we have Gen. xviii. 4, *Wash your feet, and rest yourselves under the tree*; and a full expression Est. i. 5, *The king made a feast in the court of the garden of the king's palace*.” Dr. Horne also, after weighing what Mr. Harmer had advanced against it, adopts this interpretation, observing that Mr. Merrick, in his *Annotations*, produces some very good arguments in favour of it. The doctor's comment is, “The vine, a lowly plant, raised with tender care, becoming, by its luxuriance, its beauty, its fragrance, and its clusters, the ornament and glory of the house to which it is joined,

A. M. 2992. 5 • The LORD shall bless thee out
B. C. 1012. of Zion: and thou shalt see the good
of Jerusalem all the days of thy life.

•Psa. cxxxiv. 3.—^cGen. i. 23; Job xlii. 16.

and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and fruitful wife. The olive-trees planted by the inhabitants of the eastern countries around their tables, or banqueting-places in their gardens, to cheer the eye by their verdure, and to refresh the body by their cooling shade, do no less aptly and significantly set forth the pleasure which parents feel at the side of a numerous and flourishing offspring.”

Verses 5, 6. *The Lord shall bless thee out of Zion*—Where the ark of the covenant was, and where the pious Israelites attended to offer their devotions. He will bless thee with those spiritual and everlasting blessings which are to be had nowhere but in Zion, and from the God who dwells in Zion, blessings which flow, not from common providence, but from special grace, and with all other mercies which thou shalt ask of God in Zion. *And thou shalt see the good of Jerusalem*—The prosperity of that city to which thou belongest, and which is

6 Yea, thou shalt ^fsee thy children's children, and ^gpeace upon Israel.

A. M. 2992.
B. C. 1012

• Psa. cxxv. 5.

the only seat of God's worship and special presence, and whose good, therefore, is very delightful to every pious Israelite, and upon whose peace and safety those of every citizen of it depend, as every seaman is concerned in the safety of the ship in which he sails. *Thou shalt see thy children's children*—Thy family shall be built up and continued, and thou shalt have the pleasure of seeing it; *and peace upon Israel*—Not only upon Jerusalem, and parts adjacent, but upon all the tribes and people of Israel. Thy private comforts shall not be allayed and embittered by public troubles, but thou shalt see the welfare of God's church and of thy native country, which every man that fears God is no less concerned for than for the prosperity of his own family. For a good man can have little comfort in seeing *his children's children*, unless, withal, he sees *peace upon Israel*, and have hopes of transmitting the entail of religion, pure and entire, to those that shall come after him.

PSALM CXXIX.

In this Psalm the people of God commemorate, with thankfulness, their deliverance from sore afflictions, 1-4. They predict the destruction of their enemies, 5-8.

A Song of Degrees.

A. M. 2992. **M**ANY ¹a time have they afflicted
B. C. 1012. me from ^amy youth, ^bmay
Israel now say :

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

¹ Or, *Much*.—^aEzek. xxiii. 3; Hos. ii. 15; xi. 1.

NOTES ON PSALM CXXIX.

Verse 1. *Many a time have they*—Namely, my enemies or oppressors; *afflicted me from my youth*—From the time that I was a people; when I was in Egypt, and after I came out of it, which is called the time of Israel's youth, Jer. ii. 2; Ezek. xxiii. 3. I am the people that has been oppressed more than any people, that has been as *a speckled bird*, pecked at by *all the birds round about*; attacked by *all the beasts of the field assembled to devour*, Jer. xii. 9. It is true they brought their troubles upon themselves by their sins, for which it was that God punished them; but it was for the peculiarity of their covenant, and the singularities of their religion, that their neighbours hated and persecuted them. God's real people have always had many enemies, and the state of the church, from its infancy, has frequently been an afflicted state.

1010

3 The ploughers ploughed upon my back: they made long their furrows.

A. M. 2992.
B. C. 1012

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

• Psa. cxxiv. 1.

Verses 3, 4. *The ploughers ploughed upon my back*—They not only threw me down and trod me under foot, but cruelly wounded, mangled, and tormented me, and had no more pity upon me than the ploughman hath upon the earth which he cuts at his pleasure. He saith, *upon my back*, either because they did literally scourge the captives upon their backs with such *cords* as are mentioned verse 4, although we do not read that the Israelitish captives were thus used by any of their enemies, or by way of allusion to that usage, which made a sort of furrows on the backs of those whom they thus scourged. *They made long their furrows*—They often repeated their injuries, and prolonged my torments. Thus, for our sakes, he who knew no sin *gave his back to the smiters*, (Isa. l. 6,) and permitted those *ploughers to make long their furrows upon it*. But, (verse 4.) *The righteous Lord cut asunder the cords of the*

(64*)

2

A. M. 2992. 6 Let them be as ^o the grass upon
B. C. 1012. the house-tops, which withereth afore
it groweth up.

7 Wherewith the mower filleth not his hand ;

^c Psa. xxxvii. 2.

wicked—Defeated their schemes and projects, frustrated their designs, and brought ruin on them by those very means whereby they endeavoured to effect the destruction of the rising church. Vengeance overtook the wretched instruments of the Messiah's sufferings; and the persecutors of his servants, in all ages, shall perish in like manner, as the psalmist proceeds to assure us in the verses following.

Verses 5-8. *Let them all be confounded, &c.*—Hebrew, וּבִשְׁוֹי אֲחֹרֵי, *they shall all be confounded, and turned back*—Forced to retreat with shame and disappointment. And so in the next verse, instead of *Let them be*, read, *They shall be as grass upon the house tops*—Which there were flat, and therefore more capable of grass, or green corn, growing between the stones than ours are; *which withereth, &c.*—Which, having no deep root, never comes to maturity. And so all their designs shall be abortive. Thus the enemies of God's church wither of

nor he that bindeth sheaves his bosom. A. M. 2992.

8 Neither do they which go by say,
^d The blessing of the LORD be upon you : we
bless you in the name of the LORD.

^d Ruth ii. 4 ; Psa. cxviii. 26.

themselves, and stay not till they are rooted out by the judgments of God. *Neither do they which go by*—According to the ancient and laudable custom of saluting and praying for the prosperity of harvest labours; *say, The blessing of the Lord be upon you, &c.*—Which was a usual salutation given by passengers to reapers, as we see Ruth ii. 4. If, in a similar way, we acknowledge God's providence, testify our good-will to our neighbours, and commend their industry, our kind wishes will be accepted as pious ejaculations, if they come from devout and upright hearts. But religious expressions, being sacred things, must never be made use of in light and ludicrous actions. Mowing the grass on the house-top would be a jest, and therefore those that have a reverence for the name of God will not prostitute to such an action those forms of salutation which savour of devotion; for holy things must not be jested with.

PSALM CXXX.

This Psalm, which relates not to any temporal concern, either personal or public, but wholly to matters of a spiritual nature, is reckoned one of the seven penitential Psalms, which have sometimes been made use of by penitents on their admission into the church. It consists of two parts: in the first of which the author prays God to forgive his sins, and to remit the consequences of them, in strong expectation that, pursuant to his word, he would grant his petitions, 1-6. In the second, having obtained his request, he encourages all his brethren to trust in God for redeeming them from their sins, and the punishment of them, 7, 8.

A Song of Degrees.

A. M. 2946. OUT ^a of the depths have I cried
B. C. 1058. unto thee, O LORD.

2 LORD, hear my voice : let thine ears be attentive to the voice of my supplications.

3 ^b If thou, LORD, shouldest mark iniqui-

^a Lam. iii. 55 ; Jonah ii. 2.—^b Psa. cxliii. 2 ; Rom. iii. 20, 23, 24.—^c Exod. xxxiv. 7.—^d 1 Kings vii. 40 ; Psa. ii. 11 ; Jer.

NOTES ON PSALM CXXX.

Verses 1, 2. *Out of the depths*—Being overwhelmed with deep distresses and terrors, and ready to despair; *have I cried unto thee*—"Like another Jonas, entombed in the whale's belly, and surrounded by all the waves of the ocean." Observe, reader, "Fervent prayer will find its way through every obstruction to the ears of him who sitteth upon his holy hill."

Verses 3, 4. *If thou, Lord, shouldest mark iniquities*—Observe them accurately, and punish them severely, as they deserve; *O Lord, who shall stand?*—In thy presence, or at thy tribunal. No man could acquit himself, or escape the sentence of condemnation, because all men are sinners. To *stand* is a judicial phrase, and imports a man being absolved or justified upon a fair trial. *But there is forgiveness*

ties, O LORD, who shall stand? A. M. 2946.
B. C. 1058.

4 But *there is* ^c forgiveness with thee, that ^d thou mayest be feared.

5 ^e I wait for the LORD, my soul doth wait, and ^f in his word do I hope.

6 ^g My soul waiteth for the LORD more than

xxxiii. 8, 9.—^o Psa. xxvii. 14 ; xxxiii. 20 ; xl. 1 ; Isa. viii. 17 ; xxvi. 8 ; xxx. 18.—^d Psa. cxix. 81.—^e Psa. lxiii. 6 ; cxix. 147.

with thee—Thou art able and ready to forgive repenting sinners; *that thou mayest be feared*—Not with a slavish, but a filial fear and reverence. This mercy of thine is the foundation of all religion, without which men would desperately proceed in their impious courses, without any thought of repentance.

Verse 5. *I wait for the Lord*—That he would manifest his favour to me in the pardon of my sins, and thereby give me relief and comfort. *My soul doth wait*—I wait for him in sincerity, and not in profession only; with fervency, and not in a spirit of lukewarmness and indifference. *And in his word do I hope*—Wherein he hath declared his merciful nature, Exod. xxxiv. 6, 7, and his gracious purpose and promises for the pardoning of sinners.

Verse 6. *My soul waiteth for the Lord*—This verse

A. M. 2946. they that watch for the morning: ¹ I
B. C. 1058. say, more than they that watch for
the morning.

7 ^h Let Israel hope in the LORD: for ⁱ with

¹ Or, which watch unto the morning.—^h Psa. cxxx. 1.

in the original is remarkably concise, forcible, and elegant. It is literally, *My soul for the Lord*, (namely, waiteth,) *more than watchers for the morning, than watchers for the morning*. The psalmist is thought to intend those that kept the night-watches in the city, or the priests or Levites who watched in the temple; who, being wearied with hard service and want of rest, earnestly desired and eagerly expected the break of day, that they might be discharged from duty. Or, as Dr. Hammond and some others interpret the words, he means those priests, or their officers, "who were peculiarly appointed from a tower to expect the first appearance of the break of day." The repetitions in this and the preceding verse beautifully and forcibly express that ardent desire with which true penitents expect and long for the salvation of God.

Verses 7, 8. *Let Israel hope in the Lord*—Every true Israelite, every one that devotes himself to God, being encouraged by my example. *For with the Lord there is mercy*—Not only inherent in his nature, but ready to be exercised in pardoning and saving every penitent sinner. *And with him is plenteous redemption*—Abundantly sufficient for all persons who will accept it upon God's terms, and for

the LORD *there is* mercy, and with ^{A. M. 2946.}
^{B. C. 1058.} him is plenteous redemption.

8 And ^k he shall redeem Israel from all his iniquities.

¹ Psa. lxxxvi. 5, 15; Isa. lv. 7.—^k Psa. ciii. 3, 4; Matt. i. 21.

the remission of, and deliverance from, all sins; and therefore here is good ground of hope for all contrite and returning sinners. *And he*—The Lord, either God the Father, by his Son, or the Son of God, by his blood; *shall redeem Israel*—Israel, according to the spirit; all those that turn to God in repentance and faith, and become *Israelites indeed, in whom there is no guile; from all his iniquities*—From the guilt, and power, and defilement of sin, and from all its consequences. "See here," says Henry, "1st, The nature of this redemption; it is redemption from sin, from all sin; and therefore can be no other but that eternal redemption, of which Jesus Christ became the author; for it is he that saves his people from their sins, Matt. i. 21; that redeems them from all iniquity, Tit. ii. 14; and turns away ungodliness from Jacob, Rom. xi. 26. 2d, The riches of this redemption; it is *plenteous*; there is an all-sufficient fulness of *merit* and *grace* in the Redeemer, enough for all, enough for each; enough for me, says the believer. Redemption from sin includes redemption from all other evils, and therefore is a plenteous redemption." Reader, see thou do not rest short of this redemption; seek it with all thy heart, by faith and prayer, and thou wilt assuredly find it."

PSALM CXXXI.

David is thought, by most commentators, to have written this Psalm in answer to the calumnies of Saul and his courtiers, who represented him as an ambitious, aspiring man, who, under pretence of a divine appointment, sought the kingdom in the pride of his heart. He appeals to God, on the contrary, that he aimed at nothing high or great, but was very easy in the condition which God allotted him, 1, 2. He encourages all good people to trust in God as he did, 3.

A Song of Degrees of David.

A. M. 2946. LORD, my heart is not haughty,
B. C. 1058. nor mine eyes lofty: ^a neither do
I ¹ exercise myself in great matters, or in things
too ² high for me.

^a Rom. xii. 16.—¹ Heb. walk.—² Heb. wonderful, Job xlii. 3; Psa. cxxxix. 6.—³ Heb. my soul.

NOTES ON PSALM CXXXI.

Verse 1. *Lord, my heart is not haughty*—Lifted up with that pride of which I am accused, as thou, the searcher of all hearts, knowest; *nor mine eyes lofty*—Either to look with envy on those that are above me, or with disdain on those that are below me. Where there is a proud heart there is commonly a proud look. *Neither do I exercise myself in great matters*—Hebrew, וְלֹא הִלַּכְתִּי בְגִדְלוֹת, neither have I walked in great things, &c. It neither is,

2 Surely I have behaved and quieted ^{A. M. 2946.}
^{B. C. 1058.} myself, ^b as a child that is weaned of

his mother: my soul is even as a weaned child.

3 ^c Let Israel hope in the LORD ^d from henceforth and for ever.

^b Matt. xviii. 3; 1 Cor. xiv. 20.—^c Psalm cxxx. 7.—^d Heb. from now.

nor hath been my practice to attempt, or arrogate to myself, any thing above my degree, place, and calling, or to affect worldly glory or domination.

Verses 2, 3. *Surely I have behaved and quieted myself*—Hebrew, שִׁוִּיתִי וְרוּמַכְתִּי נַפְשִׁי, I have composed and hushed, or, rendered silent, my soul. When my mind was provoked to any irregular passion or temper, I restrained and subdued all such sinful motions or dispositions. *As a child that is weaned of his mother*—As void of all that ambition

and malice, wherewith I am charged, as a child newly weaned; or, rather, as wholly depending upon God's providence, as the poor helpless infant, when it is deprived of its accustomed food, the milk of the breast, takes no care to provide for itself, but wholly relies upon its mother for support. "I have levelled my mind to an equality with my condition; and resolved to acquiesce in the present state of things,

committing myself wholly to thy care, being content to be disposed of as thou pleasest." *Let Israel hope in the Lord, &c.*—"Let all good men, in like manner, modestly place their confidence and hope in the Lord, as long as they live; and choose rather to be depressed, than by any undue means to raise themselves to greatness and honour."—Bishop Patrick.

PSALM CXXXII.

This Psalm is supposed by most commentators to have been written by Solomon, when he had built the temple, and fulfilled what had been designed by his father David. Probably it was intended to be sung, and was sung, at the dedication of the temple, of which, 8-10, he desires God would come and take possession. With the words of these verses he concluded his prayer, 2 Chron. vi. 41, 42. He pleads David's piety toward God, 1-7. And God's promises to David, 11-18.

A Song of Degrees.

A. M. 3000. LORD, remember David, and all
B. C. 1004. his afflictions:

2 How he sware unto the LORD, ^a and vowed unto ^b the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

^a Psalm lxx. 1.—^b Gen. xlix. 24.—^c Prov. vi. 4.—^d Acts vii. 46.

NOTES ON PSALM CXXXII.

Verses 1, 2. *Lord, remember David*—Thy covenant with David; or David's eminent piety and zeal for thy service; and all his afflictions—All his sufferings for thy sake, all the solicitude of his mind, all his hard and wearisome labours for thy service and glory. *How he sware and vowed*—Made a solemn vow, and confirmed it with an oath. This he undoubtedly did, although no mention be made of it in the history of David. *Unto the mighty God of Jacob*—Of Israel; that is, the people so called, the posterity of Jacob.

Verse 3-5. *Surely I will not, &c.*—As if he had said, I value not my own private domestic enjoyments and accommodations, in comparison of the settlement of God's public worship. "He was so highly concerned," says Dr. Hammond, "for the service of God, that, having built himself a house, (1 Chron. xv. 1, 11, &c.) he immediately prepared a place for the ark of God, and brought it up thither in pomp, having, it seems, solemnly vowed to do so before ever he would dedicate and bless (or dwell in) his own house, chap. xvi. 43. And, not content with that, his zeal further broke out to Nathan the prophet, (chap. xvii. 1,) being troubled to think of the magnificence of his own house, while the ark was but in a tent. And he resolved, if God should permit him, to erect a magnificent structure wherein the ark of God should be placed, and God's solemn worship performed." Bishop Patrick's paraphrase is to the same purport: "I will not come into the new palace which I have built for myself, much less go to dwell and take up my lodging there; nay, I

4 I will ^e not give sleep to mine eyes, ^{A. M. 3000.}
or slumber to mine eyelids, ^{B. C. 1004.}

5 Until I ^d find out a place for the LORD, ¹ a habitation for the mighty God of Jacob.

6 Lo, we heard of it ^e at Ephratah: ^f we found it ^g in the fields of the wood.

¹ Heb. habitations.—^e 1 Sam. xvii. 12.—^f 1 Sam. vii. 1.
^g 1 Chron. xiii. 5.

will not lay myself down to rest, nor take a wink of sleep, until I have found out a convenient place for the ark of the Lord, a habitation for that mighty one; who there makes himself present to his people the posterity of Jacob." Henry supposes that, having procrastinated too long, amidst his difficulties, upon his first accession to the throne, "he one morning made a vow, that, before night, he would come to a resolution in this matter, and would determine the place where the tent should be fixed for the reception of the ark." Some think that the spot on which the temple should be built was intended, and that David made this vow on the morning of the day of the pestilence, which cut off so many in Israel because he had numbered the people; and that the thrashing-floor of Ornan was pointed out to him in consequence of this resolution.

Verse 6. *Lo, we have heard of it*—The ark, or of the place or habitation for the Lord last mentioned; *at Ephratah*—That is, at Shiloh, in the tribe of Ephraim, there they were told it had been, but it was gone; they found it at last in the fields of the wood—That is, in Kirjath-jearim, which signifies, the city of woods. Thence all Israel fetched it, with great solemnity, in the beginning of David's reign, 1 Chron. xiii. 6; so that, in preparing this place for the ark, he gratified all Israel, they needed not to go about to seek it any more: they now knew where to find it. Some learned men, however, being of opinion that Jerusalem, which was at no great distance from Bethlehem, was within the district called Ephratah, give a different interpretation of this verse, and consider the psalmist as speaking of

A. M. 3000. 7 We will go into his tabernacles :
B. C. 1004. ^b we will worship at his footstool.

8 ⁱ Arise, O LORD, into thy rest ; thou, and
^k the ark of thy strength.

9 Let thy priests ^l be clothed with righteous-
ness ; and let thy saints shout for joy.

10 For thy servant David's sake turn not
away the face of thine anointed.

11 ^m The LORD hath sworn *in truth* unto
David ; he will not turn from it ; ⁿ Of the fruit
of ^o thy body will I set upon thy throne.

12 If thy children will keep my covenant

^h Psalm v. 7 ; xcix. 5.—ⁱ Num. x. 35 ; 2 Chron. vi. 41, 42.
^k Psalm lxxviii. 61.—^l Job xxix. 14 ; Verse 16 ; Isa. lxi. 10.
^m Psa. lxxxix. 3, 4, 33, &c. ; cx. 4.—ⁿ 2 Sam. vii. 12 ; 1 Kings
viii. 25 ; 2 Chron. vi. 16 ; Luke i. 69 ; Acts ii. 30.

having found the place on which the temple was to be fixed. Thus Bishop Patrick : " And now, behold the Lord himself, to our great joy, hath told us the very place where he will fix his habitation, in the territory of Bethlehem, Ephrathah, (Gen. xxxv. 16, 19), in the fields of that forest where the angel stood and directed David to build an altar unto the Lord, 1 Chron. xxi. 18, and xxii. 1."

Verse 7. *We will go into his tabernacles*—Seeing the ark is now fixed in a certain place, we will go to it more generally and constantly than formerly we did. *We will worship at his footstool*—As subjects and supplicants, prostrating ourselves, with humble reverence, before the Divine Majesty, which we too much neglected to do for want of such a place of solemn, public worship, in the days of Saul.

Verses 8-10. *Arise, O Lord, to thy rest, &c.*—See notes on Num. x. 35 ; 2 Chron. vi. 41, 42. *Let thy priests be clothed with righteousness*—Not only with those outward sacerdotal garments of glory and beauty, which thou hast appointed for them, but, especially, with the inward ornaments of righteousness and true holiness, that so their persons and services may be accepted by thee, both for themselves and for all thy people ; and they may be clothed with salvation, (verse 16,) which is the effect, or consequent, of the former clothing. *And let thy saints shout for joy*—Let all thy people have cause of rejoicing in the tokens of thy goodness ; which they eminently had at the dedication of the temple, as is signified 1 Kings viii. 66. *For thy servant David's sake*—In regard of thy singular kindness and promises vouchsafed to David, as this is explained in the following verses. This verse makes it more than probable that David was not the penman of this Psalm, for he never used to beg mercies from God for his own sake, but constantly for *God's name's sake*, and for the sake of his *truth, mercy, goodness, or righteousness*. *Turn not away the face of thine anointed*—Of me, whom thou hast anointed to be king over thy people. Cast me not out of thy presence : do not reject or deny my request.

and my testimony that I shall teach ^{A. M. 3000}
them, their children shall also sit ^{B. C. 1004}
upon thy throne for evermore.

13 ^o For the LORD hath chosen Zion ; he
hath desired *it* for his habitation.

14 ^p This *is* my rest for ever : here will I
dwell ; for I have desired it.

15 ^q I will ^r abundantly bless her provision :
I will satisfy her poor with bread.

16 ^s I will also clothe her priests with salva-
tion, ^t and her saints shall shout aloud for
joy.

^h Heb. *thy belly*.—ⁱ Psalm xlvi. 1, 2.—^o Psalm lxxviii. 16.
^q Psa. cxlvii. 14.—^r Or, *surely*.—^s 2 Chron. vi. 41 ; Verse 9 ;
Psa. cxlix. 4.—^t Hos. xi. 12.

Verses 11, 12. *The Lord has sworn in truth*—Not falsely or deceitfully, as men sometimes do, but sincerely and faithfully, what he will inviolably observe and fulfil, as the next clause expounds this. *Of the fruit of thy body*—Of some of thy posterity, *will I set upon thy throne*—See notes on 2 Sam. vii. 12-16 ; and Psa. lxxxix. 3, 4, 33, &c. *If thy children will keep my covenant, &c.*—See notes on 1 Kings viii. 25 ; 2 Chron. vi. 16.

Verses 13-16. *For the Lord hath chosen Zion*—Taken either for the whole mountain, whereof Zion and Moriah were two parts, or for Jerusalem, which was, in a great part, built upon mount Zion, whence it is often called *Zion*, as has been frequently observed. *This is my rest for ever*—Not my residence only for a short time, as Shiloh was ; *here will I dwell*—Here will I stately manifest the tokens of my presence. *Zion* must be here considered as a type of the gospel church, which is called mount Zion, Heb. xii. 18. And in it, what is here said of Zion has its full accomplishment. *Zion* was long since ploughed as a field, but the church of Christ is still, and always will be, *the house of the living God*, 1 Tim. iii. 15. It is his *rest for ever* and shall be blessed with his presence, even to the end of the world. *I will abundantly bless her provision*—I will plentifully provide for Jerusalem, and all that live in her, or resort to her for worship : nor shall they seek my face in vain. *I will satisfy her poor with bread*—I will make such liberal provision for her by fruitful years, that the poorest person there shall be satisfied with food : see note on 2 Chron. vii. 13, 14. *I will also, &c.*—To the blessings of life I will add those pertaining to godliness ; *clothe her priests with salvation*—With my saving graces and blessings, *with righteousness*, as requested verse 9 ; and, moreover, with that protection and benediction, which, by my promise, belongs to righteous persons. *Her saints shall shout aloud for joy*—The delight God takes in his church, the continuance of his presence with it, and with his ministers, and their being clothed with graces and virtues, wisdom and holiness, are the comfort and joy of all its members.

A. M. 3000. 17 'There will I make the horn of
B. C. 1004. David to bud: "I have ordained a
'lamp for mine anointed.

' Ezek. xxix. 21; Luke i. 69.—" 1 Kings xi. 36; xv. 4;

Verses 17, 18. *There*—In Jerusalem, the seat of the kingdom, and the only place of my presence and worship in the world; *will I make the horn of David to bud*—His power and glory to flourish and increase, and to descend to his posterity. *I have ordained a lamp for mine anointed*—A successor or succession to continue in his family, as this phrase is expounded 1 Kings xi. 36, and xv. 4; where see the notes; and particularly one eminent and glorious light, namely, the Messiah, who shall descend from him, and revive, and greatly enlarge his kingdom.

His enemies—That have formed designs against

18 His enemies will I * clothe with A. M. 3000.
shame: but upon himself shall his B. C. 1004.
crown flourish.

2 Chron. xxi. 7.—* Or, candle.—" Psalm xxxv. 26; cix. 29.

him; *will I clothe with shame*—When they shall see all their designs baffled, and their vain hopes disappointed; *but upon himself*—Upon him and his posterity, *shall his crown flourish*—That is, his government shall be established and enlarged, and shall be more and more to his honour. This prediction was to have its full accomplishment in Jesus Christ, whose crown of honour and power shall never fade, nor the flowers of it wither. The crowns of earthly princes continue only for a short time; but Christ's crown shall endure to all eternity, and the crowns reserved for his faithful subjects are such as fade not away.

PSALM CXXXIII.

Many commentators think that this Psalm was written by David, either to recommend unity among the tribes of Israel, or to celebrate it when it had taken place, at the ending of the civil war between the two houses of Saul and David, or upon the agreement of the other tribes with that of Judah, after Absalom's rebellion. It was very fitly used after the captivity, when the remainder of the tribes, formerly separated under Rehoboam, united themselves with the tribe of Judah, and quietly lived under the same common government. Bishop Patrick says, "It was as fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles, and may now serve the uses of Christian societies, whose happiness lies in holy peace and concord." We have here a rapturous exclamation on the comforts and advantages of union, 1. A beautiful illustration thereof in two exquisite similitudes of the holy anointing oil and dew, 2, 3.

A Song of Degrees of David.

A. M. 2964. BEHOLD, how good and how
B. C. 1040. pleasant it is for * brethren to
dwell † together in unity!

* Gen. xiii. 8; Heb. xiii. 1.

NOTES ON PSALM CXXXIII.

Verse 1. *Behold, how good and how pleasant, &c.*—It is good in itself, agreeable to the will of God, and therefore peculiarly pleasing to him, as it is also to all good men: it is good for us, for our honour and comfort. It is pleasant, and brings constant delight to those who experience and practise it. *For brethren to dwell together in unity*—For us, who are brethren, not only by nature and blood, but also by combination in one and the same commonwealth, and by the profession of the same religion. "Many things are good which are not pleasant, and many pleasant which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone which gives beauty, as well as strength, to the state; which renders the church, at the same time, fair as

2 It is like † the precious ointment A. M. 2964.
upon the head, that ran down upon B. C. 1040.
the beard, even Aaron's beard: that went down
to the skirts of his garments;

† Heb. even together.—" Exod. xxx. 25, 30.

the moon, and terrible as an army with banners, Cant. vi. 10."—Horne.

Verse 2. *It is like the precious ointment, &c.*—It is no less grateful and refreshing than that holy anointing oil, which was strongly perfumed, and diffused its fragrance all around, to the great delight of all present, when it was poured upon the head of Aaron, at the time of his consecration to the priestly office, so plentifully, that it ran down his face, even to the collar or binding of his garment. "This verse is explained by Exod. xiii. 23, &c., where God gave directions concerning the ointment which was to anoint Aaron and his sons. It was to be composed of several rich spices, which, by being rightly tempered and mixed together, yielded a most fragrant odour, and thus became a most expressive emblem of unanimity and concord, in a well-cemented society; all jointly conspiring and contributing, according to their various capacities, tempers, and conditions, to the good of the whole."—Dodd. Dr. Hammond carries this comparison further, and sup-

A. M. 2964. 3 As the dew of ° Hermon, and as the
B. C. 1040. dew that descended upon the mountains

° Deut. iv. 48.

poses that this anointing oil, being said to go down to the skirts of Aaron's garments, implies that unity is a blessing to the subject, as well as to the governor; to the meanest person in the society, as well as the greatest; which is an undoubted truth, though, perhaps, it might not be intended here by the psalmist.

Verse 3. *As the dew of Hermon*—It is no less grateful than the dew is which falls upon that great and goodly hill of Hermon, thereby both refreshing and rendering it fruitful. Thus, as by the former similitude he illustrated the *pleasantness*, he here points out the *profitableness* of unity, the blessed fruit which it produces. *And as the dew that descended upon Zion*—Upon the several parts and ridges of that mountain, or upon the mountains which are round about Jerusalem, which is often called Zion. As if he had said, The dew of heaven is not more necessary, nor more useful to the parched mountains which, though never so distant one from another, (as far as from Hermon to Zion,) are refreshed with it, than unity is for men of all ranks and conditions, who everywhere perceive the comfortable fruits of it. But, probably, the dew descending on Zion, in this latter clause, is to be taken allegorically for the favour or blessing of God, which is frequently called and compared to the dew, in the Scriptures; and, thus understood, the sense of the place will be this: It is as desirable as the dew which falls upon mount Hermon, nay, as desirable as that heavenly dew of God's ordinances and graces, which he hath commanded to fall upon the mountains of Zion and Moriah, and others which are round about Jerusalem. *For there, &c.*—Where brethren live in peace and unity; or, in Zion, last mentioned, that is, in God's church, or among his people; *the Lord hath commanded*—That is, ordained, promised, conferred, and established; *the blessing*—Namely, all manner of blessedness, for his people that sincerely worship him; *even life for evermore*—Which is the blessing of blessings. How good then is it, and how pleasant, to dwell in unity!

The reader will observe, that the unity, so beautifully delineated and so forcibly recommended in this pleasing little Psalm, may either be considered as *civil* or as *religious* unity. It is viewed in the former light by Dr. Delaney, whose observations on it are so just and elegant, that we are persuaded we shall gratify our readers by subjoining them. "Unity," says he, "beginning in the prince, and diffused through the people, is here illustrated by two images, the most apt and beautiful that ever were imagined. Kingdoms are considered as bodies politic, of which the king is the head, and the people, in their several ranks and orders, the parts and members. A spirit

1016

of Zion: for ^d there the LORD commanded the blessing, *even life for evermore.*

A. M. 2964
B. C. 1040.

^d Lev. xxv. 21; Deut. xxviii. 8; Psa. xlii. 8.

of union, beginning in the prince, whose person is sacred, is like oil poured upon the head of Aaron, which naturally descends and spreads itself over all the parts of the body, and diffuses beauty and fragrance over the whole, reaching even to the skirts of the garment. Oil is, without question, the finest emblem of union that ever was conceived! It is a substance consisting of very small parts, which yet, by their mutual adhesion, constitute one uniform, well-united, and useful body. The sacred oil carries the idea and the advantage of union yet further which, being extracted from various spices, yet made up one well-cohering and more valuable compound. The next image carries the exhortation to union and the advantages of it yet higher. Hermon was the general name of one mountain, comprehending many lesser and lower hills, under the surround of a greater. Union, in any nation, is the gift of God; and therefore unity among brethren, beginning from the king, is like the dew of heaven, which, falling first upon the higher summits of Hermon, (refreshing and enriching wherever it falls,) naturally descends to a lower; and thence even to the humble valleys. Zion was the centre of union to all the tribes, where God himself had promised his people rest and peace from their enemies; which, however, were of little value without union and harmony among themselves."—*Life of David*, vol. iii. chap. xiv. p. 204. "It only remains to be added," says Dr. H., after quoting the above remarks, "that these divine pictures receive an additional beauty, and the colouring is much heightened, by their being viewed in another light, as representations of spiritual unity in the church. The spirit of heavenly love was that oil of gladness which Jehovah poured, without measure, on him who is the High-Priest and head of his church. Insinuating and healing, comforting and exhilarating; it is diffused from him over his body mystical, even down to the least and lowest members; *of his fulness have we all received*; and, as it is said of Mary's box of spikenard, in the gospel, *the house is filled with the odour of the ointment*. Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of grace, when descending in soft silence from above upon the church; in the union and communion of which God hath commanded *the blessing, even life for evermore*. O come the day when division shall cease, and enmity be done away; when the tribes of the spiritual Israel shall be united in a bond of eternal charity, under the true David, in the Jerusalem which is above, and saints and angels shall sing this lovely Psalm together!"

2

PSALM CXXXIV.

This Psalm is thought by some to have been designed to be sung at the shutting of the gates of the temple. Its form seems to be dramatical. In the first two verses the high-priest is supposed to speak, by way of exhortation, to the priests and Levites to perform the duties of their place and calling. And in the last verse they pray for God's blessing upon him who had thus admonished them.

A Song of Degrees.

A. M. 2964. B. C. 1040. **BEHOLD**, bless ye the LORD, ^a all ye servants of the LORD, ^b which by night stand in the house of the LORD.

^a Psa. cxxxv. 1, 2.—^b 1 Chron. ix. 33.—^c 1 Tim. ii. 8.—^d Or,

NOTES ON PSALM CXXXIV.

Verses 1, 2. *Behold, bless ye the Lord, &c.*—Attend to your duty, O ye ministers of the Lord; who not only by day, but by night also, reverently wait upon him in his house, 1 Chron. ix. 33. Employ your hearts and tongues in his praises, and cease not to declare how great and good he is.

Lift up your hands, &c.—Unto God, in prayer and praise; *in the sanctuary*—In that holy house of God where you stand; or, *in holiness*, as the margin reads it, and as is prescribed 1 Timothy ii. 8. Do not therefore content yourselves with

2 ^o Lift up your hands ¹ in the sanctuary, and bless the LORD. A. M. 2964. B. C. 1040.

3 ^d The LORD that made heaven and earth ^o bless thee out of Zion.

in holiness.—^d Psa. cxxiv. 8.—^e Psa. cxxviii. 5; cxxxv. 21.

lifting up your hands, but see that this be done with pure and holy hearts. *And bless the Lord*—Be fervent and unwearied in your devotions and praises.

Verse 3. *The Lord that made heaven and earth*—And therefore has all the blessings of both at his disposal, those of the upper and those of the nether springs; *bless thee*—O priest, who dost engage and encourage us in this blessed work; *out of Zion*—Where he dwells, and from whence he hears the prayers of his people, and gives them the blessings which they need.

PSALM CXXXV.

This Psalm contains an exhortation addressed to all the Israelites, and especially to the priests and Levites, to praise God for his great and wonderful works; some particulars whereof are here recorded. Some have conjectured that this was the morning hymn which the precentor called upon the Levites to sing at the opening of the gates of the temple, as the former was sung at the shutting up the gates in the evening. We have here an exhortation to praise God for his greatness and mighty works, 1-7. For destroying his enemies, 8-11. For his mercy toward Israel, 12-14. The vanity of idols, 15-18. Another exhortation to praise God, 19-21.

A. M. 2964. B. C. 1040. **PRAISE** ye the LORD. Praise ye the name of the LORD: ^a praise him, O ye servants of the LORD.

2 ^b Ye that stand in the house of the LORD, in ^c the courts of the house of our God,

3 Praise the LORD; for ^d the LORD is good;

^a Psa. cxliii. 1; cxxxiv. 1.—^b Luke ii. 37.—^c Psa. xcii. 13; xcvi. 8; cxvi. 19.—^d Psa. cxix. 68.

NOTES ON PSALM CXXXV.

Verses 1-3. *O ye servants of the Lord*—Ye priests and Levites, as in the former Psalm, or the people; *that stand in the courts, &c.*—Either in the sanctuary or the inner court, both which were appropriated to the priests and Levites; or in the outward court, which was for the people. *Praise, &c., for the Lord is good*—Bountiful and gracious, especially to you, and therefore he justly expects and deserves your praises. *Sing praises, &c., for it is pleasant*—Thus two reasons are assigned why they should praise the Lord, first, his goodness, and, secondly, the pleasantness of the employment. “The latter of these reasons hath a natural and necessary de-

pendance on the former. A sense of the divine mercy will tune our hearts and voices to praise.”

4 For ^f the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that ^e the LORD is great, and that our Lord is above all gods.

^e Psalm cxlvii. 1.—^f Exod. xix. 5; Deut. vii. 6, 7; x. 15. ^g Psa. xc. 3; xcvii. 9.

pendance on the former. A sense of the divine mercy will tune our hearts and voices to praise.”

Verses 4, 5. *For the Lord hath chosen Jacob, &c.*—Here we have a third reason why the Israelites should praise the Lord, namely, “the circumstance of their having been selected from among the nations to be his church, to receive the law and the promises, to have his presence residing in the midst of them, and to be the guardians of the true faith and worship.” *For I know that the Lord is great, &c.*—Here he assigns a fourth reason for their praising God, “his superiority over the gods of the heathen, and, consequently, over those who worshipped them; from whence followed this comfortable in-

A. M. 2964. 6^h Whatsoever the LORD pleased,
B. C. 1040. *that* did he in heaven, and in earth,
in the seas, and all deep places.

7ⁱ He causeth the vapours to ascend from the
ends of the earth; ^k he maketh lightnings for the
rain; he bringeth the wind out of his ^ltreasuries:

8^m Who smote the firstborn of Egypt, ¹both
of man and beast:

9ⁿ *Who* sent tokens and wonders into the
midst of thee, O Egypt, ^o upon Pharaoh, and
upon all his servants:

10^p Who smote great nations, and slew
mighty kings;

^h Psa. cxv. 3.—ⁱ Jer. x. 13; li. 16.—^k Job xxviii. 25, 26;
xxxviii. 24, &c.; Zech. x. 1.—^l Job xxxviii. 22.—^m Exod.
xii. 12, 29; Psa. lxxviii. 51; cxxxvi. 10.—ⁿ Heb. *from man*
unto beast.—^o Exod. vii. ; viii. ; ix. ; x. ; xiv.

ference, that he was able to protect and to defend
his people against every enemy.”—Horne.

Verse 6. *Whatsoever the Lord pleased*—Either
in the creation or government of the world; *that did*
he in heaven and in earth—His power and jurisdic-
tion are universal, and not like those of the heathen
gods, confined, as their worshippers allowed, to their
several countries; *in the seas, and all deep places*
—In the visible seas, and in the invisible depths,
both of the earth and of the waters. Here, then, the
psalmist evinces the pre-eminence of Jehovah above
the gods of the nations, by this consideration, that
he at the beginning “created and formed those pow-
ers of nature whose operations in the heavens, the
earth, and the waters, led the heathen world, after it
had lost the knowledge of the Creator, to adore the
creature as independent.”

Verse 7. *He causeth the vapours to ascend, &c.*—
“They who in old time paid their devotions to the
elements, imagined those elements to be capable of
giving or withholding rain at pleasure. Therefore
we find the Prophet Jeremiah reclaiming that power
to Jehovah, as the God who made and governed the
world, Jer. xiv. 22. Among the Greeks and Romans
we meet with a Jupiter, possessed of the thunder
and the lightning, and an Æolus ruling over the
winds. The psalmist teacheth us to restore the ces-
terial artillery to its rightful owner. Jehovah, the
God of Israel, and Creator of the universe, contrived
the wonderful machinery of light and air, by which
vapours are raised from the earth, compacted into
clouds, and distilled into rain. At his command the
winds are suddenly in motion, and as suddenly at
rest again; we hear the sound, but cannot tell
whence they come, or whither they go; as if they
were taken from the secret store-houses of the Al-
mighty, and then laid up till their service was re-
quired again.” *He maketh lightnings for the rain*
—He makes thick clouds, which, being broken, pro-
duce lightnings, and so are dissolved into showers
of rain. Or, *he maketh lightnings with rain.* “It
is a great instance of the divine wisdom and good-
ness that lightning should be accompanied by rain,

11 Sihon king of the Amorites, and A. M. 2964.
Og king of Bashan, and ^q all the king- B. C. 1040.
doms of Canaan:

12^r And gave their land *for* a heritage, a
heritage unto Israel his people.

13^s Thy name, O LORD, *endureth* for ever;
and thy memorial, O LORD, ²throughout all
generations.

14^t For the LORD will judge his people, and
he will repent himself concerning his servants.

15^u The idols of the heathen *are* silver and
gold, the work of men’s hands.

16 They have mouths, but they speak not;

^q Psa. cxxxvi. 15.—^r Num. xxi. 24, 25, 26, 34, 35; Psa. lxxviii. 17, &c.—^s Josh. xii. 7.—^t Psa. lxxviii. 55; cxxxvi. 21, 22.—^u Exod. iii. 15; Psa. cii. 12.—^v Heb. *to generation and generation.*—^w Deut. xxxii. 36.—^x Psa. cxv. 4, 5, 6, 7, 8.

to soften its rage and prevent its mischievous effects.”
—Horne. *He bringeth the wind out of his trea-
sures*—Out of those secret places where he pre-
serves them, and whence he brings them as he sees
fit. Thus we read of *treasures of snow and hail*,
Job xxxviii. 22, not that they are formally laid up in
any certain places, but to signify that God hath them
as much at his disposal as any man hath that which
he hath laid up in his stores.

Verse 8. *Who smote the firstborn of Egypt*—
From the general works of nature he comes to
God’s special works of providence toward his peo-
ple. “Egypt was the theatre of the grand contest
between the God of Israel and the gods of the hea-
then. The superiority of the former over the latter
was shown in every possible way, by the miracles
of Moses, which demonstrated all the powers of na-
ture to be under the dominion of Jehovah, and to
act at his command, so that, instead of being able to
protect, they were made to torment and destroy
their deluded votaries.”

Verses 10–12. *Who smote great nations, &c.*—
“The victories gained by Israel over Sihon and Og,
in their passage to Canaan, and afterward over the
idolatrous kings of that country, are further proofs
of the same point. For Israel therefore conquered
because Jehovah fought for them, and put them in
possession of that good land when the iniquity of
its old inhabitants was full, and cried to heaven for
vengeance.”

Verses 13, 14. *Thy name, O Lord, endureth for*
ever—These wonderful works of thine shall never
be forgotten. They, together with the land which
thou gavest us through them, and which we yet en-
joy, are an everlasting monument of thy power and
goodness, and an obligation upon, and an encourage-
ment to us, to trust in thee, in all our present or future
difficulties. *For the Lord will judge his people*—
Will, in due time, plead the cause of his people, or
give judgment for them. *And he will repent him-
self, &c.*—He will recall that severe sentence which
for their sins he had passed upon them.

Verses 15–18. *The idols of the heathen are sil-*

A. M. 2964. eyes have they, but they see not :
B. C. 1040.

17 They have ears, but they hear not ; neither is there *any* breath in their mouths.

18 They that make them are like unto them : *so is every one that trusteth in them.*

* Psa. cxv. 9.

ver and gold—Here he sets forth the difference between the God of Israel and the idols of the nations, as also between the worshippers of each, all tending to confirm the truth of what was asserted, verse 5, *I know that the Lord is great, and that our Lord is above all gods.* Of these verses, see the notes on Psalm cxv. 4, 5.

Verses 19-21. *Bless the Lord, O house of Israel*—He who proved himself to be infinitely superior

19 * Bless the LORD, O house of Israel : bless the LORD, O house of Aaron :
A. M. 2964.
B. C. 1040.

20 Bless the LORD, O house of Levi : ye that fear the LORD, bless the LORD.

21 Blessed be the LORD ⁷ out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

7 Psa. cxxxiv. 3.

to the objects of heathen idolatry, is no less superior to every object on which deluded men can place their affections. *Let the house of Israel, therefore, the house of Levi, and the house of Aaron, the church, the ministers thereof; and let all who fear the Lord, though not of the house of Israel, bless and praise his holy name, in his temple here below, until they shall be admitted to do it for evermore in that which is above: see Horne.*

PSALM CXXXVI.

This Psalm, which, like the former, is a commemoration of the wonderful things God had done for the Jews, was called by them, The great thanksgiving. Bishop Patrick supposes it was intended to be used in their solemn festivals, and that the continual repetition of the half verse was intended to make them more sensible that they owed all they had to the divine bounty; to excite them to depend entirely on that bounty, and to rest assured that it would never fail them if they piously and sincerely acknowledged it. This form of acknowledgment, For his mercy endureth, &c., was prescribed by David to be used continually in the divine service, 1 Chron. xv. 41; was followed by Solomon, 2 Chron. vii. 3, 6; and observed by Jehoshaphat, 2 Chron. xx. 21. God is to be praised as great and good in himself, 1-3. As the Creator of the world, 4-9. As Israel's God, 10-22. As our Redeemer, 23, 24. As God over all, 25, 26.

A. M. 2987.
B. C. 1017. O * GIVE thanks unto the LORD ;
for he is good : ^b for his mercy
endureth for ever.

2 O give thanks unto ^o the God of gods : for his mercy *endureth* for ever.

* Psa. cvii. 1 ; cviii. 1 ; cxviii. 1.—^b 1 Chron. xvi. 34, 41 ;
2 Chron. xx. 21.

NOTES ON PSALM CXXXVI.

Verse 1. *O give thanks unto the Lord; for he is good*—"We are called upon to praise Jehovah, first for his own essential attributes; then for the exertion of those attributes in his works. The attributes here mentioned are those of *goodness* and *power*; the one renders him willing, and the other able, to *save*: and what can we desire more, but that he should continue to be so! Of this likewise we are assured, by contemplating the unchangeableness of his nature. His disposition altereth not, and his kingdom none can take from him; *his mercy endureth for ever.*"—Horne.

Verses 2, 3. *O give thanks unto the God of gods*—Who is infinitely superior to all that are called *gods*, whether angels, or princes, or idols: the God whom angels adore, from whom magistrates derive their power, and by whom all pretended deities are

3 O give thanks to the LORD of lords :
for his mercy *endureth* for ever.
A. M. 2987.
B. C. 1017.

4 To him ^d who alone doeth great wonders :
for his mercy *endureth* for ever.

5 ^o To him that by wisdom made the hea-

^o Deut. x. 17.—^d Psa. lxxii. 18.—^o Gen. i. 1 ; Prov. iii. 19 ;
Jer. li. 15.

and shall be conquered; *unto the Lord of lords*—The Sovereign of all sovereigns; or, as the word אֲדֹנָי, *adoni*, imports, the *supporter* of all supports, the *stay, basis, or foundation* of all creatures.

Verse 4. *Who alone doeth great wonders*—He, and none else; or he, without the help of any other person, or thing: whereas no other being can do any thing alone, or without his help. "All the works of God are wonderful, and speak him alone to have been their author. The established course of the world is, in reality, no less admirable than are those extraordinary interpositions of omnipotence whereby it hath been sometimes interrupted and suspended; though the latter, on account of their novelty, are apt to affect us more than the former does, which is ever before our eyes, and therefore less regarded by us."

Verses 5, 6. *To him that by wisdom*—Namely, by

A. M. 2987. vens: for his mercy *endureth* for
B. C. 1017. ever.

6 ^f To him that stretched out the earth above
the waters: for his mercy *endureth* for ever.

7 ^g To him that made great lights: for his
mercy *endureth* for ever:

8 ^h The sun ¹ 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 ⁱ To him that smote Egypt in their first-
born: for his mercy *endureth* for ever:

11 ^k And brought out Israel from among them:
for his mercy *endureth* for ever:

12 ^l With a strong hand, and with a stretched-
out arm: for his mercy *endureth* for ever.

13 ^m 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 ⁿ But ² overthrew Pharaoh and his host
in the Red sea: for his mercy *endureth* for
ever.

16 ^o To him which led his people A. M. 2987.
B. C. 1017.
through the wilderness: for his mercy
endureth for ever.

17 ^p To him which smote great kings: for
his mercy *endureth* for ever:

18 ^q And slew famous kings: for his mercy
endureth for ever:

19 ^r Sihon king of the Amorites: for his mercy
endureth for ever:

20 ^s And Og the king of Bashan: for his
mercy *endureth* for ever:

21 ^t And gave their land for a heritage: for
his mercy *endureth* for ever:

22 *Even* a heritage unto Israel his servant:
for his mercy *endureth* for ever.

23 Who ^u 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 ^v 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.

^f Gen. i. 9; Psa. xxiv. 2; Jer. x. 12.—^g Gen. i. 14.—^h Gen. i. 16.—ⁱ Heb. for the rulings by day.—^j Exod. xiii. 29; Psa. cxxxv. 8.—^k Exodus xii. 51; xiii. 3, 17.—^l Exodus vi. 6.—^m Exod. xiv. 21, 22; Psa. lxxxviii. 13.—ⁿ Exod. xiv. 27; Psa. cxxxv. 9.

^o Heb. *shaked off*.—^p Exod. xiii. 18; xv. 22; Deut. viii. 15. ^q Psalm cxxxv. 10, 11.—^r Deut. xxix. 7.—^s Num. xxi. 21. ^t Num. xxi. 33.—^u Josh. xii. 1, &c.; Psa. cxxxv. 12.—^v Gen. viii. 1; Deut. xxxiii. 36; Psa. cxlii. 7.—^w Psa. civ. 27; clix. 15; cxlvii. 9.

eminent and admirable wisdom, far exceeding the capacity of all creatures, whether human or angelical; *made the heavens, that stretched out the earth*—"The heavens above, and the earth beneath, declare the wisdom of their great Maker, and proclaim aloud, to an intelligent ear, the divinity of the hand that formed them. The heavens display the love of God to man; the earth teaches the duty of man to God. Heaven is glorious and gracious, earth verdant and fruitful. The bright and ample circumference of heaven, the variegated surface of the earth, and the profusion of good things that distinguish the seasons, contaminated as they all have been by man's transgression, even now yield a prospect which annihilates all human grandeur. What idea, then, are we to frame of those new heavens and earth from which sin and corruption are excluded, and where righteousness hath fixed her eternal throne."—Horne.

Verses 7-9. *To him that made great lights, &c.*—Great luminaries, placed in the firmament of heaven, to shed their light and influences upon the earth: see notes on Gen. i. 14-16. "Light is the life and soul of the universe, the noblest emblem of the power and glory of God, who, even in the night season, leaves not himself without witness, but gives us some portion of that light reflected, which by day we behold flowing from its great fountain in the heart of heaven."

Verses 10-16. *To him who smote Egypt, &c.*—

"From the works of creation the psalmist proceeds to those of providence and grace; and celebrates that mercy which rescued Israel from oppression; brought them out of the house of bondage; divided the sea to make a way for them; supported and conducted them through a waste, howling wilderness; crushed the might and power of those who opposed them; and, at length, settled them in the inheritance promised to their fathers." Two or three expressions in these verses we shall just notice. *Which divided the Red sea into parts*—Into two parts, between which he opened a path, giving his people courage to pass through, as without danger so without fear: which latter was an instance of his power over men's hearts, as the former was of his power over the waters. *But overthrew*—Hebrew, *עָרַס*, *et excussit, and shook off, Pharaoh, &c.*—"This translation gives an image of locusts. They fell into the sea like a swarm of locusts:" see Mudge. *Which led his people through the wilderness*—Through that vast howling wilderness where there was neither way nor provision; through which none but Almighty God could have safely conducted them.

Verses 22-25. *A heritage unto Israel his servant*—He speaks of all that people as of one man, because they were united together in one body, in the worship of one and the same God. Thus God calleth them all his firstborn, Exod. iv. 22. *Who giveth food to all flesh*—To all living creatures. For which God deserves great praises, which the psalmist, by

his example, teacheth us to render for them, because those who are most concerned either cannot or do not perform this duty. Observe, reader, "the same bounty, which in the natural world provides proper nutriment for every creature, hath also provided for

the spirits of all flesh the bread of eternal life. In either sense, Jehovah openeth his hand and filleth all things living with plenteousness. Be therefore his praise as universal and lasting as his mercy."

PSALM CXXXVII.

It is uncertain who was the author of this Psalm, but probably it was written by one of the captives, either just upon their coming to Babylon, or, at least, during the time of their continuance there. Herein the captives complain of the scoffs of their enemies, yet remember Jerusalem, and foresee the downfall of Babylon, 1-9. The Psalm, says Dr. Horne, "admits of a beautiful and useful application to the state of Christians in this world, and their expected deliverance out of it."

A. M. 3434. **BY** the rivers of Babylon, there we
B. C. 570. sat down, yea, we wept, when
we remembered Zion.

2 We hanged our harps upon the willows in
the midst thereof.

¹ Heb. *the words of a song.*

NOTES ON PSALM CXXXVII.

Verse 1. *By the rivers of Babylon*—Of the city, or rather of the territory of Babylon, in which there were many rivers, as Euphrates, which also was divided into several streams or rivulets, and Tigris, and others; *there sat we down*—The usual posture of mourners, Ezra ix. 4; Job ii. 12; Isa. xlvi. 1, 5. It is supposed by some, that they were employed in draining the marshy parts of the country; but it seems more probable, that their present distress did not arise from that circumstance, but from their reflecting on Zion, and their banishment from it: and that they seated themselves down by the rivers from choice, retiring thither from the noise and observation of their enemies, as they had opportunity, in order that they might unburden their oppressed minds before the Lord, and to one another. *We wept when we remembered Zion*—He means, either their former enjoyments in Zion, which greatly aggravated their present misery, Lam. i. 7, or Zion's present desolation. "What an inexpressible pathos is there in these few words! How do they, at once, transport us to Babylon, and place before our eyes the mournful situation of the Israelitish captives! Driven from their native country, stripped of every comfort and convenience, in a strange land among idolaters, wearied and broken-hearted, they sit in silence by those hostile waters. Then the pleasant banks of Jordan present themselves to their imaginations; the towers of Salem rise to view; and the sad remembrance of much loved Zion causes tears to run down their cheeks!"

Verse 2. *We hanged our harps upon the willows, in the midst thereof*.—These are, not without great probability, supposed to be the words of some holy Levites, who had been accustomed to music, both vocal and instrumental, in the service of the temple. *Harps* are here put, by a synecdoche, for all instruments of music. It is fur-

3 For there they that carried us ^{A. M. 3434.}
away captive required of us ^{B. C. 570.} ¹ a song;
and they that ² wasted ^a us *required of us*
mirth, *saying*, Sing us *one of the songs of*
Zion.

^a Heb. *laid us on heaps.*—Psa. lxxix. 1.

ther to be observed, that although the harp was used by the Greeks in mourning, yet it was used by the Hebrews in rejoicing, as is manifest from Gen. xxxi. 27; 2 Chron. xx. 27, 28; Psa. xliii. 4. This passage is to be understood, either, 1st, Figuratively, signifying only, that they abandoned all signs and means of comfort; or rather, 2d, Properly, as the songs are which the Babylonians required them to sing to their harps, verse 3. *Upon the willows*—Which commonly grow upon the banks of rivers, as they did on the banks of the Euphrates, in such an abundance that from thence it is called *the brook*, or *torrent*, or *river*, (as נחל may be properly rendered,) *of willows*, Isa. xv. 7. Thus "the sincere penitent, like these captives, hath bidden adieu to mirth; his soul refuseth to be comforted with the comforts of Babylon; nor can he sing any more till pardon and restoration shall have enabled him to sing in the temple a song of praise and thanksgiving."

Verse 3. *There they that carried us away*—Our new masters, who had made us their slaves, and carried us captives out of our own land; *required of us a song*—רַבְרִי שִׁיר, *the words of a song*: in the LXX., λογος ωδων, *words of songs*. They required us to entertain them with our music and singing. *And they that wasted us*—Hebrew, וחוללנו, *contumelatores nostri*, *they that laid us on heaps*, namely, that laid Jerusalem and the temple in ruins, *required of us mirth*, שמחה, *joy, or gladness*; *saying*, *Sing us of the songs* (so it is in the Hebrew) *of Zion*—Sing us some of those songs which were wont to be sung in the temple on occasions of public joy. This they required, probably partly out of curiosity, and partly by way of scoffing and insult over them and their temple and worship, not without "a tacit reflection on their God, who could not protect his favoured people against their enemies. Thus the faithful have been, and thus they will be insulted over in the day of their calamity."

A. M. 3434. 4 How shall we sing the LORD's
B. C. 570. song in ³ a strange land ?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my ^b tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above ⁴ my chief joy.

7 Remember, O LORD, ^o the children of Edom

³ Heb. *land of a stranger*.—^b Ezek. iii. 26.—⁴ Heb. *the head of my joy*.—^c Jer. xlix. 7, &c. ; Lam. iv. 22 ; Esek. xxv. 12 ; Obad. 10, &c.—⁵ Heb. *make bare*.—⁶ Isa. xliii. 16, &c. ;

Verse 4. *How shall we sing the Lord's song*—Those sacred songs which are appropriated to the worship of the true God in his temple, and are appointed by him to be sung only to his honour and in his service ; *in a strange land*—When we are banished from our own temple and country, and among those who are strangers and enemies to our God and his worship ? How can you imagine that miserable slaves should be disposed to sing songs of joy ? Or that we can frame our minds in the land where we are exiles, to sing those songs which recount the mercies of God unto us in our once flourishing country. How, indeed, says Dr. Horne, "could they tune their voices to festive and eucharistic strains, when God, by punishing them for their sins, called to mourning and weeping ? But then Israel in Babylon foresaw a day of redemption ; and so doth the church in the world ; a day when she shall triumph, and her enemies shall lick the dust. No circumstances, therefore, should make us forget her and the promises concerning her."

Verses 5, 6. *If I forget thee, O Jerusalem*—If I do not retain a deep and sorrowful sense of thy desolations, though never so far removed from thee ; or if I indulge myself in mirth and jollity, as if I had forgotten thee ; *let my right hand*—The hand chiefly used in playing on musical instruments, and in all other actions ; *forget her cunning*—That is, lose its skill of playing. In the Hebrew it is only, *Let my right hand forget*, without expressing what, to intimate the extent and generality of this wish ; let it forget, or be disabled for every action, in which it was formerly used. *If I do not remember thee*—With affection and sympathy, so as to damp my joys ; *let my tongue cleave to the roof of my mouth*—Become incapable of singing, speaking, or moving ; *if I prefer not Jerusalem, &c.*—If I do not value and desire Jerusalem's prosperity more than all other delights, and consequently, if Jerusalem's misery do not so deeply affect me as to hinder my delighting in any other thing. Hebrew, *אם לא אעלה*, literally, *If I advance not Jerusalem in the beginning, or at the head*, (as *ראש* properly signifies,) *of my joy* ; that is, "if I again sing any such festive song till that joyful day shall come, when I shall see Jerusalem and her holy solemnities restored." "The whole nation," says Dr. Horne, "may be supposed, in these words, to declare as one man, that neither the afflictions nor the allurements of Babylon should efface from their minds the remembrance of Jerusa-

in the day of Jerusalem ; who said, A. M. 3434.
⁵ *Rase it, rase it, even to the founda-* B. C. 570.
tion thereof.

8 O daughter of Babylon, ⁴ who art to be ⁶ destroyed ; happy *shall he be* ⁷ that ^o rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and ^f dasheth thy little ones against ⁸ the stones.

xlvii. 1 ; Jer. xxv. 12 ; l. 2.—⁶ Heb. *wasted*.—⁷ Heb. *that recompenseth unto thee thy deed which thou didst to us*.—⁸ Jer. l. 15, 29 ; Rev. xviii. 6.—^f Isa. xliii. 16.—⁹ Heb. *the rock*.

lem, or prevent their looking forward to her future glorious restoration. If any temptation should induce them to employ their tongues and their hands in the service of Babel rather than that of Sion, they wish to lose the use of the former, and the skill of the latter." Thus, "the thoughts and affections of true penitents, both in prosperity and adversity, are fixed upon their heavenly country and city : they had rather be deprived of their powers and faculties than of the will to use them aright ; and the hope of glory hereafter to be revealed in the church is the flower and crown of their joy."

Verse 7. *Remember, O Lord, the children of Edom*—Their constant and inveterate enemies, who had no regard either to consanguinity or humanity, but, instead of pitying Jerusalem, as became kind neighbours and relations, were glad to see the day of its desolations ; and encouraged their destroyers with their acclamations, saying, *Rase it, rase it, &c.* Hebrew, *ערי ערי, make it bare, empty it, or lay it flat, even to the foundation thereof*, or the ground on which it stands. Edom is charged with this unnatural behaviour, and threatened for it by God himself in the prophecy of Obadiah, verse 10, and for it God's judgments came upon them, as it was here foretold they should do.

Verses 8, 9. *O daughter of Babylon*—By which he understands the city and empire of Babylon, and the people thereof, *who art to be destroyed*—Who by God's righteous and irrevocable sentence, art devoted to certain destruction, and whose destruction is particularly and circumstantially foretold by God's holy prophets. For the subject of these two verses is the same with that of many chapters in Isaiah and Jeremiah ; namely, the vengeance of Heaven executed upon Babylon by Cyrus, raised up to be king of the Medes and Persians for that purpose. *Happy shall he be*—He shall be blessed and praised in his deed, as having done a glorious work in executing the divine justice upon Babylon, and at the same time, as an instrument in God's hand, rescuing and delivering the people of God. *Happy shall he be that taketh and dasheth thy little ones, &c.*—That retaliates upon thee the calamities thou didst bring upon us. It has been objected, that the imprecations, in these verses, against Babylon, do not well comport with God's directions to his captive people, Jer. xxix. 7, to pray for the peace of Babylon. But here we must distinguish between the ordinary rule of practice and the extraordinary commission given to

prophets. The psalmist was a prophet, and wrote by the special direction of the Holy Spirit; while the common people of Israel, and prophets also, in their private capacity, were to follow the ordinary rule of praying for those very enemies whose destruction was coming on, but in God's own time. In the meanwhile the safety of the Jewish captives depended on the safety of Babylon, and was wrapped up in it; and so it concerned them, both in point of duty and interest, to submit peaceably and quietly to their new masters, and to pray for their prosperity: notwithstanding all which, they might justly hope for a deliverance at the seventy years' end, and God might instruct his prophets to declare it before hand, together with the manner of it: see Waterland's *Script. Vind.*, part iii. page 28. "The meaning of the words, *happy shall he be,*" says Dr. Horne, "is, He shall go on and prosper, for the Lord of hosts shall go with him, and fight his battles against

the enemy and oppressor of his people, empowering him to recompense upon the Chaldeans the works of their hands, and to reward them as they served Israel. The slaughter of the very infants, mentioned in the last verse, is expressly predicted by Isaiah, chap. xiii. 16; *Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.* The destruction was to be universal, sparing neither sex nor age. Terrible, but just, are thy judgments, O Lord! The fall of the mystical *Babylon* is described Rev. xviii. in terms and phrases borrowed from this and other prophecies, relating primarily to the ancient city called by that name. Whoever will carefully read over the chapter referred to, with the three subsequent ones, concerning the triumph of Messiah, and the glory of the new Jerusalem, will be able to form proper ideas of the world and the church, and will know where to choose his portion "

PSALM CXXXVIII.

This is a Psalm of thanksgiving to God for those great deliverances which he had granted to David from Saul and other enemies, and for advancing him from a low and afflicted condition to the royal dignity. By the remembrance of which David encourages himself to trust in God in all future difficulties. It appears by the Septuagint translation, that it was made use of by Haggai and Zechariah, at the rebuilding of the temple. David praises God for his goodness, and foretels that other kings will praise him, 1-5. He rejoices in hope of still greater blessings, 6-8.

A Psalm of David.

A. M. 2959. I WILL praise thee with my whole heart: ^a before the gods will I sing praise unto thee.

B. C. 1045. 2 ^b I will worship ^c toward thy holy temple,

^a Psa. cxix. 46.—^b Psa. xxviii. 2.

NOTES ON PSALM CXXXVIII.

Verses 1, 2. *I will praise thee with my whole heart*—With uprightness of intention, and fervency of affection. *Before the gods will I sing praises, &c.*—Before kings and princes, or, before judges and great men, either those of other nations who visited him, or those of his own nation that attended on him. He will not only praise God in his heart, which he might do, by pious ejaculations, in any company, but will sing praise with his voice, if there should be occasion. *I will worship toward thy holy temple*—Where the ark was. He saith, *toward it*, because he was not permitted to enter into it. *For thy loving-kindness and for thy truth*—For thy goodness and for thy promises; 1st, For promising me singular blessings out of thy mere grace and favour; and, 2d, For performing thy promises most faithfully. *For thou hast magnified thy word, &c.*—Thou hast glorified thy faithfulness, in fulfilling thy promises unto me, more than any other of thy glorious perfections by which thou art known. Not that one of God's attributes is really, and in itself, more great or glorious than another; or can be made so, but because one may be more celebrated and ad-

and praise thy name for thy loving-kindness and for thy truth: for thou hast ^d magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me, with strength in my soul.

^c 1 Kings viii. 29, 30; Psa. v. 7.—^d Isa. xlii. 21.

mired by men than another; as here, God's gracious promise of the kingdom made to David, and the wonderful accomplishment thereof, in spite of all those difficulties which stood in the way, and which seemed to men to be insuperable, was, at this time, more observed and admired than any other of his attributes or actions.

Verse 3. *In the day when I cried thou answeredst me*—Didst give me to understand that my prayer was accepted, and should have a gracious return in due time; *and strengthenedst me, in my soul*—This clause limits and explains the former, and shows in what way God answered him so speedily, namely, not by giving him the very thing which he desired in that very instant, but by giving him inward support and patience, to wait God's time, and to bear all his troubles cheerfully in the mean time, which was a singular mercy, and, indeed, greater than the actual donation of any temporal blessing. Observe, reader, if God give us strength in our souls, to bear the burdens, resist the temptations, and to do the duties, of an afflicted state; if he strengthen us to rely on him by faith, to maintain the peace of our own minds, and to wait with patience for the issue,

A. M. 2959. 4 * All the kings of the earth shall
B. C. 1045. 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.

* Psa. cii. 15, 22.—† Psa. ciii. 5, 6; Isa. lvii. 15.—‡ Prov.
iii. 34; James iv. 6; 1 Pet. v. 5.

we must own that he hath answered us, and are bound
to be thankful.

Verses 4, 5. *All the kings of the earth shall praise thee*—All the neighbouring kings; or, rather, this is a prophecy of the calling of the Gentiles, and so the generality of the kings of the earth are intended, according to the prediction, Psa. lxxii. 11; *All kings shall fall down before him, all nations shall serve him; when they shall hear the words of thy mouth*—The gospel preached among them. *Yea, they shall sing in the ways*—Or, of, or, because of the ways, of the Lord; that is, his wonderful counsel and gracious providences toward themselves and others. *For great is*—Or, great shall be, the glory of the Lord—At that time the worship and glory of God shall not be confined to one small land, as now it is, but shall be extended to all parts of the world.

Verse 6. *Though the Lord be high*—And neither need any of his creatures, nor can be benefited by them. *Yet hath he respect unto the lowly*—Unto such as are mean and obscure in the world; to me, a poor contemptible shepherd, whom he hath preferred before great princes; and to such as are little in their own eyes. *But the proud he knoweth afar off*—But, as for the great men of the world, who are

7 † Though I walk in the midst of A. M. 2959.
trouble, thou wilt revive me: thou B. C. 1045.
shalt stretch forth thy hand against the wrath
of mine enemies, and thy right hand shall save
me.

8 † The LORD will perfect that which con-
cerneth me: thy mercy, O LORD, endureth for
ever: † forsake not the works of thine own
hands.

† Psa. xxiii. 3, 4.—‡ Psa. lvii. 2; Phil. i. 6.—‡ Job x. 3, 8;
xiv. 15.

lifted up in pride, he looks upon them, as they do upon others, with scorn and contempt, and keeps them at a great distance, as disdaining to admit them into his presence.

Verses 7, 8. *Though I walk in the midst of trouble*—That is, be compassed with dangers; *thou wilt revive me*—Thou wilt cheer my spirit and preserve my life. *Thou shalt stretch forth thy hand*—Put forth thy almighty power; *against the wrath of mine enemies*—To oppose and restrain their rage. *The Lord will perfect that which concerneth me*—Will finish that great work of my deliverance and advancement, which he hath undertaken, and carried on hitherto. *Thy mercy endureth for ever*—It is not inconstant and changeable, as men's affections are, but everlasting. And this may be either produced as a proof of the foregoing assertion, *The Lord will perfect, &c.*—Or, as an argument to enforce the following petition. *Forsake not*—Do not withdraw thy presence from me, who am thy creature, but continue to support and save me. Or, *leave not*, or, *do not desist from*, or, *cease to carry on*, as חָזַק, rather signifies, *the work*, namely of my salvation, which is thus far advanced, not by any human help, but by thy power and providence.

PSALM CXXXIX.

This Psalm is, by many of the Jewish doctors, esteemed the most excellent in the whole book. The matter of it is noble and sublime, and so is the style. It begins with a devout contemplation of the omniscience of God; not, indeed, expressly considered in its utmost extent, as it penetrates at once with an exact and infallible comprehension through the whole scope of created nature, and reaches to the utmost verge and limits of the universe: nor as, together with the present system, and complete actual state of things, it has an intuitive and clear view of the past, and conceives the most obscure and remote futurities, and all possible natures and modes of existence:—but as it particularly respects mankind, more immediately influences human morality, and a serious humble discharge of all the duties of religion. The Psalm is generally thought to have been composed by David when he lay under the imputation of having evil designs against Saul, and as pretending religion only for the covering and promoting of his own ambitious views: considered in which light, it is a solemn appeal for the divine omnipresence and omniscience, for his integrity and innocence in these matters. He asserts and enlarges on the omniscience of God, 1–6. Proves by two arguments that he is everywhere present, 7–13. Meditates on the formation of man in the womb, by the divine power, 13–16. On his preservation through life by the divine providence, 17, 18. Expresses a holy hatred of sin, and of the society of sinners, 19–23. And a holy satisfaction in his own integrity, 23, 24.

To the chief Musician, A Psalm of David.

A. M. 2945. O LORD, ^a thou hast searched me,
B. C. 1059. and known me.

2 ^b Thou knowest my down-sitting and mine up-rising, thou ^c understandest my thought afar off.

3 ^d Thou ^e compassest my path and my lying down, and art acquainted with all my ways.

4 For there is not a word in my tongue, but lo, O LORD, ^f thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thy hand upon me.

6 ^g Such knowledge is too wonderful for me;

^a Psa. xvii. 3; Jer. xii. 3.—^b 2 Kings xix. 27.—^c Matt. ix. 4; John ii. 24, 25.—^d Job xxxi. 4.—^e Or, *winnowest*.—^f Heb. iv. 13.—^g Job xlii. 3; Psa. xl. 5; cxxx. 1.

NOTES ON PSALM CXXXIX.

Verses 1-3. *O Lord, thou hast searched me, and known me*—That is, known me exactly, as men know those things which they diligently search out. *Thou knowest my down-sitting, &c.*—All my postures and motions; my actions, and my cessation from action. *Thou understandest my thoughts*—All my secret counsels, designs, and imaginations; *afar off*—Before they are perfectly formed in my own mind. Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea, from all eternity. *Thou compassest my path*—Thou watchest me on every side, and therefore discernest every step which I take. The expression is metaphorical, and seems to be taken either from huntsmen watching all the motions and lurking places of the beasts they hunt, and endeavour to catch; or from soldiers besieging their enemies in a city, and setting watches round about them. *And my lying down*—When I am withdrawn from all company, and am reflecting on what has passed during the day, and am composing myself to rest, thou knowest what I have in my heart, and with what thoughts I lie down to sleep; *and art acquainted with all my ways*—At all times, in all places, and in all situations and circumstances. Thou knowest what rule I walk by, what end I walk toward, and what company I walk with.

Verses 4, 5. *There is not a word in my tongue, &c.*—Thou knowest what I speak, and with what design and disposition of mind. There is not a vain word, not a good word, but thou knowest it altogether—What it means, what thought gives birth to it, and with what intention it is uttered. Or, as others render the clause, *When there is not a word, &c.*; thou knowest what I am about to speak, either in prayer to thee, or in conversation with men, when I have not yet uttered one word of it. *Thou hast beset me behind and before*—With thine all-seeing and all-disposing providence; so that, go which way I will, I am under thine eyes, and cannot escape its penetrating view in any way possible; *and laid thy hand upon me*—Thou keepest me, as it were, with a strong hand, in thy sight, and under thy power.

it is high, I cannot attain unto it. A. M. 2945.

7 ^h Whither shall I go from thy Spirit? or whither shall I flee from thy presence? B. C. 1059.

8 ⁱ If I ascend up into heaven, thou art there: ^j 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, ^k the darkness ^l hideth not from

^h Jer. xxiii. 24; Jonah i. 3.—ⁱ Amos ix. 2, 3, 4.—^j Job xxvi. 6; Prov. xv. 11.—^k Job xxvi. 6; xxxiv. 22; Dan. ii. 23; Heb. iv. 13.—^l Heb. *darkeneth not*.

Verse 6. *Such knowledge is too wonderful for me, &c.*—It is such a knowledge as I cannot comprehend, much less describe. I cannot conceive, or even form any idea in what manner thou dost so perfectly know all things, especially things which have yet no being, and seem to depend on many casualties and uncertainties. Dr. Hammond renders the verse, *Such knowledge is admirable, above me: it is high; I cannot deal with it.* But the sense of the original of the last clause, *לֹא אֵיכָל לִי*, seems better expressed in our translation. The mind of the psalmist, when he uttered these words, was evidently impressed “with such a veneration and awe of the infinite Jehovah, the fountain and support of universal life and being; and he found his faculties so swallowed up, and, as it were, lost in meditating on so deep and immense a subject; that man’s reason, in its utmost pride and glory, and with its most boasted improvements and acquisitions of knowledge, seemed now so debased, so weak, so narrow, and, in comparison with infinity, so despicable, that he could proceed no further without expressing his admiration at such a boundless scope of intelligence as he could neither explain nor comprehend:” see Foster’s *Discourses*, vol. i. 4to. p. 76.

Verses 7-12. *Whither shall I go from thy Spirit?—From thy knowledge and observation; or, from thee who art a Spirit? Whither shall I flee from thy presence?*—I can go nowhere but thou art there, observing and judging, approving or disapproving: nor are there any means imaginable by which I can escape the reach of thy all-penetrating eye, or withdraw myself from thy universal and unbounded presence: neither can an ascent to heaven, nor a descent to the state of the dead, secure me from thine inspection, or divide me from thee. Nay, though I were able, with the swiftness of the rays of the rising sun, in an instant to shoot myself to the remotest parts of the earth or sea, *even there should thy hand lead me*—I should still exist in thee: thy presence would be diffused all around me; and thine enlivening power would support my frame. *If I say, Surely the darkness, &c.; the darkness and the light are both alike to thee*—“Equally conspicuous am I, and

A. M. 2945. thee ; but the night shineth as the
B. C. 1059. day : ³ the darkness and the light are
both alike to thee.

13 For thou hast possessed my reins : thou
hast covered me in my mother's womb.

14 I will praise thee ; for I am fearfully and

³ Heb. as is the darkness, so is the light.—⁴ Heb. greatly.

all my circumstances, all my actions, under the thickest and most impenetrable shades of night, as in the brightest splendours of the noon-day sun." Dr. Horne, who very properly applies this doctrine of the divine omniscience and omnipresence to practical purposes, very justly observes here, We can never sin with security, but in a place where the eye of God cannot behold us; and, he asks, "Where is that place? Had we a mind to escape his inspection, *whither should we go!* Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power; so that our efforts will be equally vain whether we ascend or descend, or fly abroad upon the wings of the morning light, which diffuseth itself with such velocity over the globe, from east to west. The arm of the Almighty will still, at pleasure, prevent and be ready to arrest the fugitives in their progress. Darkness may indeed conceal us and our deeds from the sight of men; but the divine presence, like that of the sun, turns night into day, and makes all things manifest before God. The same consideration which should restrain us from sin, should also encourage us to work righteousness, and comfort us under all our sorrows; namely, the thought that we are never out of the sight and protection of our Maker. The piety and the charity which are practised in cottages, the labour and pain which are patiently endured in the field, and on the bed of sickness; the misery and torment inflicted by persecution in the mines, the galleys, and the dungeons; all are under the inspection of Jehovah, and are noted down by him against the day of recompense. He sees, and he will reward all we do, and all we suffer, as becometh Christians."

Verse 13. *Thou hast possessed*—Or, *thou dost possess, my reins*—The most inward and hidden part of my body, supposed also to be the seat of men's lusts and passions: thou dwellest in them, thou art the owner and governor of them, and therefore must needs know them. My most secret thoughts and intentions, and the innermost recesses of my soul, are subject to thy control. *Thou hast covered me in my mother's womb*—With skin and flesh, as it is expressed Job x. 11. Dr. Waterland renders this verse, *Thou hast formed my reins; thou hast compacted me.*

Verse 14. *I am fearfully and wonderfully made*—Thy infinite wisdom and power, manifested in the singular and curious structure of man's body, fill me with wonder and astonishment, and with the dread of thy Majesty. *Marvellous are thy works*—Both in the lesser world, man, and in the greater; and *that my soul knoweth right well*—I am well assured,

wonderfully made: marvellous are thy works; and *that my soul knoweth*

⁴ right well.

15 ¹ My ² substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

¹ Job x. 8, 9; Eccles. xi. 5.—² Or, strength, or, body.

both by thy word, and by the contemplation and study of thy works, that they are wonderful, although I do not so accurately understand them in all their parts as I wish to do.

Verse 15. *My substance was not hid from thee*—Heb. עצמי, *my bone*. So the LXX. το οστέον μου. *Bone* may be here taken collectively for *bones*, or, rather for the whole fabric of the bones: or may be put synecdochically for the whole body, as being the most substantial part of it, as in Psalm xxxv. 10. *When I was made in secret*—In the womb; termed, in the next clause, *in the lowest parts of the earth*, in a place as remote from human eyes as the lowest parts of the earth are. He seems to allude to plants and flowers, the roots and first rudiments of which are formed under ground. *And curiously wrought*—Exquisitely composed of bones, muscles, sinews, arteries, veins, nerves, and other parts, all framed with such wonderful skill, that even heathen, upon the contemplation of the human body in all its parts, and observing how admirably they were formed for beauty and use, have broken forth into admiration and adoration of the Creator. The word רָקְמָה, here rendered, *curiously wrought*, signifies, *embroidered*, or, *wrought with a needle*. "The process," says Dr. Horne, "whereby the fetus is gradually formed and matured for the birth, is compared to that of a piece of work wrought with a needle, or fashioned in the loom; which, with its beautiful variety of colour, and proportion of figure, ariseth, by degrees, to perfection, under the hand of the artist." Thus also Bishop Lowth, speaking of metaphors in the Hebrew poetry, taken from things sacred, observes, "In that most perfect hymn, where the immensity of the Omnipresent Deity, and the admirable wisdom of the Divine Artificer, in framing the human body, are celebrated, the poet uses a remarkable metaphor drawn from the nicest tapestry work; *When I was wrought as with a needle, &c.* He who remarks this, and at the same time reflects on the wonderful composition of the human body, the various implication of veins, arteries, fibres, membranes, and the *inexplicable texture* of the whole frame, will immediately understand the beauty and elegance of this most apt expression. But he will not attain the whole force and dignity of it, unless he also considers that the most artful embroidery with the needle was dedicated, by the Hebrews, to the service of the sanctuary; and that the proper and singular use of this work was, by the immediate prescript of the divine law, applied in a certain part of the high-priest's dress, and in the curtains of the tabernacle. So that the psalmist may well be supposed to have compared the wisdom of the Divine Artificer par-

A. M. 2945. 16 Thine eyes did see my substance,
B. C. 1059. yet being unperfect; and in thy book

all my members were written, which in continuance were fashioned, when as yet there was none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

* Heb. all of them.—† Or, what days they should be fashioned.

ticularly with that specimen of human art, whose dignity was, through religion, the highest, and whose elegance was so exquisite, that the sacred writer seems to attribute it to a divine inspiration."—Lowth's *Eighth Prelection*.

Verse 16. *Thine eyes did see my substance*—Heb. מַלְאָכָה, *my rude mass*, as Dr. Waterland renders the word: *massa rudis et intricata adhuc*, says Buxtorf, *neque in veram formam evoluta, a mass, yet rude and entangled, and not unfolded into proper form*. When the matter, out of which I was made, was an unshapen embryo, without any form, it was visible to thee how every part, however minute, would be wrought; and in thy book all my members were written—Before any of them were in being they lay open before thy eyes, and were discerned by thee as clearly as if the plan of them had been drawn in a book. Thy eternal wisdom formed the plan, and according to that, thy almighty power raised the structure. The allusion to the needlework seems to be still carried on. "As the embroiderer hath his book or pattern before him, to which he always recurs; so by a method as exact were all my members in continuance fashioned; and as from the rude skeins of silk, under the artificer's hands, there at length arises an unexpected beauty, and an accurate harmony of colours and proportions; so, by the skill of the divine workman, is a shapeless mass wrought into the most curious texture of parts, most skilfully interwoven and connected with each other, until it becomes a body harmoniously diversified with all the limbs and lineaments of a man, not one of which at first appeared, any more than the figures were to be seen in the ball of silk. But then, (which is the chief thing here insisted on by the psalmist,) whereas the human artificer must have the clearest light, whereby to accomplish his task, the divine work-master seeth in secret, and effecteth all his wonders within the dark and narrow confines of the womb."—Horne.

Verses 17, 18. *How precious also, &c.*—"From the wonders of God's forming hand, the psalmist proceeds to those of his all-directing providence, which afford additional proofs of the divine omniscience and omnipresence." *Are thy thoughts unto me*—Thy counsels, or contrivances, in my behalf, which are admirable and amiable in my eyes, and replete with kindness. Thou didst not only form me at first, but ever since my conception and birth thy thoughts have been employed for my good, preserving, providing for, and blessing me. *How great is the sum of them!*—Thy gracious counsels, de-

18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

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.

† Psa. xl. 5.—‡ Isa. xi. 4.—§ Psa. cxix. 115.—¶ Jude 15.

signs, and providential dispensations toward me are numberless. *If I should count them*—Hebrew, אֲסַפֵּר, rather, *shall I count them?* that is, shall I attempt to count them? *They are more in number than the sand*—I might as well undertake to number the grains of sand. *When I awake, I am still with thee*—Thy wonderful counsels and works on my behalf come constantly into my mind, not only in the day-time, but even in the night-season, whenever I awake. "The thoughts and counsels of Jehovah," says Dr. Horne, "concerning David, his appointment to the throne, his troubles, and his preservation in the midst of them, were precious and delightful subjects of meditation and praise, never to be exhausted of the rich matter they contained. With these in his mind he lay down at night, and when he awoke in the morning his thoughts naturally recurred to the pleasing theme. He began where he had left off, and found himself, in heart and soul, still present with God, still ruminating on him and his works."

Verse 19. *Surely, thou wilt slay the wicked, O God*—And as thou hast precious and gracious thoughts toward me, (which thou also hast toward all that love and fear thee,) so thou wilt not now desert me and leave me in the hands of those wicked men who, unmindful of thy presence and thy all-seeing eye, regard not by what means they plot my ruin. But rather, as thou knowest all things, and art perfectly acquainted "with the justice of my cause, and the iniquity of my adversaries; and as thou hast formed, and hitherto in so wonderful a manner watched over and preserved me, thou wilt slay the wicked, and deliver me, as thou hast promised to do, out of their hands. *Depart from me, therefore, ye bloody men*—I trust in my God, and will have no connection in the way of treaty or friendship with you." Thus David, in this verse, draws the intended conclusion from the premises so largely expatiated upon in the former part of the Psalm.

Verse 20. *For they speak against thee wickedly*—It is not so much me that they persecute, in opposing, misrepresenting, and speaking against me, as virtue and piety, in persecuting which they oppose and speak against thee; contemning thy omniscience and omnipresence, and thy superintending providence. *And thine enemies take thy name in vain*—Or, according to the order of the Hebrew words, *They take thy name in vain, and are thine enemies*. Or, are haters of thee, as it follows, verse 21. They abuse thy blessed name with oaths, blas-

A. M. 2945. 21 * Do not I hate them, O LORD,
B. C. 1059. 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.

* 2 Chron. xix. 2; Psa. cxix. 158.—† Job xxxi. 6; Psa. xxvi. 2.

phemies, and perjuries, calling thee to witness the truth of their lies and calumnies. Or, as some render the clause, *Thine enemies take thee to falsehood*, (the words, *thy name*, being not in the Hebrew,) "they take thee, only to swear falsely by thee."

Verses 21, 22. *Do not I hate them that hate thee?*—I appeal to thee, the omnipresent and omniscient God, whether I do not perfectly hate them, (that is, hate their ways,) so far as they are enemies to thee and goodness. *Am I not grieved*—With the folly and sin of those that rise up against thee?—That act in open hostility against thy authority. I am grieved to see their wickedness, and to foresee the ruin in which it will certainly end. *I count them mine enemies*—I am no less grieved with their enmity against thee than if they directed it against myself. "A faithful servant hath the same interests, the same friends, the same enemies, with his Master, whose cause and honour he is, upon all occasions, in duty bound to support and maintain. A good man hates, as God himself doth; he hates not the persons of men, but their sins; not what God made them, but what they have made themselves. We are neither to hate the men on account of the vices they practise, nor love the vices for the sake of the men who practise them. He who observes invariably this distinction, fulfils the perfect law of charity, and hath the love of God and of his neighbour abiding in him."—Horne.

Verses 23, 24. *Search me, O God*—Do thou, who

23 * Search me, O God, and know A. M. 2945.
my heart: try me, and know my B. C. 1059.
thoughts:

24 And see if there be any * wicked way in
me, and * lead me in the way everlasting.

* Heb. way of pain, or, grief.—† Psa. v. 8; cxliii. 10.

art the searcher of hearts, judge whether I do not speak this from my very heart, and deal with me accordingly. *See if there be any wicked way in me*—Hebrew, עַוְוָה וְרָדָה, way of trouble or grief; any course of life, or temper of mind, which is a source of grief or trouble, either, 1st, To myself, as all sin is to the sinner, sooner or later; or, 2d, To others, as I am accused of causing much trouble, and designing evil to the king and kingdom; and *lead me in the way everlasting*—In the way of godliness, the way which is right and good, and leads to everlasting life; whereas the way of wickedness, to which this is opposed, will perish, as is said Psa. i. 6, and bring men to utter destruction. Or, as the words may be rendered, *In the old way*, which is the good way, as it is called Jer. vi. 16, the way of righteousness and holiness, which may well be called the old way, because it was written on the hearts of men from the beginning of the world, whereas wickedness is of later date. Observe, reader, they that are upright can take comfort in God's omniscience, as a witness of their uprightness, and can, with an humble confidence, beg of him to search and try them, and discover them to themselves, for a good man desires to know the worst of himself. Nay, they have no objection, but rather desire to be discovered to others. He that means honestly could wish he had a window in his breast, that any man might look into his heart; for his ruling desire is, in all things, to know and do the will of God.

PSALM CXL.

This Psalm, which the title ascribes to David, was undoubtedly composed by him during his troubles, and occasioned by the persecution which he suffered from Saul, and the malicious and treacherous dealings of Doeg and the Zyphtes. David prays and hopes for deliverance from his enemies, 1-7. Foretells their destruction, 8-13.

To the chief Musician, A Psalm of David.

A. M. 2944. DELIVER me, O LORD, from the
B. C. 1060. evil man: * preserve me from
the ¹ violent man;

* Verse 4.—¹ Heb. man of violences.

NOTES ON PSALM CXL.

Verses 1-3. *Deliver me from the evil man*—Either Saul, or Doeg, or some other malicious enemy, or rather enemies; the word *man* being taken collectively for *men*, as appears from the next verse. *Continually are they gathered, &c.*—To execute those bloody enterprises which they have devised. *They*

2 Which imagine mischiefs in their A. M. 2944.
heart; ^b continually are they gather- B. C. 1060.
ed together for war.

3 They have sharpened their tongues like a

^b Psa. lvi. 6.

have sharpened their tongues, &c.—Their malicious hearts have excited their tongues to utter vile slanders against me, using words as sharp and piercing as the sting of a serpent. *Adder's poison is under their lips*—There is so much malignity in all they say, that one would think there was nothing under their lips but adder's poison. "Slander and calum-

A. M. 2944. serpent ; ° adders' poison is under
B. C. 1060. their lips. Selah.

4 ^d Keep me, O LORD, from the hands of the wicked ; ° preserve me from the violent man ; who have purposed to overthrow my goings.

5 ^f The proud have hid a snare for me, and cords ; they have spread a net by the way-side ; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God : hear the voice of my supplications, O LORD.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

^c Psa. lviii. 4 ; Rom. iii. 13.—^d Psa. lxxi. 4.—^e Verse 1. ^f Psa. xxxv. 7 ; lvii. 6 ; cxix. 110 ; cxli. 9 ; Jer. xviii. 22.—^g Or, let them not be exalted.—^h Deut. xxxii. 27.—ⁱ Psa. vii. 16 ;

ny," says Dr. H., "must always precede and accompany persecution, because malice itself cannot excite people against a good man, as such ; to do this, he must first be represented as a bad man. What can be said of those who are busied in this manner, but that they are a generation of vipers, the brood of the old serpent, that grand accuser and calumniator of the brethren, having under their tongues a bag of poison, conveying instant death to the reputation on which they fasten ? Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder."

Verses 4, 5. *Keep me from the hands of the wicked*—Hebrew, רשע, the wicked man. Let him not prevail to take away my life, my reputation, my interest, or my comfort, or to prevent my coming to the throne. *Preserve me from the violent man*—Hebrew, כאיש חכים, (as also in verse 1,) from the man of violences, injuries, or rapines ; who hath purposed—Whose design and full resolution it is, if thou do not prevent it ; to overthrow my goings—My feet, or footsteps ; that is, to throw me down to the ground, to defeat all my hopes and counsels, and bring me to ruin. *The proud*—My insolent enemies, who despise me for my meanness, and exalt themselves against thee ; have hid—Have secretly laid ; a snare for me—That their designs, being undiscovered, might be the more likely to take effect, and I might fall into their hands ere I was aware. *They have spread a net by the way*—In which I used to walk. No hunter or fowler can be more industrious and cunning in spreading nets, or setting gins and traps for the beasts or birds which he wishes to ensnare and catch, than they are to trace me in all my motions, (1 Sam. xxiii. 23,) and to invent all manner of wiles and subtle arts to surprise me.

Verses 6-8. *Hear the voice of my supplication*—The more malice appears in our enemies against us, and the greater efforts they use to injure us, the more earnest ought we to be in prayer to God, after the example of David here, to take us under his protection. On him believers may depend for security, and may enjoy it and themselves with holy serenity.

8 Grant not, O LORD, the desires A. M. 2944.
of the wicked : further not his wicked B. C. 1060.
device ; ² lest ^g they exalt themselves. Selah.

9 As for the head of those that compass me about, ^h let the mischief of their own lips cover them.

10 ⁱ Let burning coals fall upon them ; let them be cast into the fire ; into deep pits, that they rise not up again.

11 Let not ³ an ⁴ evil speaker be established in the earth : evil shall hunt the violent man to overthrow him.

xciv. 23 ; Prov. xii. 13 ; xviii. 7.—ⁱ Psa. xi. 6.—² Heb. a man of tongue.—³ Or, an evil speaker, a wicked man of violence, be established in the earth : let him be hunted to his overthrow.

Those are safe whom God preserves. *Thou hast covered my head in the day of battle*—With thy powerful protection, as with a helmet or shield. *Grant not the desires of the wicked*—Suffer not him, who now seeks my destruction, to obtain his desire ; further not his wicked device—Let him not succeed in any of his mischievous designs against me. *Lest they exalt themselves*—Lest he, and those associated with him, grow insolent, so as to dare to attempt all manner of violence against other innocent persons : or, lest they exalt themselves against thee, as if by their power and policy they had frustrated thy design and promise made to me.

Verses 9-11. *As for the head of those, &c.*—Bishop Hare connects this clause with the preceding, and translates the passage thus ; *Let not those that beset me lift up the head. Let the mischief of their own lips cover them*—Let the evil, which by their calumnies they design to bring upon me fall upon themselves. *Let burning coals fall, &c.*—Rather, burning coals shall fall, the verb כוּמַט, and the other verbs in this verse being in the future tense : that is, the divine vengeance, often compared to coals of fire, shall fall upon them. The psalmist seems to allude to the destruction of the Sodomites. *Let them be cast*—They shall be cast, into the fire—Which themselves have kindled, and shall perish in the flames thereof : into deep pits—Into those dangers and mischiefs which, like deep pits, they prepared for my destruction ; that they rise not, &c.—Heb. they shall not rise again. *Let not an evil speaker*—Such as slander me and other innocent persons ; Heb. איש לשון, a man of tongue, which, according to the Hebrew phraseology, signifies a detractor, a sycophant, one who gives his tongue the liberty to vent what mischief he pleases ; be established—Heb. בל יכון, he shall not be established ; he shall not prosper, or establish his power or greatness by such base and wicked practices. *Evil shall hunt the violent man*—Either the evil of punishment, or which comes to the same thing, the evil of sin, shall pursue and overtake him. The wickedness of such persons shall recoil upon themselves to their utter destruction. "The prophet, in these three verses," says Dr. Horne,

A. M. 2944. 12 I know that the LORD will
B. C. 1060. ^k maintain the cause of the afflicted,
and the right of the poor.

^k 1 Kings viii. 45;

"predicts those just judgments which Heaven would inflict on the slanderers and persecutors of the righteous. Their lips, which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues which have contributed to set the world on fire shall be tormented with the hot burning coals of eternal vengeance; and they who with so much eagerness and diligence have prepared pits for the destruction of their brethren shall be cast into a deep and bottomless pit, out of which they will not rise up again any more for ever. Evil speakers and false accusers shall gain no lasting establishment, but punishment shall hunt sin through all its doubles, and seize it, at last, as its legal prey. Let those great truths be firmly

13 Surely the righteous shall give A. M. 2944.
thanks unto thy name: the upright B. C. 1060.
shall dwell in thy presence.

Psa. ix. 4.

rooted in our hearts, and they will keep us steady in the worst of times."

Verses 12, 13. *I know, &c.*—Both by God's word, who hath promised it, and by my own experience of it in the course of God's providence; *that the Lord will maintain the cause of the afflicted, &c.*—That he will not suffer *might* always to prevail against *right*, though it be but the right of the poor. God is, and will be, the patron of oppressed innocence, much more of persecuted piety; they that know him at all cannot but know this. *Surely the righteous shall give thanks*—Shall have occasion to praise thee for their deliverance; *the upright shall dwell in thy presence*—Shall constantly enjoy thy gracious and powerful presence, protection, and assistance.

PSALM CXLI.

David is thought, by several commentators, to have composed this Psalm just before his flight to Achish, king of Gath, when he had a second time spared Saul's life, 1 Sam. xxvi. and xxvii. 1, but could trust him no longer. He prays for acceptance and assistance, 1-4. That others might be instrumental of good to his soul, as he hoped to be to the souls of others, 5, 6. That he and his friends being now brought to the last extremity, God would graciously appear for their relief and rescue, 7-10.

A Psalm of David.

A. M. 2946. LORD, I cry unto thee: * make
B. C. 1058. haste unto me; give ear unto
my voice, when I cry unto thee.

2 Let ^b my prayer be ¹ set forth before thee
^o as incense; and ^d the lifting up of my

^a Psa. lxx. 5.—^b Rev. v. 8; viii. 3, 4.—^c Heb. directed.
^d Rev. viii. 3.

PSALM CXLI.

Verse 2. *Let my prayer be set forth before thee*—Heb. תכון לפניך, *be directed to thy face, person, or presence.* Let it not be lost, but let it come unto thee and find audience; *as incense*—Let it be owned and accepted by thee, no less than if it had been offered with incense at thine altar, from which I am now banished, and so am prevented from offering it there. *And the lifting up of my hands*—My prayer made with hands lifted up, which was the usual gesture in praying; *as the evening sacrifice*—In which he instances rather than the morning sacrifice, either because this prayer was addressed to God in the evening, or because the evening sacrifice was more solemn than that of the morning, and was attended with more company and more prayers; whence the *ninth hour*, which was the time of this sacrifice, is emphatically called *the hour of prayer*, Acts iii. 1.

Verses 3, 4. *Set a watch before my mouth*—That

1030

hands as ^o the evening sacrifice. A. M. 2946.
B. C. 1058.

3 Set a watch, O LORD, before my
mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to
practise wicked works with men that work
iniquity: ^f and let me not eat of their dainties.

^a Psa. cxxxiv. 2; 1 Tim. ii. 8.—^b Exod. xxix. 39.—^c Prov. xxiii. 6.

I may not, through mine own infirmity, and the great provocation of mine enemies, break forth into any unadvised speeches, or any expressions of impatience, distrust, envy, or malice; *keep the door, &c.*—My lips, which are the door of my mouth, whence words come forth. *Incline not my heart*—Suffer it not to be inclined, either by the temptations of the devil, the world, or the flesh, to *any evil thing*—Whatever inclination there may be in me to sin, let it be not only restrained but mortified by divine grace; and keep me, not only from wicked words and works, but from all evil motions of the heart, which might otherwise draw me to join with wicked men in sinful courses, or to act wickedly as they do. *And let me not eat of their dainties*—Let me not partake of the pleasures or advantages which they gain by their wickedness. My troubles and afflictions are more desirable than such prosperity.

A. M. 2946. 5 * Let² the righteous smite me; B. C. 1058. *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 When their judges are overthrown in stony

* Prov. ix. 8; xix. 25; xxv. 12; Gal. vi. 1.—² Or, *Let the righteous smite me kindly, and reprove me; let not their precious*

Verse 5. *Let the righteous smite me*—Namely, by reproofs. If at any time, through the frailty of nature, I should be inclined to yield to temptation, let me find, among my attendants or friends, some righteous and faithful person, who, with kind severity, will check and reprove me. *It shall be a kindness*—I shall be so far from being offended with it, as an act of enmity or ill will, that I shall esteem it an act and mark of true friendship. *It shall be an excellent oil*—Heb. שמן ראש, the oil of the head, that is, as the oil which is poured upon the head as the manner was in great feasts and solemnities, *which shall not break my head*—Nor hurt, but heal, and greatly refresh me. *For yet my prayer shall be in their calamities*—Either, 1st, In the calamities of those persons who reprov'd and censured him. When they came into such calamities as those wherein he had been involved, he would pity them, and pray for them. Or, he may mean the calamities of his enemies, of which he speaks in the next words. He foresaw that his enemies would be in calamities, and that they would need, and desire his prayers; and he here declares he would willingly grant them: but the Hebrew of this clause may be properly rendered, *My prayer shall be against their wickedness*.

Verse 6. *When their judges are overthrown, &c.*—"Of this verse, as it stands in our translation," says Dr. Horne, "I know not what can be made. When literally rendered from the Hebrew, it runs thus; *Their judges have been dismissed in the sides of the rock,*" נכרסו בריד סלע, "*and have heard my words that they were sweet.* David, reflecting on Saul's cruelty in driving him out of his country to wander among aliens and idolaters, very naturally calls to mind, and mentions his own different behaviour toward that implacable enemy, whose life he had spared two several times, when he had it in his power to destroy him as he pleased." This is also Mr. Peters's interpretation of the passage, who translates it as above, understanding, by שפטיהם, rendered *their judges, their leaders, or generals*, according to the frequent usage of the word in Scripture. The sense evidently is, "Their princes have been dismissed in safety when I had them at an advantage in those rocky deserts, and they only heard me expostulate with them in the gentlest words;" indeed, "in a manner so mild and humble that even Saul himself was overcome, and *lift up his voice and wept*, saying, *My son David, thou art more righteous than I: the Lord reward thee good for what thou hast done unto me this day*, 1 Sam. xxiv. 16. Such has been my conduct toward the

places, they shall hear my words; for A. M. 2946. B. C. 1058. they are sweet.

7 Our bones are scattered^b at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But¹ mine eyes are unto thee, O God the Lord: in thee is my trust; ³ leave not my soul destitute.

oil break my head, &c.—^b 2 Cor. i. 9.—¹ 2 Chron. xx. 12; Psa. xxv. 15; cxliiii. 1, 2.—³ Heb. *make not my soul bare*.

servants of Saul; yet how have my people, alas! been by them most miserably butchered!"

Verse 7. *Our bones are scattered, &c.*—So barbarously cruel were our enemies that they not only killed many of our friends, but left their carcasses unburied, by which means their flesh, and sinews, &c., were consumed, or torn in pieces by wild beasts, and their bones dispersed upon the face of the earth, our common grave. The words are thought to refer to Saul's barbarity and cruelty to David's friends, in the horrid massacre of Ahimelech and the priests, by the hand of Doeg; perpetrated in such a savage manner that he compares it to the chopping and cleaving of wood, as if he had said, "How unlike, how barbarous, has their treatment been of me! My best friends slaughtered in great numbers, at the command of Saul, (so some render לפי שאול, instead of, at the grave's mouth,) and hewn to pieces in his presence, as one would cut or chop a piece of wood:" see Peters.

Verse 8. *But mine eyes are unto thee*—But in this sore distress I fix my thoughts on thee, O God, the Lord, the only living and true God, and governor of all things; *in thee is my trust, &c.*—In thee I repose an assured confidence that thou wilt not leave me without support and protection, much less wilt thou abandon me to the malice of those that seek to take away my life. This verse, says Mr. Peters, shows us what was David's support under his extraordinary trials: it was a firm trust in God, as the great Lord and Ruler of the world, and a steady resolution to obey him in all things. "Among the sayings of Pythagoras this was one, απλωσον σεαυτον, *simplify thyself*, that is, 'reduce thy conduct, if possible, to one single aim, and pursue it without weariness, or distraction.' If this single aim be, to approve ourselves to God by such a course of life as he prescribes; to adhere strictly to our duty, with an eye to him who has commanded it, and patiently submit the issue of things to his all-wise and gracious providence; we have then hit upon that principle which here appears to have animated David, and may, with confidence, address our prayers to the great Lord and Sovereign of the world in all our straits and difficulties, as he does in the following part of the Psalm." *Leave not my soul destitute*—Hebrew, *make not my soul naked*: deprive it not of thy favour and protection: or, *do not pour out my soul*, namely, unto death, as the same word, ערוה, is used, Isa. liii. 12. In the language of the Holy Scriptures, God is said to do what he only permits or suffers to be done. But whether David here prays to

A. M. 2946. 9 Keep me from ^k the snares *which*
B. C. 1058. they have laid for me, and the gins of
the workers of iniquity.

^k Psa. cxix. 110; cxl. 5; cxlii. 3.

have his life preserved from danger, or his soul from sin, may admit of a question. The words will suit with either explanation, and probably he might intend both; but chiefly the latter. We have seen, from verse 4, how earnestly he begs that God would protect him by his grace from complying with the idolatrous practices of the heathen, to whom he was about to flee for refuge; and it is remarkable that, in his last speech to Saul, he particularly dwells upon the danger to which his religion was exposed, 1 Sam. xxvi. 19. *They have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods.* As if he had said, "They have done what lies in their power to drive me to idolatry, by forcing me into a country where I shall have the strongest temptations to it." This was a thing he seems to have dreaded more than death; and therefore he prays against it in the next verse.

Verses 9, 10. *Keep me from the snare which they have laid for me*—Keep me from being taken in it: give me to discover and evade it. If Saul and his evil counsellors be intended in this clause, probably the heathen, to whom David was now driven for refuge, were meant in the next. They were *workers of iniquity* in the worst sense, being worshippers of idols, and their idols were always snares to the Israelites, as their history informs us, and as they

10 ^l Let the wicked fall into their
own nets, whilst that I withal ⁴ es-
cape. A. M. 2946.
B. C. 1058.

^l Psa. xxxv. 8.—⁴ Heb. *pass over*.

were forewarned by God himself, Judg. ii. 3. *Their gods will be a snare unto you*, Hebrew, שָׁרָה, the same word with that translated, in the plural number, *gins*, in this verse. *Let the wicked fall*—Hebrew, פָּלוּ, they shall fall; *into their own nets*—Into the snares, dangers, and mischiefs which they design for me. *While that I withal escape*—Namely, together with my followers, or, in like manner, as I have formerly done. But many translators, both ancient and modern, join the word יחד, here rendered *withal*, or *together*, to the preceding clause to which it is placed next in the Hebrew, and then the meaning is, *the wicked shall fall into their own nets together*, or *alike*, one as well as another, Saul himself not excepted, (whom, though I dare not destroy him, God will judge,) *while that I escape*, am preserved from that common calamity in which mine enemies perish. Which was verified by the event. For David escaped all the snares which were laid for him on every side; and was strangely kept out of harm's way, when Saul and other of David's enemies were cut off by the Philistines, 1 Sam. xxxi. So will the devices of the enemies of God's people be in the end turned against themselves. They shall fall and perish, but the saved of the Lord shall triumph with their Redeemer to eternity. Reader, see that thou be one of these!

PSALM CXLII.

We learn from the title of this Psalm that it was a prayer of David when he was in the cave, most probably the cave of Adullam, whither he fled when he was in danger, both from Saul, and from the Philistines, 1 Sam. xxii. 1. He complains of finding no help in his straits, dangers, and troubles, 1-4. He cries unto God in prayer, and comforts himself in him, 5-7.

¹ Maschil ² of David; A Prayer ³ when he was in the cave.

A. M. 2944. I CRIED unto the LORD with my
B. C. 1060. voice; with my voice unto the
LORD did I make my supplication.

¹ Psa. lvii. title.—² Or, A Psalm of David giving instruction.
³ 1 Sam. xxii. 1; xxiv. 3.

NOTES ON PSALM CXLII.

Verses 1, 2. *I cried unto the Lord, &c.*—Hebrew, צָוִיתִי, *I will cry unto the Lord*—The words express the resolution he formed, when all human help failed, to have recourse again, as he often had had before, unto God in prayer, whom he had repeatedly made his refuge and strength, and found to be his present help in trouble. *Unto the Lord did I make, &c.*—Rather, *will I make my supplication: I poured out, I will pour out my complaint*—Namely, fully, fervently, and confidently. All these verses are in the future tense. "The state of David, in the cave of

2 ^a I poured out my complaint be-
fore him; I showed before him my
trouble. A. M. 2944.
B. C. 1060.

3 ^b When my spirit was overwhelmed within
me, then thou knewest my path. ^c In the way

^a Psa. cii. title; Isa. xxvi. 16.—^b Psa. cxliii. 4.—^c Psa. cxl. 5.

Adullam, was a state of utter destitution. Persecuted by his own countrymen, dismissed by Achish, and not yet joined by his own relations, or any other attendants, he took refuge in the cave, and was there alone. But in that disconsolate, and seemingly desperate situation, he desponded not. He had a friend in heaven into whose bosom he poured forth his complaint, and told him the sad story of his trouble and distress. When danger besetteth us around, and fear is on every side, let us follow the example of David, and that of a greater than David, who, when Jews and Gentiles conspired against him, and

A. M. 2944. wherein I walked have they privily
B. C. 1060. laid a snare for me.

4 ^d I ⁴ looked on *my* right hand, and beheld,
but ^e *there was* no man that would know me :
refuge ⁶ failed me : ⁶ no man cared for my soul.

5 I cried unto thee, O LORD : I said, *'Thou
art my refuge and ^a my portion ^b in the land
of the living.*

^d Psalm lxi. 20.—^e Or, *Look on the right hand, and see.*
⁶ Psalm xxxi. 11 ; lxxxviii. 8, 18.—^a Heb. *perished from me.*
^b Heb. *no man sought after my soul.*

he was left all alone in the garden and on the cross,
gave himself unto prayer."—Horne.

Verse 3. *When my spirit was overwhelmed with-
in me*—And ready to sink under the burden of grief
and fear: when I was quite at a loss what steps to
take, and almost ready to despair; *then thou knewest
my path*—That is, practically, so as to direct me
what way I should take, in order that I might escape
Saul and his men: or, thou knowest my sincerity
and innocence, the straight path in which I have
walked, and that I am not such a one as my persecu-
tors represent me. And it was, and is, a comfort
to me, that thou knewest this, and also, that thou
knewest the danger that I was, and am, in, and how;
in the way wherein I walked—Suspecting no dan-
ger; *they have privily laid a snare for me*—To en-
trap me. Saul gave Michal his daughter to David,
on purpose that she might be a *snare to him*, 1 Sam.
xviii. 21. And as he complains, every thing that
was done to, or respecting him, was done with a de-
sign to insnare and destroy him. Yet, in the midst
of all, he knew he was under the eye and guardian
care of his all-wise and almighty Friend: in him he
trusted, and this was his support and comfort. And
"such should be, at all times, the confidence of be-
lievers in the wisdom, the power, and the goodness
of God, even when human prudence has done its ut-
most, and is at its wit's end."

Verse 4. *I looked on my right hand, &c.*—The
place where the patron, or assistant used to stand;
but there was no man—Namely, in Saul's court or
camp: none of my former relations, friends or ac-
quaintance; *that would know me*—Own me, or show
any respect or kindness to me. The verb, in the
first clause of the verse, being in the imperative;
look on my right hand, &c.—Dr. Horne considers
the words as a request to God to look on his desti-
tute condition, and to pity and relieve him; but
Bishop Patrick views them as a kind of soliloquy,
and explains them thus, "Look about thee, O my
soul, and see if thou canst spy any hope of relief
from thy best and most powerful friends: there are
none of them that dare own thee; nor do I know
whither to flee for safety." *Refuge failed, or
rather, faileth me*—There is no patron on earth to
whom I can commit my cause, nor any help in man
for me. *No man cared, rather careth, for my soul*
—Or, for my life, namely, to preserve it: but they
all conspire to take it away.

Verse 5. *I cried, rather I cry, unto thee, O Lord*

2

6 Attend unto my cry; for I A. M. 2944.
am ⁱ brought very low: deliver ⁱ
B. C. 1060. me from my persecutors; for they are stronger
than I.

7 Bring my soul out of prison, that I may
praise thy name: ^k the righteous shall com-
pass me about; ^l for thou shalt deal bounti-
fully with me.

ⁱ Psa. xlvi. 1; xci. 2.—^k Psa. xvi. 5; lxxiii. 26; cxix. 57;
Lam. iii. 24.—^l Psa. xxvii. 13.—^m Psa. cxvi. 6.—ⁿ Psa.
xxiv. 2.—^o Psa. xiii. 6; cxix. 17.

—Thou knowest me and carest for me, when no one
else will, and wilt not fail me nor forsake me when
men do. *Thou art my refuge and my portion*—
Thou only art both my refuge to defend me from all
evil, and my portion to supply me with all the good
which I need and desire; *in the land of the living*—
Even in this life, wherein I doubt not to see thy good-
ness, and more especially in the life to come. There
is enough in God to answer all the necessities of this
present time; we live in a world of dangers and
wants, but what danger need we fear, if God is our
refuge; and what wants, if he be our portion? Heaven,
which alone deserves to be called *the land of the liv-
ing*, will be to all believers both a refuge and a portion.

Verses 6, 7. *Attend unto my cry, &c.*—O let my
importunate cry prevail for some relief; which will
come most seasonably in this exceeding great ne-
cessity; *for I am brought very low*—And if thou do
not help me I shall quite sink. *Deliver me from my
persecutors*—Either tie their hands, or turn their
hearts; break their power, or blast their projects;
restrain them, or rescue me. *For they are stronger
than I*—And it will be to thine honour to take part
with the weakest. Deliver me from them, or I shall
be ruined by them; for I am not yet myself a match
for them. *Bring my soul out of prison*—Not only
bring me safe out of this cave, but bring me out
of all my perplexities, and set me at perfect liberty;
that I may praise thy name—Not that I may enjoy
myself and my friends, and live at ease; no, nor
that I may defend my country: but that I may
praise, glorify, and serve thee; the end this, which
we ought to have in view in all our prayers for de-
liverance out of trouble, or for any other blessing.
The righteous shall compass me about—Shall flock
to me from all parts, partly to see such a miracle of
the divine power and mercy; and partly to rejoice
and bless God with me and for me, and for all the
benefits which they expect from my government.
Observe reader, "this prayer of David was heard
and answered; he was delivered from his persecu-
tors, enlarged from his distress, exalted to the throne,
and joined by all the tribes of Israel." And let not
us fear, though we be brought very low, and our
persecutors, the world, the flesh, and the devil, be
too strong for us; but God will deliver us, if we cry
earnestly to him, from the bondage of sin and all
our enemies, and redeem us from the prison of the
grave, that we may join the great assembly before
the throne, and there praise him for ever.—Horne.

1023

PSALM CXLIII.

This is the seventh and last of those termed Penitential Psalms. It is thought to have been composed by David when Absalom his son persecuted him; and it was so inscribed in some old Greek copies. He complains, and prays for pardon and help, 1-12.

A Psalm of David.

A. M. 2983. B. C. 1021. **H**EAR my prayer, O LORD, give ear to my supplications: * in thy faithfulness answer me, and in thy righteousness.

2 And ^b enter not into judgment with thy servant: for ^o in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 ^d Therefore is my spirit overwhelmed within me; my heart within me is desolate.

* Psa. xxxi. 1.—^b Job xiv. 3.—^c Exod. xxxiv. 7; Job iv. 17; ix. 2; xv. 14; xxv. 4; Psa. cxxx. 3; Eccles. vii. 20; Rom. iii. 20; Gal. ii. 16.—^d Psa. lxxvii. 3; cxlii. 3.—^e Psa. lxxvii. 5,

NOTES ON PSALM CXLIII.

Verses 1, 2. *In thy faithfulness*—According to thy true and faithful promises, made to the penitent who apply to thee for pardon and aid; *answer me*—Grant my earnest request; *and in thy righteousness*—Whereby thou art inclined and engaged by promise to favour righteous persons and just causes. Or, the word, here rendered *righteousness*, may signify *mercy*, as it often does; for “God’s promises are only conditional, and our sins and frailties are so many, that we have always need of God’s mercy to make us capable of being reputed of the number of those who have complied with the conditions annexed to the promises.” *And enter not into judgment, &c.*—As if he had said, When I appeal to thy righteousness, I do not do it under an idea that I can justify myself upon a strict trial at the tribunal of thy justice; for I know, if thou shouldst rigorously examine all the tempers and affections of my heart, and actions of my life, I should certainly be condemned by thee to wrath and punishment; *for in thy sight shall no man living be justified*—That is, according to thy holy and righteous law, and upon the terms of strict justice, without thy indulgence and infinite mercy. Observe well, reader, no man, in order to his justification before God, can plead innocence or his own righteousness; either that he has not sinned, or that he does not deserve to die for his sins; nor must he suppose that he has any satisfaction of his own to offer. Whoever expects to be justified, must look for that inestimable blessing, followed by peace with God, adoption into his family, and a title to life eternal, as an act of pure grace, a free and undeserved gift from the divine mercy, to be conferred upon the penitent and believing, through the redemption which is in Christ Jesus: see Rom. iii. 19-28.

5 * I remember the days of old, I A. M. 2983. B. C. 1021. meditate on all thy works; I muse on the work of thy hands.

6 ^f I stretch forth my hands unto thee: ^g my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, ^h lest ⁱ I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness ^j in the morning; for in thee do I trust: ^k cause me to know the way wherein I should walk; for ^l I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I ^m flee unto thee to hide me.

10, 11.—^f Psa. lxxxviii. 9.—^g Psa. lxiii. 1.—^h Psa. xxxviii. 1. ⁱ Or, for I am become like, &c.; Psa. lxxxviii. 4.—^j Psa. xli. 5.—^k Psa. v. 8.—^l Psa. xxv. 1.—^m Heb. *hide me with thee.*

Verses 3, 4. *For the enemy hath persecuted my soul*—This is not a reason of what he said last, verse 2, but an argument to enforce his petition, delivered verse 1, and repeated verse 7. *He hath smitten my life down to the ground*—He hath beaten me down to the earth, where I lie struggling for life. *He hath made me to dwell in darkness*—Not only in dark caves, but under dark apprehensions, and clouds of trouble and distress, out of which I see no way of deliverance, except from thy power and mercy; *as those that have been long dead*—In as hopeless a condition in the eye of man, as those that have lain long in the grave. *Therefore is my spirit overwhelmed*—See on Psa. cxlii. 3. *My heart within me is desolate*—Deprived of all hope and comfort, except from thee; or, *is astonished*, as יָשׁוּבָה may be properly rendered.

Verses 5, 6. *I remember the days of old*—That is, but still, upon a more calm reflection, I consider what thou hast done for thy servants in former times, and likewise what thou hast done for me during the persecutions of Saul, and long before that time, in my younger days, when thou didst deliver me from the greatest danger: see 1 Sam. xvii. 34, &c. *I stretch forth my hands, &c.*—I pray to thee fervently. *My soul thirsteth after thee*—After thy favour and help; *as a thirsty land*—For rain.

Verses 7-9. *Hear me speedily*—Defer no longer; *for my spirit faileth*—I am just ready to faint. *Hide not thy face*—Be not angry with me; do not turn from me as one displeased with me, nor deprive me of the light of thy countenance: if I have thy favour let me know that I have it; *lest I be like unto them that go down into the pit*—That are dead and buried, of whom there is no hope; or, *lest I be discouraged, dejected, and disconsolate*. *Cause me to hear thy loving-kindness in the morning*—Early, seasonably,

A. M. 2963. 10 ^m Teach me to do thy will ;
B. C. 1021. for thou *art* my God : ^a thy Spirit
is good ; lead me into ^o the land of upright-
ness.

11 ^p Quicken me, O LORD, for thy name's

^m Psa. xxv. 4, 5 ; cxxxix. 24. — ⁿ Neh. ix. 20. — ^o Isa. xxvi. 10.

and speedily, as this phrase is taken Psa. xc. 14. *Cause me to know the way wherein I should walk*—So as to please thee and to secure myself ; *I flee unto thee to hide me*—Without whose care these caves, and rocks, and human helps can give me no protection.

Ver. 10, 12. *Teach me to do thy will*—To continue in faithful obedience to thee, notwithstanding all temptations to the contrary. *Thy Spirit is good, lead me, &c.*—Or rather, as it is exactly in the Hebrew, and as many, both ancient and modern translators, render the clause, *Let thy good Spirit lead*

sake : for thy righteousness' sake bring
my soul out of trouble. A. M. 2963.
B. C. 1021.

12 And of thy mercy ^a cut off mine enemies,
and destroy all them that afflict my soul ; for
^r I *am* thy servant.

^p Psa. cxix. 25, 37, 40, &c. — ^q Psa. liv. 5. — ^r Psa. cxvi. 16.

me. Leave me not to mine own blind or vain mind, or corrupt affections ; neither give me up to the evil spirit, as thou didst Saul, but conduct me in all my ways by thy *good, or gracious, and holy Spirit ; into the land of uprightness*—In a straight, plain, and level way, that I may not stumble nor fall either into sin or mischief. This is opposed to the crooked and rugged ways in which sinners are said to walk, Psalm cxxv. 5 ; Prov. ii. 15. *And of thy mercy cut off mine enemies, and destroy all them that afflict my soul*—That is, out of thy mercy to me, whose life they seek.

PSALM CXLIV.

We may infer from verses 3 and 10, that David composed this Psalm after his accession to the throne. And yet it appears from verse 5, that it was written before he had subdued all his enemies. The Philistines, and some others, were not yet fully conquered. While, therefore, he blesses God for his mercies, and expresses his astonishment at the divine goodness, shown to such a creature as man, 1-4 ; he beseeches God to perfect his work, and subdue their remaining adversaries, by the might of his power, 5-8. He breaks forth into a strain of praise and thanksgiving, 9, 10. And again returns to his prayers for the complete redemption and prosperity of Israel, 11-15.

A Psalm of David.

A. M. 2966. BLESSED be the LORD ¹ my
B. C. 1038. strength, ^a who teacheth my
hands ² to war, and my fingers to fight ;
2 ^b My ³ goodness, and my fortress ; my high
tower, and my deliverer ; my shield, and he

¹ Heb. my rock, Psalm xviii. 2, 31. — ² Sam. xxii. 35 ; Psa. xviii. 34. — ³ Heb. to the war, &c. — ² Sam. xxii. 2, 3, 40, 48.

NOTES ON PSALM CXLIV.

Verses 1, 2. *Blessed be the Lord my strength*—On whom I rely, and from whom I have power to withstand and subdue my enemies, and to perform the duties of my place and station ; *who teacheth my hands to war, &c.*—Who gives me that skill in military affairs, and that dexterity in the management of my weapons, which is much above my education and former course of life ; *my goodness*—Or, *my mercy*, or the God of my mercy, as God is called, Psalm lix. 10, 17. He who is exceedingly good or merciful to me, as goodness itself ; *who subdueth the people under me*—Who disposes my people's hearts to receive and obey me as their king. "What David here acknowledges, with regard to his victories, and that skill or might by which they were obtained, should be likewise acknowledged by all earthly kings and generals in the day of battle and conquest."

Verses 3, 4. *Lord, what is man*—He magnifies

in whom I trust ; who subdueth my
people under me. A. M. 2966.
B. C. 1038.

3 ^o LORD, what is man, that thou takest
knowledge of him ! or the son of man, that thou
makest account of him !

4 ^d Man is like to vanity : ^o his days

³ Or, *My mercy.* — ^c Job vii. 17 ; Psalm viii. 4 ; Hebrews, ii. 6.
^d Job iv. 19 ; xiv. 2 ; Psa. xxxix. 5 ; lxii. 9. — ^o Psa. cii. 11.

and illustrates God's goodness to him, by the consideration of his own meanness. Though I am a king over my people, yet, alas, I am but a man, a base, sinful, and mortal creature ; if compared with thee, less than nothing and vanity ; *that thou takest knowledge of him*—That thou so much as takest notice, or makest any account of him, especially that thou hast any care over, or kindness for him ; *or the son of man, &c.*—The same thing repeated in other words : see on Psa. viii. 4 ; Job vii. 17, 18. *Man*—In his nature and continuance in the world ; *is like to vanity*—Or, *to a vapour, or a breath*, as Isa. lvii. 13, which is gone in an instant. *His days are as a shadow that passeth away*—*That declineth*, as Psa. cii. 11, and cix. 23, (where see the notes,) or "that glides over the earth, vanishes, and is seen no more. Such was human nature ; but the Son of God hath taken it upon himself, rendered it immortal, and exalted it to heaven ; whither all will follow him here—

A. M. 2966. are as a shadow that passeth away.
B. C. 1038.

5 ^f Bow thy heavens, O LORD, and come down: ^e touch the mountains, and they shall smoke.

6 ^h Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 ⁱ Send thy ^g hand from above; ^k rid me, and deliver me out of great waters, from the hand of ^l strange children;

8 Whose mouth ^m speaketh vanity, and their right hand is a right hand of falsehood.

9 I will ⁿ sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 ^o It is he that giveth ^p salvation unto kings:

^f Psa. xviii. 9; Isa. lxiv. 1.—^g Psa. civ. 32.—^h Psa. xviii. 13, 14.—ⁱ Psalm xviii. 16.—^k Heb. hands.—^l Verse 11; Psa. lxxix. 1, 2, 14.—^m Psa. liv. 3; Mal. ii. 11.—ⁿ Psa. xii. 2.

after who follow him now in the paths of righteousness and holiness. It is justly observed here by Dr. Horne, (as had been suggested by Dr. Hammond,) that, "if David, upon the remembrance of what God had done for him, could break forth into this reflection, much more may we do so, for whom the Redeemer hath been manifested in the form of a servant, and in that form hath humbled himself to the death of the cross, to gain the victory over principalities and powers, to put all things under our feet, and to make us partakers of his everlasting kingdom. Lord, what, indeed, is man, or what is the son of such a miserable creature, that thou shouldst take this knowledge, and make this account of him!"

Verses 5-8. *Bow thy heavens and come down*—To help me before it be too late, remembering what a frail and perishing creature I am. "David having celebrated his victories over some of his enemies, and extolled the mercy and goodness of God, to whom he ascribed the achievement of them, now proceeds to request a further manifestation of the omnipotent arm in his favour against other hostile forces, which still threatened his country upon his accession to the throne." *Touch the mountains and they shall smoke*—As Sinai did at thy glorious appearance, Exod. xix. 18. This is a figurative and poetical description of God's coming to take vengeance on his enemies, which is continued in the next verse. The images used are taken from the promulgation of the law on Sinai. *Cast forth lightning and scatter them*—Namely, the enemies of David and Judah, such as the Philistines, Moabites, Ammonites, and Syrians: see 2 Sam. v. and viii. *Shoot out thine arrows*—Thy thunderbolts, or lightnings, as before; and *destroy them*—Totally: for these weapons of thine are irresistible. *Send thy hand*—Thy power; *from above*—For from thence we look for help; *deliver me out of great waters*—Which are ready to overflow me, namely, the multitude of enemies, which assault me on all sides; *from the hand of strange children*—Either of the heathen nations, or of the rebellious Israelites.

A. M. 2966. who delivereth David his servant from the hurtful sword.
B. C. 1038.

11 ^p 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:

12 That our sons *may be* ^q as plants grown up in their youth; *that* our daughters *may be* as corner-stones, ^r polished after the similitude of a palace:

13 *That* our garners *may be* full, affording ^s all manner of store; *that* our sheep *may bring* forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* ^t strong to labour;

^p Psa. xxxiii. 2, 3; xl. 3.—^q Psa. xviii. 50.—^r Or. victory. ^s Verses 7, 8.—^t Psa. cxxviii. 3.—^u Heb. cut.—^v Heb. from kind to kind.—^w Heb. able to bear burdens, or, laden with flesh.

Whose mouth speaketh vanity—Empty boasts, or vain threatenings which come to nothing; or false and deceitful promises and professions of friendship, which they cannot, or do not, make good; and *their right hand, a right hand of falsehood*—"For, with that hand, as with a pledge, they confirmed the treaties of peace, and leagues of friendship made with Israel, all which they had perfidiously broken. Lifting up the hand was the usual ceremony at the taking of an oath, Gen. xiv. 22. So that this clause seems to be a repetition of the sense contained in the former: agreeably to which the Chaldee interprets the former part of the verse to mean a false oath; and the Arabic renders the latter part thus; *and their oath is an oath of iniquity*."—Dodd.

Verses 9, 10. *I will sing a new song unto thee*—When thou hast granted this my request, verses 7, 8, which I know assuredly thou wilt do. *He giveth salvation to kings*—Who are not preserved by their own power or prudence, but by God's special providence, which, for the public good of the world, watcheth over them.

Verses 11-14. *Rid me, and deliver me, &c.*—"Prayer is again made for a continuance of God's favour, and a complete victory over every enemy; the happy consequences of which, in the establishment of Israel and the prosperity of Jerusalem, are described." *That our sons, &c.*—This mercy I ask not only for my own sake, but for the sake of thy people, that thine and our enemies being subdued, and peace established in the land, thy people may enjoy those blessings which thou hast promised them. *That our sons*—Who are the strength, safety, and hopes of our nation; *may be as plants*—Flourishing and thriving, and growing in strength and stature, as plants do *in their youth*; *that our daughters*—Upon whom the hope of posterity depends; *may be as corner-stones, &c.*—Strong and beautiful, and adorned with all the ornaments belonging to their sex. *That our garners may be full*—That our store-houses may be well replenished with the fruits and products of the earth. *That our sheep may bring*

A. M. 2966. *that there be no breaking in, nor*
B. C. 1038. *going out; that there be no complain-*
ing in our streets.

^r Deut. xxxiii. 29; Psa. xxxiii.

forth thousands, &c., in our streets—So that they may fill our streets, being brought in great numbers to our towns and cities to furnish meat for the inhabitants. Or, *in our folds, or stables*, as the Chaldees, Dr. Waterland, and others, render חֲצוֹתָיו, or, as the LXX. translate the word, ἐν τοῖς ἐφοδοῖς αὐτῶν, *in their out-lets, out-goings, or walks*; that is, in the fields where they abide. *That our oxen may be strong to labour*—The oxen are not described by number, as the sheep, but very properly by their firmness and usefulness for tillage; Hebrew, כֶּסֶלִי, *portare facti, formed to bear*, namely, the yoke. Some, indeed, interpret the expression, *laden, burdened, with flesh and fat*. But the former seems the more probable sense of the word. *That there be no breaking in*—Namely, of enemies, invading our land, or assaulting our cities, and making breaches in our walls; *nor going out*—Namely, of our people, either out of the towns and cities to fight with an invading enemy, or out of the land into captivity. *No complaining*—Hebrew, צוּחָה, *no outcry, or howling, or lamentation* on account of any sad tidings, or public calamities, or grievances; *in our streets*—בִּרְחֹבֵינוּ, a very different word from that rendered *streets* in the preceding verse. This properly means the *broad, spacious ways* of cities and towns, but the former word *out-places*, as *out-buildings, folds, or fields*. Kimchi observes of these verses, that all those three blessings, namely, of the womb, of the earth, and of cattle, which are mentioned in Deut. xxviii. 4, are specified here.

Verse 15. *Happy is that people that is in such a case*—The fathers, with many others, have supposed these wishes for *sons, daughters, corn, sheep, oxen,*

15 ^r *Happy is that people, that is in* A. M. 2966.
such a case: *yea, happy is that peo-* B. C. 1038.
ple, whose God is the Lord.

12; lxx. 4; cxlvi. 5.

&c., to be uttered by the *strange children, the aliens and idolaters*, mentioned verse 11, but there is no reason for such a supposition. The good things of this world were promised to Israel of old, on condition of their obedience, and were bestowed on them while they observed God's laws. And national piety and virtue are generally followed by national prosperity; for nations, as such, in their national capacity, are only capable of rewards and punishments in this life. And secular prosperity may fall, and sometimes does fall, to the lot of the righteous, "who are distinguished from the wicked by the use which they make of temporal blessings, when given, and by their meek resignation of them, when taken away. Whatever be the will of God concerning our having or wanting these outward comforts, we know that we have, as the faithful servants of God have had in every age before us, greater and more precious promises, a better and an enduring substance, pleasures that fade not, and riches that fly not away, reserved for us in a heavenly country, and a city that hath foundations."—Horne. Hence the psalmist corrects the former clause of the verse by adding, *Happy is that people whose God is the Lord*—As if he had said, It is desirable to have temporal prosperity, but the true and chief happiness of God's people doth not consist therein, nor in any thing common to them with the people of the world, but in this peculiar privilege, that the living, true, and blessed God is their God by covenant and special relation, and that they enjoy his favour, love, and grace, according to the tenor of the covenant, though they may not have abundance of this world's goods, but may be in a state of great poverty, reproach, and affliction.

PSALM CXLV.

"Hitherto, in this divine book," says Dr. Horne, "we have been presented with checkered scenes of danger and deliverance, distress and mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no more of Messiah, as a man of sorrows; or of the church, as despised and afflicted, after the same example, in the world. Henceforth we seem not to be upon earth, but in heaven, mingling with celestial spirits around the throne, and singing the praises of our God and King." This is an alphabetical Psalm; and therefore no great connection of one verse with another is to be expected in it. David praises God for his greatness, 1-7. For his goodness and everlasting kingdom, 8-13. For his providence, 14-16. For his mercy to his servants, 17-24.

David's ^a Psalm of praise.

A. M. 2968. I WILL extol thee, my God, O
B. C. 1016. King; and I will bless thy name
for ever and ever.

^a Psa. c. title.

NOTES ON PSALM CXLV.

Verses 1-4. *I will extol thee, my God, O King—Or, my God, the king; termed so by way of emi-*
2

2 Every day will I bless thee; and A. M. 2968.
I will praise thy name for ever and B. C. 1016.
ever.

3 ^b Great is the LORD, and greatly to be

^b Psa. xcvi. 4; cxlvii. 5.

nence; the King of kings, the God by whom kings reign, and to whom I and all other kings owe subjection and obedience. *Every day will I bless thee*
1037

A. M. 2988. praised; ¹ and ^o his greatness is unsearchable.
B. C. 1016.

4 ^d 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 ² works.

6 And *men* shall speak of the might of thy terrible acts: and I will ³ declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 ^o The LORD is gracious, and full of compassion; slow to anger, and ⁴ of great mercy.

¹ Heb. and of his greatness there is no search.—² Job v. 9; ix. 10; Rom. xi. 33.—³ Isa. xxxviii. 19.—⁴ Heb. things, or, words.—⁵ Heb. declare it.—Exod. xxxiv. 6, 7; Num. xiv.

—Praising God should be our daily work. No day should pass, though never so busy on the one hand, or sorrowful on the other, without it. We ought to reckon it the most necessary of our daily business, and the most delightful of our daily comforts. God is every day blessing us, and doing us good, and therefore there is good reason why we should be every day blessing him, and speaking well of him. *I will praise thy name for ever and ever*—Not only to the end of my life in this world, but to all eternity in the world to come. *Great is the Lord*—In his being, majesty, and glory, and in all perfections. His presence is infinite, his power irresistible, his majesty awful, his sovereignty incontestable, his dominion ilimitable, his glory insupportable; there is therefore no dispute, but *great is the Lord*, and if *great*, then *greatly to be praised*—With all that is within us, to the utmost of our power, and with all the circumstances of solemnity imaginable. His greatness indeed cannot be comprehended; it is *unsearchable*—But then it is so much the more to be praised, as we can neither fathom the depth nor discern the height of it. “The greatness of Jehovah,” says Dr. Horne, “whether we consider it as relating to his essence or his works, is never to be fully comprehended by his saints, whose delight it is to contemplate *the breadth, and length, and depth, and height*; the extent and duration of his being and his kingdom, the profundity of his counsels, and the sublimity of his power and glory. These are the inexhaustible subjects of divine meditation, transmitted from age to age. And as the greatness of our God and Saviour hath no bounds, so his praises should have no end; nor should the voice of thanksgiving ever cease in the church. As *one generation* drops it, *another* should take it up, and prolong the delightful strain till the sun and moon shall withdraw their light, and the stars fall extinguished from their orbs.”

Verses 5–7. *I will speak of the glorious honour, &c.*—Here are divers words heaped together, to intimate that no words are sufficient to express the majesty of God. *And of thy wondrous works*—“Those works of God which demand to be celebrated by the tongues of men, are here divided into three

9 ^o The LORD is good to all: and A. M. 2988. his tender mercies are over all his B. C. 1016. works.

10 ^o All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 ^b Thy kingdom is ^o an everlasting kingdom, and thy dominion *endureth* throughout all generations.

18; Psalm lxxxvi. 5, 15; ciii. 8.—⁴ Hebrew, great in mercy. ⁵ Psalm c. 5; Nah. i. 7.—⁶ Psalm xix. 1.—⁷ Psa. cxlvi. 10; 1 Tim. i. 17.—⁸ Heb. a kingdom of all ages.

kinds. First, such as declare his glory, and excite our admiration whenever we behold them. Of this sort are the shining frame of the heavens, and all the bodies which move therein; the earth, with its furniture without, and its contents within; the magnificent and stupendous ocean which flows around; the different tribes of animals inhabiting both the one and the other; and above all, the construction of man, the lord of this lower world. Under the second class of God's works are ranged all those which the psalmist styles his *terrible acts*, or the exertions of his power against his enemies; such as the destruction of the old world by water; of Sodom and Gomorrah by fire; of Pharaoh and his host in the Red sea; of the Canaanitish nations by the sword; and the victory gained over sin and death by the resurrection of Christ. In the third rank stand those works which have proceeded from the *goodness* of God, and his *righteousness*, in the performance of his promises. And among these we may reckon all the different species of provision which have been made by providence, for the bodies of men in the world, and by grace for their souls in the church. On any of these subjects meditation cannot be long employed, without breaking forth into wonder, gratitude, and praise.” —Horne.

Verses 8–13. *The Lord is gracious, &c.*—See notes on Exod. xxxiv. 6, 7; and Num. xiv. 18. *The Lord is good to all*—Not only to Israel, but to all mankind, *whose hearts he fills with food and gladness*, as is said Acts xiv. 17; yea, to all his creatures, to beasts as well as men. *All thy works praise thee*—They give men and angels just occasion to praise thee; for they set forth thy glory, and manifest thy infinite perfections. *And thy saints bless thee*—Give thanks for thy goodness with grateful hearts. God's other works praise him, as a beautiful building commends the builder, or a well-drawn picture the painter; but the saints bless him as the children of prudent, tender parents rise up and call them blessed. Of all God's works, his saints, the first-fruits of his creatures, have most reason to bless him. *They shall speak of the glory of thy kingdom*—Of which they are loyal subjects, and the blessings and

A. M. 2988. 14 The LORD upholdeth all that
B. C. 1016. fall, and ¹ raiseth up all *those that be*
bowed down.

15 ² The eyes of all ⁶ wait upon thee: and
¹ thou givest them their meat in due season.

16 Thou openest thy hand, ^m and satisfiest
the desire of every living thing.

17 The LORD *is* righteous in all his ways,
and ⁷ holy in all his works.

18 ⁿ The LORD *is* nigh unto all them that call

¹ Psa. cxlvi. 8.—² Psa. civ. 27.—⁶ Or, look unto thee.—¹ Psa.
cxxxvi. 25.—^m Psa. civ. 21; cxlvii. 9.

glories of which they make it their business to publish to the world, that mankind may be thereby induced to submit their hearts and lives to so gracious a sceptre as that of the Messiah, and that his dominion may become "as universal in its extent as it is everlasting in its duration."

Verses 14-16. *The Lord upholdeth all that fall*—All that look to him for help; indeed all that are upheld, whose support is not from themselves, or from men, but only from God's powerful providence and grace. *The eyes of all*—Of all living creatures; *wait upon thee*—Expect their supplies wholly from thy bounty. Expectation is here figuratively ascribed to brute creatures, as Psa. civ. 27, on which see note, and Rom. viii. 22. *And givest them their meat in due season*—When they need it. "What a iust and beautiful picture," says Dr. Horne, "is here presented to view! We see the whole animal world assembled before us, with their eyes fixed on the great King and Father of all things, like those of a flock on their shepherd, when he enters the field in time of dearth with provender for them. From the same divine person, as the Saviour of men, as the King, Father, and Pastor of the church, do believers, with earnest expectation, wait for the food of eternal life. And neither one nor the other look and wait in vain. To both he giveth their meat in due season; he openeth his hand and satisfieth the desire of every living thing."

Verse 17. *The Lord is righteous in all his ways*—And not unrighteous in any of them; and *holy in all his works*—Always acting like himself, with perfect rectitude and purity. In all his acts of government he is just, injurious to none, but administering justice to all: his ways are equal, though ours are unequal. In giving laws, in deciding controversies, in recompensing services, and punishing offences, he is incontestably righteous and holy, and we are in duty bound to acknowledge it. But the word מְרִיב, here rendered *holy*, generally signifies *merciful*, and, it seems, ought to have been so translated here. There is a mixture of *mercy* in the most severe and terrible works and dispensations of God toward men in this life, *judgment without mer-*

upon him, to all that call upon him ^{A. M. 2988.}
^{B. C. 1016.} ^o in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 ^p The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

⁷ Or, merciful, or, bountiful.—ⁿ Deut. iv. 7.—^o John iv. 24.
^p Psa. xxxi. 23; xcvi. 10.

cy being reserved for the next life, James ii. 13; Rev. xiv. 10.

Verses 18, 19. *The Lord is nigh unto all that call upon him*—To answer their prayers, supposing they call upon him; *in truth*—Or, with an upright heart, asking those things only which are according to his will, sincerely desiring what they ask, trusting in him that he will give it, and waiting upon him in the way he hath appointed for that purpose. Observe, reader, our King "is not like earthly princes, difficult of access, but one of whom the meanest subject may at any time obtain an audience, and be certain of having his request granted, if it be made *in truth*, without wavering and without hypocrisy, with humble confidence and unwearied constancy," he being found walking in the way of duty and obedience. *He will fulfil the desire of them that fear him*—So far as their desire is agreeable to his will, and it would be for their good to have it fulfilled.

Verses 20, 21. *The Lord preserveth all that love him*—They lie exposed to many dangers in this world from men and things, from visible and invisible foes; but he, by preserving them in their integrity, and enabling them to *continue in his love*, (John xv. 9,) effectually secures them, so that no real evil befalls them. *But all the wicked will he destroy*—Frequently in this world, and infallibly in the next. To protect and save his subjects and destroy their enemies is the finishing part of the regal character as here exemplified in the *King of saints*. "By his grace he now preserves us from innumerable dangers and temptations, and gradually destroys sin in us; and by his power he will hereafter execute, in the fullest and most extensive sense, this part of his office, when the wicked *shall be consumed with the spirit of his mouth, and destroyed with the brightness of his coming*." *My mouth shall speak the praise of the Lord, &c.*—*Having now given the reasons why he had resolved to extol his God and King, and to bless his name for ever and ever*, the psalmist concludes with repeating his resolution, and exhorts all the world to follow his example in time and in eternity.—Horne.

PSALM CXLVI.

This Psalm is ascribed by the LXX., the Vulgate, and other ancient versions, to Haggai and Zechariah. It was probably written after the captivity, when the Jews found it was in vain to rely on the favour of princes; some of whom hindered the building of the temple, as much as Cyrus at the first had furthered it. The design, therefore, of the Psalm is to persuade men to trust in God, and in him alone. It begins and ends with Hallelujah, or, Praise ye the Lord, as do all the rest to the end of the book, which have therefore been styled, The hallelujahs. Here the psalmist expresses his own resolution to give God perpetual praises, 1, 2. Dissuades all from trusting in man, and exhorts them to trust in God, 3-5. Because of his power, faithfulness, and everlasting kingdom, 6-10.

A. M. 3484. PRAISE¹ ye the LORD. • Praise
B. C. 520. the LORD, O my soul.

2 ^b While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 ^o Put not your trust in princes, nor in the son of man, in whom there is no ² help.

4 ^d His breath goeth forth, he returneth to his earth; in that very day ^o his thoughts perish.

5 ^f Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

6 ^g Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 ^h Which executeth judgment for the oppressed: ⁱ which giveth food to the hungry. ^k The LORD looseth the prisoners:

8 ^l The LORD openeth the eyes of the blind: ^m the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 ⁿ The LORD preserveth the strangers; he relieveth the fatherless and widow: ^o but the way of the wicked he turneth upside down.

10 ^p The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

¹ Heb. Hallelujah. — ² Psa. ciii. 1. — ³ Psa. civ. 33. — ⁴ Psa. cxviii. 8, 9; Isa. ii. 22. — ⁵ Or, salvation. — ⁶ Psa. civ. 29; Eccles. xii. 7; Isa. ii. 22. — ⁷ 1 Cor. ii. 6. — ⁸ Psa. cxliv. 15; Jer. xvii. 7. — ⁹ Gen. i. 1; Rev. xiv. 7. — ¹⁰ Psa. ciii. 6.

¹ Psa. cvii. 9. — ² Psa. lxxviii. 6; cvii. 10, 14. — ³ Matt. ix. 30; John ix. 7-32. — ⁴ Psa. cxlv. 14; cxlvii. 6; Luke xiii. 13. — ⁵ Deut. x. 18; Psa. lxxviii. 5. — ⁶ Psa. cxlvii. 6. — ⁷ Exod. xv. 18; Psalm x. 16; cxlv. 13; Rev. xi. 15.

NOTES ON PSALM CXLVI.

Verses 3-6. *Put not your trust in princes*—How-ever great their wealth or power may be; nor in the son of man, in whom there is no help—“Earthly princes, if they have the will, often want the power, even to protect their friends. And should they want neither will nor power to advance them, yet still all depends upon the breath in their nostrils, which, perhaps, at the very critical moment, goeth forth; they return to the earth; their thoughts, and all the thoughts of those who hoped to rise by their means, fall into the same grave, and are buried with them for ever.” *Happy is he that hath the God of Jacob for his help*—That has an interest in his attributes and promises, and has them engaged for him; whose hope is in the Lord his God—Who relies on him for help and support in all circumstances and situations, having made him his friend, so that he can call him his God and Father. *Which made heaven and earth, &c.*—And, therefore, has all power in himself, and the command of the powers of all the creatures, which, being derived from him, depend upon him; *which keepeth truth for ever*—Because he liveth for ever to fulfil his promises, and because he is eternally and unchangeably faithful.

Verses 7-9. *Which executeth judgment for the oppressed*—Who doth not slight nor forget the cries of his grieved subjects; but in due time asserts the right of those who are oppressed, and can find no relief in other courts of judgment. *Which giveth food to the hungry*—Who supplies the needs of the poor that are ready to perish for want; and is so gracious as to set them at liberty, who, by unjust or merciless men, are held in a miserable captivity. *The Lord openeth the eyes of the blind*—“Illumi-

nates their minds; or even restores their natural sight when it is defective and weak; or when perfectly gone, and there are no hopes of a human cure.” This part of the Psalm was most exactly and literally fulfilled in our Lord Jesus Christ during the time of his public ministry: see the margin. *The Lord raiseth them that are bowed down*—By supporting and comforting them in their distresses, and in due time removing their burdens. This also was literally performed by Christ in the days of his flesh: see Luke xiii. 12. And he still performs similar spiritual cures by his grace, giving rest to those that are weary and heavy laden, and raising up, with his comforts, those that are humbled and cast down under a sense of the guilt and power of sin. *The Lord loveth the righteous*—He has a peculiar favour for all the truly pious, who may, with the more confidence, depend upon his power when they are assured of his love. *The Lord preserveth the strangers*—Who are generally friendless, and exposed to many injuries from men, but are protected and preserved by God when they commit themselves to his care. *Fatherless children, and destitute widows*, also find support and relief from him against the injustice and violence of their wicked oppressors. *But the way of the wicked he turneth upside down*—Hebrew, וָעָרָה, he subverteth, or overthroweth it. He not only frustrates their plots and enterprises, but turneth them against themselves. Or, he perplexes and puzzles their steps, and causes them to stumble and fall. This, and all the foregoing sentences, are so many arguments to encourage pious men to trust in God in all their straits and difficulties.

Verse 10. *The Lord shall reign for ever*—His kingdom shall continue throughout all the revolu-

tions of time, and to the remotest ages of eternity; *even thy God, O Zion, unto all generations*—Christ is set as King on the holy hill of Zion, and his kingdom shall continue in a glory that shall know no period. It cannot be destroyed by an invader: it shall not be left to a successor; either to a succeed-

ing monarch, or to a succeeding monarchy, but shall stand for ever. It is matter of unspeakable comfort that the Lord reigns, as Zion's God, and as Zion's King, that the Messiah is *head over all things to the church*, and will be so while the world stands.

PSALM CXLVII.

This Psalm is supposed by Bishop Patrick, and many others, to have respect to the return of the Jewish nation from the Babylonish captivity, and to the restoration of Jerusalem, which followed upon it. And it has been inferred, from the second, third, and thirteenth verses, that it was composed just after the rebuilding of that city, by some holy man who lived at that time. And some have judged it probable that Nehemiah was its author. The psalmist praises God for his care over the church, 1-14. For his government over all things, 15-18. And for his giving his word to Israel, 19, 20.

A. M. 3560. B. C. 444. PRAISE ye the LORD: for ^a it is good to sing praises unto our God; ^b for it is pleasant; and ^c praise is comely.

2 The LORD doth ^d build up Jerusalem: ^e he gathereth together the outcasts of Israel.

3 ^f He healeth the broken in heart, and bindeth up their ^g wounds.

4 ^h He telleth the number of the stars; he calleth them all by *their* names.

^a Psa. xcii. 1.—^b Psa. cxxxv. 3.—^c Psa. xxxiii. 1.—^d Psa. cii. 16.—^e Deut. xxx. 3.—^f Psa. li. 17; Isa. lxxv. 15; lxi. 1; Luke iv. 18.—^g Heb. *griefs*.—^h Gen. xv. 5; Isa. xl. 26.

NOTES ON PSALM CXLVII.

Verses 1-3. *Praise the Lord, for it is good*—It is acceptable to God, and greatly beneficial and productive of comfort to ourselves. *It is pleasant, and praise is comely*—“Being the only return man can make for his creation and redemption, and all other mercies; the offspring of gratitude, and the expression of love; the elevation of the soul, and the antepast of heaven; its own reward in this life, and an introduction to the felicities of the next.”—Horne. *The Lord doth build up Jerusalem*—It is the Lord's own doing, and not man's. *He gathereth together the outcasts of Israel*—Hebrew, נרדח, *the banished, or expelled*, who had been carried captives out of their own land, and dispersed in divers strange countries. *He healeth the broken in heart*—Those, whose hearts were broken, either with a sense of their sins, or with their afflictions, calamities, and sorrows. He seems to speak peculiarly of the captive Israelites now returned.

Verse 4. *He telleth the number of the stars*—Which no man can do, for those which astronomers number are only such as are most distinctly visible to the eye, and most considerable for their influences. *He calleth them all by their names*—That is, “He as distinctly and exactly knows them, how numerous soever they be, (Gen. xv. 5.) and how confusedly soever they seem to us to be scattered in the sky, as we do those things which we call by their proper names: and thus he knows how to

5 ^h Great is our LORD, and of ⁱ great power: ^j his ^k understanding is infinite.

6 ^l The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 ^m Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

^h 1 Chron. xvi. 25; Psa. xlviii. 1; xcvi. 4; cxlv. 3.—ⁱ Nah. i. 3. ^j Heb. *of his understanding there is no number*.—^k Isa. xl. 28. ^l Psa. cxlvi. 8, 9.—^m Job xxxviii. 26, 27; Psa. civ. 13, 14.

gather the outcasts of Israel out of all their dispersions, and to find every one of them wheresoever they are.”

Verses 5, 6. *Great is our Lord, and of great power*—“This is a proper conclusion, drawn from the former part of the Psalm, and especially from the preceding verse. The greatness of God's power, which overcometh all difficulties, to effect the salvation of his people, is not to be grasped by the human mind; and that wisdom which numbers the stars of heaven, and the sand of the sea, and the generations of the sons of Adam, can itself be subject to the rules of no arithmetic.” *The Lord lifteth up the meek, &c.*—“To exalt and reward the humble, penitent, believing, and obedient; and to depress and punish the proud, impenitent, unbelieving, and disobedient; these are the measures and ends of all the divine dispensations. And as a man ranks himself in one or other of these two divisions, he may expect from heaven storm or sunshine, mercy or judgment.”—Horne.

Verses 7-9. *Sing unto the Lord with thanksgiving*—Hebrew, ענו ליהוה בחירה, literally, *answer to the Lord in praise*. “Sing alternately,” which may fairly be supposed to be the sense intended by the psalmist, as it was the ancient practice to sing alternately. Celebrate in this way, with your thankful songs, the infinite power, wisdom, and goodness of God. *Sing praise upon the harp*—Let instruments of music accompany your voices, and exert

A. M. 3560. 9 ^a He giveth to the beast his food,
B. C. 444. and ^o to the young ravens which cry.

10 ^p He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

^a Job xxxviii. 41; Psalm civ. 27, 28; cxxvi. 25; cxlv. 15.
^o Job xxxviii. 41; Matthew vi. 26; Psalm xxxiii. 16, 17, 18.
^p Hos. i. 7.

your utmost ability in his praise. *Who covereth the heaven with clouds*—Which, though they darken the air, and intercept the beams of the sun, yet contain and distil those refreshing dews and showers which are necessary to render the earth fruitful. *Who*—By the rain which descends on them; *maketh grass to grow upon the mountains*—Even the high mountains, which man neither takes care of, nor could water; and gives that grass to the wild beasts that inhabit them, for which man neither does nor can make any provision. *And feeds the young ravens which cry*—Which, in their way, call upon him for sustenance. And surely this watchful care of the Divine Providence over all creatures, speaks the same language to us which God made use of to Joshua, and which the apostle hath applied to Christians; *I will never leave thee nor forsake thee*, Josh. i. 5; Heb. xiii. 5. For “He who provides food for the wild beasts, will never leave the lambs of his flock destitute; and he who feeds the young of the unclean ravens when they cry, and, as it were, ask a supply of their wants from him, will not, in the day of death and calamity, forsake the meek and harmless dove that mourns continually in prayer before him.”—Horne.

Verses 10, 11. *He delighteth not in the strength of the horse, &c.*—As if he needed either one or the other for the accomplishment of his designs: see the note on Psalm xxxiii. 16, 17. Mr. Green translates the verse, *He delights not in the courage of the horse, nor is pleased with the agility of the warrior*; and Bishop Patrick connects it with the preceding verse, and paraphrases it thus: “Let us not doubt, then, but he that takes care of crows will much more take care of us; and not be afraid, though we are of little force, (Neh. iv. 3, and vii. 4,) and have no armies of horse and foot to defend us: for the Lord, who fights for us, hath no need of these, (Neh. iv. 20,) and will not take part with our enemies, because they are superior to us in the strength of their horses, and the nimbleness of their soldiers.” But *the Lord taketh pleasure in them that fear him*—“He delights to give those his assistance and protection who, worshipping him devoutly, fear to offend him; and having no help in themselves, nor any earthly refuge to flee to, depend, notwithstanding, with a steadfast faith on his infinite mercy.”

Verse 12. *Praise the Lord, O Jerusalem, O Zion*—O holy city, O holy hill. For where should praise be offered to God, if not there where his altar is?

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 ³ He ^q maketh peace in thy borders, and ^r filleth thee with the ^s finest of the wheat.

15 ^t He sendeth forth his commandment upon earth: his word runneth very swiftly.

³ Hebrew, *Who maketh thy border peace.*—^q Isa. lx. 17, 18.
^r Psa. cxxxii. 15.—^s Heb. *fat of wheat*, Deut. xxxii. 14; Psa. lxxxi. 16.—^t Psa. cvii. 20; Job xxxvii. 12.

And where should glory be given to him, if not in his house, *the beauty of holiness*? Let the inhabitants of Jerusalem praise God in their own houses; let the priests and Levites that attend in Zion, the city of their solemnities, in a special manner praise him. They have more cause to do it than others, and they lie under greater obligations; for it is their business, it is their profession. *Praise thy God, O Zion*—He is *thine*, and therefore thou art bound to praise him; his being thine includes all happiness, and therefore thou canst never want matter for praise.

Verses 13, 14. *For he hath strengthened the bars of thy gates*—Thy strength consists not in thy walls, and gates, and bars, but in his protection. They had walls and gates, and kept their gates barred in time of danger; but that would not have been an effectual security to them, if God had not strengthened the bars of their gates, and fortified their fortifications. Let us remember, the most probable means we can devise for our defence and preservation will not answer the end, unless God give his blessing with them; we must, therefore, in the careful and diligent use of these means, depend upon him for that blessing, and attribute the undisturbed repose of our land more to the wall of fire than the wall of water round about us, Zech. ii. 5. *He maketh peace in thy borders*—In all thy land, even to its utmost borders, which are most liable to the incursion of enemies. He puts an end to the wars that existed, and prevents those that were threatened and feared. And he preserves the country in tranquillity, healing all differences between contending parties, and preventing intestine broils and animosities. *And filleth thee with the finest wheat*—With wheat the most valuable grain, the finest of that, and a fulness thereof. Canaan abounded with the best wheat, Deut. xxxii. 14; and exported it to the countries abroad, Ezek. xxvii. 17. It was not enriched with precious stones or spices, but with what was far more valuable, with bread which strengthens man's heart. That, with abundance of milk and honey, vines and fig-trees, rendered it *the glory of all lands*.

Verse 15. *He sendeth forth his commandment, &c.*—Which is sufficient, without any instruments, to execute whatsoever pleaseth him, either in the works of nature or of providence. For, as the world was first made, so it is still upheld and governed by the almighty word of God's power. *His word runneth very swiftly*—The thing is done with-

A. M. 3560. 16 [†]He giveth snow like wool: he
B. C. 444. scattereth the hoar-frost 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.

[†] Job xxxvii. 6.—^{††} Verse 15; Job xxxvii. 10.—^{†††} Deut. xxxiii.
2, 3, 4; Psa. lxxvi. 1; lxxviii. 5; ciii. 7.

out delay or difficulty, for nothing can oppose or
retard the execution of his counsel. As the light-
ning, which passeth through the air in an instant,
such is the word of God's providence, and such the
word of his grace, when it is sent forth with com-
mission, Luke xvii. 25.

Verses 16-18. *He giveth snow like wool*—Not only
in colour, and shape, and softness, and its falling
silently like a lock of wool; but in its covering the
earth and keeping it warm, and so promoting its
fruitfulness. *He scattereth the hoar-frost*—Which
is dew congealed, as the snow and hail are rain
congealed; *like ashes*—Which it resembles in colour
and smallness of parts, and has the appearance of
ashes scattered upon the grass. Sometimes also it is
prejudicial to the products of the earth, and blasts
them, as if it were hot ashes. *He casteth forth his
ice*—Great hailstones, which are of an icy nature,
and which are very properly said to be *cast forth*,
or *cast down*, out of the clouds, and that like mor-
sels or fragments, the particles being congealed
in them. *Who can stand before his cold?*—The
cold which he sometimes sends into the air is so
sharp and piercing that it would be intolerable if
men did not defend themselves from it by houses,
clothes, furs, fires, &c. *He sendeth out his word*

19 [†]He showeth ^{††}his word unto A. M. 3560.
Jacob, ^{†††}his statutes and his judgments B. C. 444.
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.

[†] Hebrew, *his words*.—^{††} Mal. iv. 4.—^{†††} Deut. iv. 32, 33, 34;
Rom. iii. 1, 2.

and melteth them—To prevent the hurt that might
ensue by the continuance of the snow, frost, and
cold, he issues forth another command, which as
suddenly (see verse 15) makes a thaw. *He causeth
his wind to blow*—The southern, or some other warm
wind, sent with commission to dissolve the frost and
melt the snow; *and the waters flow*—The waters,
which were bound up, are loosened, and made to flow
again, and the rivers return to their wonted course.

Verses 19, 20. *He showeth his word unto Jacob*—
“That word, the effects of which, upon the spiritual
system, are similar to those experienced by nature
in the vernal season: that word was showed unto
Jacob, and became the property of Israel, while Is-
rael continued to be the church of God. It hath
since been made over, with all its types realized, and
its prophecies accomplished in Jesus, to the Chris-
tian Church.” *He hath not dealt so with any nation*
—But for many ages left all others to their native
darkness and blindness, and to those dim discoveries
of God, and of themselves, and of God's will con-
cerning them, which they had from the light of
nature. Divine revelation is that peculiar blessing,
“which distinguishes the church of God from the
rest of the world, and for which her children are
bound at all times to praise the Lord.”

PSALM CXLVIII.

*In this Psalm, the author of which is uncertain, all the creatures in the invisible and visible world are called upon by the
psalmist to unite in the grand chorus of praise and thanksgiving. The various parts are to be performed as follows: By
the angelic hosts, 1, 2; by the material heavens, and the luminaries placed in them, 3-6; by the ocean, with its inhabit-
ants, 7; the meteors of the air, 8; the earth, as divided into hills and valleys, with the vegetables that grow out of it, and
the animals that move upon or about it, 9, 10; the human race of every degree, of each sex, and of every age, 11-13.
More especially the Israel and church of God, 14.*

A. M. 2987. PRAISE ¹ ye the LORD. Praise
B. C. 1017. ye the LORD from the hea-

¹ Heb. *Hallelujah*.

NOTES ON PSALM CXLVIII.

Verses 1, 2. *Praise ye the Lord*—Bishop Lowth,
speaking of the origin of this divine ode, observes,
“that it had its birth from the most pleasing affec-
tions of the human soul, joy, love, admiration.” “If
we contemplate man,” says he, “newly created, such
as the sacred Scriptures exhibit him to us, endued
with the perfect power of reason and speech; neither
ignorant of himself nor of God; conscious of the

vens: praise him in the heights. A. M. 2987.
2 [†]Praise ye him, all his an- B. C. 1017.

[†] Psa. ciii. 20, 21.

divine goodness, majesty, and power; no unworthy
spectator of the beautiful fabric of the universe, the
earth, and the heavens; can we suppose that, at the
sight of all these things, his heart would not so burn
within him, that his mind, carried away by the
warmth of his affections, would, of its own accord,
pour itself forth in the praise of his Creator, and
glow into that impetuosity of speech, and that exult-
ation of voice, which almost necessarily follows such

A. M. 2987. gels: praise ye him, all his hosts.
B. C. 1017.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ^b ye heavens of heavens, and ^c ye waters that be above the heavens.

5 Let them praise the name of the LORD: for ^d he commanded, and they were created.

^b 1 Kings viii. 27; 2 Cor. xii. 2.—^c Gen. i. 7.—^d Gen. i. 1, 6, 7; Psa. xxxiii. 6, 9.

emotions of mind. This seems to have been exactly the case with the contemplative author of this beautiful Psalm, wherein all created things are called upon to celebrate together the glory of God. *Praise ye the Lord, &c.*, a hymn which our Milton, by far the most divine of poets, after the sacred ones, hath most elegantly imitated, and very aptly given to Adam in paradise: see *Paradise Lost*, book v. verse 153, &c. Indeed, we can scarcely conceive rightly of that primeval and perfect state of man, unless we allow him some use of poetry, whereby he might worthily express, in hymns and songs, his piety and affection toward God." See the 25th *Prelection*. *Praise the Lord from the heavens*—Let his praises be begun by the host of heaven, which he particularly expresses in the following verses. *Praise him in the heights*—In those high and heavenly places. *Praise ye him, all his angels*—He invites the angels here, and inanimate creatures afterward, to praise God, not as if the former needed, or the latter were capable of receiving his exhortation, but only by a poetical figure, the design whereof was, that men, by this means, might be more excited to this duty. *Praise him, all his hosts*—The angels, as in the former clause, called *hosts*, here and 1 Kings xxii. 19, on account of their vast number, excellent order, and perfect subjection to their general the *Lord of hosts*.

Verses 3, 4. *Praise him, sun and moon, &c.*—You were adored by the blind heathen for gods; you are but his creatures, and therefore would be obliged, if you were capable of it, to worship and praise him for your glorious light and powerful influences. "The material heavens, through their various regions," says Dr. Horne, "with the luminaries placed in them, and the waters sustained by them, though they have neither speech nor language, and want the tongue of men, yet, by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God; they call upon us to translate their actions into our language, and copy their obedience in our lives; that so we may, both by word and deed, glorify, with them, the Creator and Redeemer of the universe." *Praise him, all ye stars of light*—Which bespangle the firmament, and constantly burn and shine to his glory, attracting, night after night, and from age to age, the attention, and exciting the admiration of every nation, and kindred, and tongue, and people. *Praise him, ye heavens of heavens*—Ye highest and most glorious

6 • He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ^f ye dragons, and all deeps:

8 Fire, and hail; snow, and vapour: stormy wind ^g fulfilling his word:

• Psalm lxxxix. 37; cxix. 90, 91; Jer. xxxi. 35, 36; xxxiii. 25. ^f Isa. xliii. 20.—^g Psa. cxlvii. 15-18.

heavens, the place of God's throne, and glorious presence, as this expression seems to mean, Deut. x. 14; 1 Kings viii. 27: or, rather, the starry heavens, which also may be so called, because they are above the air, which is often called *heaven* in the Scriptures. *And ye waters*—Ye clouds, *that be above the heavens*—Above a part of them, above the aerial heavens: of which see note on Gen. i. 7.

Verses 5, 6. *Let them praise the name of the Lord*—"Who hath set forth his most transcendent wisdom, power, and magnificence in such a variety of stupendous works, that there is not the smallest of them, but ministers such matter of praise and admiration to those who attentively consider them, that they cannot but wish, with the psalmist here, that every one of them were able to tell us how much skill he hath shown in its contrivance; or that we were able to find it out and comprehend it." *He commanded, and they were created*—They owe their existence wholly to his will and pleasure. *He hath also established them for ever and ever*—To the end of the world. They are, by his superintending and watchful providence, constantly preserved and continued. *He made a decree, &c.*—"That is, prescribed rules to the heavens, the stars, and other creatures, as to their situation, motion, and influence; which, though inanimate, they never transgress."—Dodd.

Verse 7. *Praise the Lord from the earth, ye dragons, and all deeps*—"From heaven above the psalmist descends to the deep beneath, which, while it proclaims the power, observes the laws and decrees of him who made it, and poured it abroad. And the same may be said of its enormous inhabitants, which are under the command of Jehovah, and of none but him." By *dragons* here, we may either understand serpents, which abide in the deep caverns or holes of the earth; or, rather, whales, crocodiles, and other sea monsters, which dwell in the depths of the sea, or of rivers, and are often intended by the word תנינין, here rendered *dragons*.

Verse 8. *Fire*—Lightning, thunderbolts, fiery meteors, in which God shows his wonderful power, lighting up those powerful flames, even in cold regions, which are far removed from subterraneous fires. And the noise and stupendous effects of these fires, and especially of thunder and lightning, are such, that they have been justly termed, *the voice of God, and the arrows of the almighty*. *Hail, snow, and vapour*—It is really wonderful, that from the same places where the hot lightnings flash, and from whence the thunderbolts are thrown, hail and

A. M. 2987. 9^b Mountains, and all hills ; fruitful
B. C. 1017. trees, and all cedars :

10 Beasts, and all cattle ; creeping things,
and ² flying fowl :

11 Kings of the earth, and all people ; princes,
and all judges of the earth :

12 Both young men, and maidens ; old men,
and children :

^b Isa. xlv. 23 ; xlix. 13 ; lv. 12. — ³ Heb. *birds of wing*. — ¹ Psa.
viii. 1 ; Isa. xii. 4.

snow should also descend : nor could this possibly happen, but by the *power* and *wisdom* of that Being that can effect every thing. The word קִטּוֹר, here rendered *vapour*, signifies *fumes*, or hot exhalations, as cold exhalations are comprehended under the title of snow ; and both of them, arising from the earth, are here fitly mentioned as belonging to it. *Stormy wind*—Which is of very great use in vehemently agitating the air, and thereby keeping it from stagnating and becoming unwholesome. But the expression, רוּחַ סַעִירָה, ought, perhaps, rather to be rendered *whirlwind*, a wind which moves in a spiral direction, as well as horizontally, and is exceedingly rapid and impetuous : see on Job xxxvii. 9. This also wonderfully displays the power of God. *Fulfilling his word*—Going forth as so many messengers to execute his commands and effect his purposes, either of *mercy* for the comfort, or of *judgment* for the punishment of the inhabitants of the earth. And they all praise and glorify God after their manner, while they accomplish his pleasure.

Verses 9, 10. *Mountains, and all hills*—These are of great use in the earth. From them descend the running streams into the valleys, without which animals could not live. On the mountains grow those vast trees which are necessary for daily use in various ways ; and on the hills and mountains is herbage for vast multitudes of cattle, whereby men are supplied with food and clothing. *And all cedars*—Under the name of cedars, as being the chief, seems to be included all kinds of trees which do not bear fruit. A little reflection will show how much it is a subject for praise to God that he hath furnished us with so many kinds of trees ; some of which produce for us the most delicious, the most wholesome, and most useful fruits ; others supply us with materials for building our habitations and ships, whereby we trade to all parts of the world ; and for making our household goods, and various kinds of tools and instruments. If all these were wanting to us, we could hardly subsist ; and if but a great part of them were wanting, we should lead a much more laborious and unpleasant life than we do. *Beasts, and all cattle*—Let the wild beasts also of the forest, and all the cattle that feed in the fields, furnish matter of praise to him who hath shown his manifold wisdom and diffusive goodness in and by them all. And, certainly, whoever considers to how many useful and beneficial purposes of life they are employed, in one

13 Let them praise the name of the LORD : for ¹ his name alone is ³ excellent ; ² his glory is above the earth and heaven.

14 ¹ He also exalteth the horn of his people, ² the praise of all his saints ; *even* of the children of Israel, ³ a people near unto him. Praise ye the LORD.

³ Heb. *exalted*. — ¹ Psa. cxiii. 4. — ¹ Psa. lxxv. 10. — ² Psa. cxlix. 9. — ³ Eph. ii. 17.

way or another, must see and acknowledge that they furnish a powerful motive for praise to the great Creator, for the vast multitude and various kinds of them, which he hath formed and subjected to the dominion of man. *Creeping things*—Including many animals in the waters, as well as in the land ; *and flying fowl*—In the various forms, capacities, and instincts of which, as well as in the beautiful plumage of many of them, and the ample provision made for them all, much of the wisdom, power, and goodness of the Creator is manifested.

Verses 11, 12. *Kings of the earth, and all people*—“After the whole creation hath been called upon to praise Jehovah, man, for whom the whole was made ; man, the last and most perfect work of God ; man, that hath been since redeemed by the blood of the Son of God incarnate, is exhorted to join and fill up the universal chorus of heaven and earth, as being connected with both worlds, that which now is, and that which is to come. Persons of every degree, of each sex, and of every age ; *kings*, whose power God hath made an image of his own, and who are the suns of their respective systems ; *judges*, and magistrates of all kinds, who derive their power, as the moon and planets do their light, from its original source ; *young men and maidens*, in the flower of health, strength, and beauty ; *old men*, who have accomplished their warfare, and are going out of life ; *children*, who are just come into it, and see every thing new before them ; all these have their several reasons for *praising the Lord*.”—Horne.

Verses 13, 14. *Let them praise, &c.*—Let them acknowledge and celebrate the wisdom, goodness, and power of the LORD ; *for his name alone is excellent*—For how great soever any other beings may be, there is none equal to him, whose most excellent majesty infinitely surpasses that of all other beings ; and whose *glory is above the earth and heaven*—Above all that the earth or heaven can utter of him. *He also exalteth the horn of his people*—And so great is God’s condescension unto us, the children of Israel, that he takes a peculiar care of us, hath bestowed upon us many peculiar benefits, and raised us to the highest pitch of honour, especially to this, that he hath brought us more near to himself than any other people upon the earth, and hath placed among us a visible token of his presence : we therefore are under peculiar obligations to praise him for his singular kindness.

PSALM CXLIX.

The design of this Psalm is to excite and encourage God's people to praise him, either, 1st, For their deliverance out of Babylon, and the promises God had given them of perfecting their restoration, and enlarging their power and dominion in the world; or, rather, 2d, For the establishment of the kingdom of Israel in David's hands, and for that safety, glory, and victory over their enemies, which they had obtained, or expected by that means. But, added to this, the psalmist, or the Spirit of God, who dictated this Psalm to him, had a further prospect in it, even to the kingdom of the Messiah, of whom David was a type, and who, in the chariot of the everlasting gospel, was to go forth, conquering and to conquer. Several, even of the Jewish doctors, apply this Psalm to the Messiah's kingdom; but mistaking, as usual, the time, place, and nature of that kingdom, imagine it will receive its accomplishment by their being made rulers of the nations, and lords of all things here below. The psalmist exhorts to praise God, (1,) For his love to his people, 1-5. And, (2,) For enabling them to overcome their enemies, 6-9.

A. M. 2957.
B. C. 1047.

PRAISE ¹ye the LORD. ^aSing
unto the LORD a new song, and

his praise in the congregation of saints.

2 Let Israel rejoice in ^bhim that made him:
let the children of Zion be joyful in their
^cKing.

3 ^dLet them praise his name ²in the dance:
let them sing praises unto him with the timbrel
and harp.

4 For ^ethe LORD taketh pleasure in his

people: ^fhe will beautify the meek
with salvation. A. M. 2957.
B. C. 1047.

5 Let the saints be joyful in glory: let them
^gsing aloud upon their beds.

6 Let the high praises of God be ³in their
mouth, and ^ha two-edged 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;

¹ Heb. *Hallelujah*.—^a Psa. xxxiii. 3; Isa. xlii. 10.—^b Job xxxv. 10; Psa. c. 3; Isa. liv. 5.—^c Zech. ix. 9; Matt. xxi. 5. ^d Psa. lxxxi. 2; cl. 4.

² Or, with the pipe.—^e Psalm xxxv. 27.—^f Psa. cxxxii. 16. ^g Job xxxv. 10.—^h Heb. in their throat.—ⁱ Heb. iv. 12; Rev. i. 16.

NOTES ON PSALM CXLIX.

Verses 1-3. *Sing unto the Lord a new song*—For these new mercies conferred upon us, denied to former times. *Let Israel rejoice in him that made him*—That made them not only his creatures, but, which is unspeakably greater, his people; or, that advanced them to, and adorned them with, singular privileges, as the word *שָׂרָף*, here used, is understood 1 Sam. xii. 6, and elsewhere. *Let the children of Zion be joyful in their king*—In Jehovah, who condescends, in a peculiar sense, to become their king, and, in the exercise of his kingly power, delivers, protects, and governs them as his subjects. *Let them praise his name in the dance, &c.*—According to the usage of that time and dispensation: see notes on Exod. xv. 20, 21; 2 Sam. vi. 14. True Christians are now the people to whom belong the names and characters of *saints, Israel, and children of Zion*. They sing this holy song as the psalmist hath enjoined them to do. They sing it as new men, with new affections and dispositions, and in its evangelical sense, celebrating new victories, and victories of a new kind, and new and greater mercies, even a spiritual salvation and an eternal redemption. “They rejoice with hearts and voices,” if not also with “instruments, and every other token of joy, in him who made them, who created them anew in righteousness and true holiness: they are joyful in their king, who hath himself overcome, and is now leading them on to final conquest and triumph, to honour and immortality.”

Verse 4. *The Lord taketh pleasure in his people*—He loveth them above all people, and rejoiceth over them to do them good. *He will beautify the meek*—The humble, and lowly, and contrite in heart,

that tremble at his word, and submit to it; that are patient under their afflictions, and show all meekness toward all men. These the men of the world vilify and asperse; but God will justify them, and wipe off their reproach; nay, he will beautify, or adorn, or glorify them, as *אָדָר* signifies. They shall appear, not only clear, but comely and honourable before all the world, with the comeliness and dignity wherewith he clothes them. He will beautify them with salvation, perhaps with temporal salvation, working remarkable deliverances for them; and then they who had lain among the pots, become as the wings of a dove covered with silver, Psa. lxxviii. 13: but especially with eternal salvation. The righteous shall be beautified indeed in that day when they shine forth as the sun in the kingdom of their Father.

Verses 5-8. *Let the saints be joyful in glory*—For the honour which God puts upon them. *Let them sing aloud upon their beds*—By night as well as by day, in the time usually devoted to rest and sleep, which they shall borrow to praise God in for his eminent and extraordinary blessings. *Let the high praises of God be in their mouths, &c.*—In assured hopes of victory they shall go to war with psalms and hymns in their mouths, concerning the great acts of the Lord, which they shall courageously sing with a loud voice when they shall fall upon their enemies, and prefer to the two-edged sword which they carry in their hands.”—Bishop Patrick. *To execute vengeance upon the heathen*—For all their cruelties and injuries toward God's people. This was literally accomplished by David upon the Philistines, Ammonites, Syrians, and other neighbouring nations. Their kings and nobles were taken prisoners. (verse 8.) and on some of them the judg-

A. M. 2957. 9 ⁱTo execute upon them the
B. C. 1047. judgment written: ^kthis honour

ⁱ Deut. vii. 1, 2.

ment written (verse 9) was executed, as by Joshua on the kings of Canaan, by Gideon on the princes of Midian, and by Samuel on Agag. Jehoshaphat's army had, at the same time, the *high praises of God in their mouths, and a two-edged sword in their hand*; for they went forth to war singing the praises of God, and then their sword did execution, 2 Chron. xx. 23. It may be applied to the time of the Maccabees, when the Jews sometimes gained great advantages against their oppressors. And it is evident from many passages both of the Old and New Testaments, especially from Zech. ix. 13-16; and xiv. 17-19; Rev. xix. 11-21, that something of a similar nature will take place when the antichristian powers are destroyed, and more glorious times are introduced.

Verse 9. *To execute upon them the judgment written*—Appointed and declared in the Holy Scriptures. This is added to show that they do not do this work to satisfy any malicious or revengeful inclinations of their own, but in obedience to God's command, and only in such a manner as he hath allowed in his word. They act by commission from him, and according to his direction. Thus the kings of the earth that shall be employed in the destruction of the New Testament Babylon, will only execute the *judgment written*, Rev. xvii. 16, 17. But since now no such special commissions can be produced, this will by no means justify the violence either of subjects against

have all his saints. Praise ye the LORD. A. M. 2957.
B. C. 1047.

^k Psa. cxlviii. 14.

their princes, or of princes upon their subjects, or of both upon their neighbours, under pretence of religion; for Christ never intended that his gospel should be propagated by fire and sword, or his righteousness wrought by the wrath of man. When the high praises of God are in our mouths, with them we should have an olive branch of peace in our hands. *This honour have all his saints*—For whose sakes God appoints these judgments to be executed. The reader will observe, however, that the complete accomplishment of this prophetic exhibition will not take place till the judgment of the great day, when the *Lord shall come with ten thousand of his saints, to execute judgment upon all the ungodly*, Jude, verse 15; especially upon all who have rejected or apostatized from the gospel of the grace of God. Kings and nobles that cast away the *bands and cords* of Christ's government shall not then be able to cast away the fetters and chains of his justice and wrath. Then the *judgment written* shall be awfully executed, and *indignation and wrath, tribulation and anguish, shall be the portion of those who did not obey the truth, but obeyed unrighteousness*; and then shall *all the saints have the honour* of being assessors with Christ in judging the world, and beholding the degradation and punishment of their once insulting persecutors, who will be *cut asunder* with the two-edged sword, and slain before them, Luke xix. 27.

PSALM CL.

This is likewise a Psalm of praise, in which the author calls upon men to magnify the Lord in every thing, in or by which he hath chosen to manifest his glory, 1, 2; and upon every kind of instrument, 3-5. He concludes the book by calling upon every thing that hath breath, to employ that breath in declaring the glory of him who gave it, 6.

A. M. 2959. PRAISE ¹ye the LORD. Praise
B. C. 1045. God in his sanctuary: praise
him in the firmament of his power.

¹ Heb. Hallelujah.

NOTES ON PSALM CL.

Verse 1. *Praise God in his sanctuary*—In his temple, where this work was to be performed constantly and solemnly. Let his priests and people that attend there, attend him with their praises. Where should he be praised, if not where he in a special manner both manifests his glory and communicates his grace? Or praise him *for, or on account of, his sanctuary*, and the great privileges that we enjoy by having it among us. Or, as בקרשׁ, may be rendered, *for his holiness*; that is, for the inexpressible purity and holiness of his nature. *Praise him in, or for, the firmament, or expansion*, as the word signifies, (see on Gen. i. 16,) *of his power*—"Which power is

2 ^a Praise him for his mighty acts: A. M. 2959.
praise him according to his excellent B. C. 1045.
^b greatness.

^a Psa. cxlv. 5, 6.—^b Deut. iii. 24.

peculiarly displayed in the formation of the firmament, or expansion of the material heavens, and their incessant operations, by means of" the luminaries placed in them, and "the light and the air of which they are composed, upon the earth, and all things therein. These are the appointed instruments of life and motion in the natural world, and they afford us some idea of that power of God unto salvation which is manifested in the church, by the effects produced on the souls of men, through the gracious influence of the light divine, and the Spirit of holiness, constituting the firmament of God's power in the new creation."—Horne.

Verse 2. *Praise him for his mighty acts*—Hebrew,
1047

A. M. 2959. 3 Praise him with the sound of the
B. C. 1045. ² trumpet : ^c praise him with the psaltery and harp.

4 Praise him ^d with the timbrel and ³ dance :
praise him with ^e stringed instruments and organs.

*Or, *cornet*, Psa. xcvi. 6.—²Psa. lxxxi. 2 ; cxlix. 3.—⁴Exod. xv. 20.—³Or, *pipe*, Psa. cxlix. 3.

בְּנִבְרוֹתָי, for his mightinesses ; for all the instances of his might shown in the dispensations of his providence and grace ; the power he hath exerted in creating, upholding, and governing the world, and in redeeming and saving the human race. *Praise him according to his excellent greatness*—Or, as Dr. Hammond renders כָּרַב נִרְלוּ בְּרַב גְּדֻלָּתוֹ, according to the multitude of his magnificence—Not that our praises can bear any proportion to God's greatness, for it is infinite, but because he is greater than we can express or conceive, we must raise our conceptions and expressions to the highest degree to which we can attain. We must not be afraid of saying too much in the praises of God, as we often do in praising even great and good men ; all the danger is, of our saying too little ; and therefore when he have done our utmost we must own, that though we have praised him in consideration of his excellent greatness, yet not in proportion to it.

Verses 3-5. *Praise him with the sound of the trumpet, &c.*—"It is impossible for us to distinguish," says Dr. Horne, "and describe the several sorts of musical instruments here mentioned, as the Hebrews themselves acknowledge their ignorance in this particular. Thus much is clear, that the people of God were enjoined to use all the various kinds of them in the performance of their divine services." "And why," adds he, "should they not be so used under the gospel ? We read of sacred music before the law, in the instance of *Miriam, the prophetess, the sister of Aaron*, who, to celebrate the deliverance from Pharaoh and the Egyptians, took a timbrel in her hand, and the women went out after her with timbrels and dances, Exod. xv. 20. The custom, therefore, was not introduced by the law, nor abolished with it. Well-regulated music, if ever it had the power of calming the passions, if ever it enlivened and exalted the affections of men in the worship of God, (purposes for which it was formerly employed,) doubtless hath still the same power, and can still afford the same aids to devotion. When the beloved disciple was, in spirit, admitted into the celestial choir, he not only heard them singing hymns of praise, but he heard likewise the voice of harpers harping upon their harps, Rev. xiv. 2. And why that which saints are represented as doing in heaven, should not be done, according to their skill, by saints upon earth ; or why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained, no good reason can be assigned. Sacred music, under proper regulations, removes the hinderances of our devotion, cures the distraction of our thoughts, and banishes weariness from our minds. It adds solemnity to the

5 Praise him upon the loud ^f cymbals : praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

* Psa. xxxiii. 2 ; xcii. 3 ; cxliv. 9 ; Isa. xxxviii. 20.—^f 1 Chron. xv. 16 ; xix. 28 ; xvi. 5 ; xxv. 1, 6.

public service, raises all the devout passions of the soul, and causes our duty to become our delight. 'Of the pleasures of heaven,' says the eloquent and elegant Bishop Atterbury, 'nothing further is revealed to us, than that they consist in the practice of holy music and holy love ; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls to endless ages.' It may be added, that there is no better method of combating the mischievous effects flowing from the abuse of music than by applying it to its true and proper use. If the worshippers of Baal join in a chorus to celebrate the praises of their idol, the servants of Jehovah should drown it by one that is stronger and more powerful, in praise of Him who made heaven and earth. If the men of the world rejoice in the object of their adoration, let the children of Zion be joyful in their King." The best music, however, in God's ears, is that of devout and pious affections. We must praise God with a strong faith, and with a holy love and delight ; with entire confidence in Christ, and a believing triumph over the powers of darkness ; with earnest desire toward him, and full satisfaction in him. We must praise him by a universal respect to all his commands, and a cheerful submission to all his dispensations ; by rejoicing in his love, and solacing ourselves in his great goodness ; by promoting the interest of the kingdom of his grace, and by enjoying and maintaining a lively hope and expectation of the kingdom of his glory. Without these, and such like devout and pious affections and dispositions, the best and most perfect harmony and melody of musical sounds, whether from voices or instruments, is as insignificant before God, as the harsh and discordant noises of a sounding brass or tinkling cymbal.

Verse 6. *Let every thing that hath breath praise the Lord*—Every living creature in heaven and earth, Rev. v. 13, according to their several capacities, some objectively, as manifesting his glorious perfections in their formation, qualities, and endowments, and giving men and angels just occasion to praise him ; and others actively, with hearts and voices, words and actions, showing forth his praise. Mankind, especially, are under peculiar and indispensable obligations to comply with the psalmist's exhortation. For,

"Creation's great superior, man ! is thine,
Thine is redemption." And

— "Should not this

Raise man o'er man, and kindle seraphs here ?"

YOUNG.

Above all, the children of God should comply with it ; who, added to redemption, have obtained salvation, the salvation of grace, and are in the way to

the salvation of *glory*. Surely, with respect to *them*, not only the breath of natural life, which God hath breathed into their nostrils as men, but the breath of that new and eternal life which he hath given them as Christians, through Christ Jesus, should be returned in hallelujahs. "And then the church, composed of many and different members, all actuated, like the pipes of a well-tuned organ, by the same spirit, and conspiring together in perfect harmony, would become one great instrument, sounding forth the praises of God most high."

LET EVERY THING THAT HATH BREATH PRAISE THE LORD.—"With this wish," says the learned divine last quoted, "the sweet psalmist of Israel closes the

songs of Sion." And with the same wish, the author of this work, adopting his words, wishes to close his meditations and observations upon them; "giving thanks to the Father of mercies, and the God of all comforts, by whose most gracious favour and aid they have been begun, continued, and ended; and humbly praying that no errors or improprieties, from which, through human infirmity, the most diligent and careful are not exempt, may prevent his labours from contributing, in some small degree, to promote the improvement and consolation of the redeemed, and the honour and glory of the Redeemer, who is THE ROOT AND OFFSPRING OF DAVID, AND THE BRIGHT AND MORNING STAR. AMEN."

THE
BOOK OF PROVERBS.

ARGUMENT.

WE have now before us a new author, or penman rather, made use of by the Holy Ghost, for making known the mind of God to us, and a new way of writing. Solomon, the penman of this book, was endued with an uncommon share of wisdom, and was a great author. *He spake three thousand proverbs, and his songs were a thousand and five; and he spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes.* But, of all his works, only three are taken into the sacred canon, namely, this, Ecclesiastes, and his Song. The way of writing used in this book, to teach us divine wisdom, is by proverbs, or short sentences, each of which contains its whole design within itself, and has little or no connection with the sentences which precede or follow. We have had divine laws, histories, and songs, and now we have divine proverbs; such various methods has the wisdom of God used for our instruction, that no means being left untried to do us good, we may be inexcusable if we perish in our folly. Teaching by proverbs was an ancient way of instruction: indeed, it was the most ancient, especially among the Greeks; the seven wise men of which country had each of them some one saying that he valued himself upon, and which made him famous. These sentences were inscribed on pillars, and had in great veneration. It was a plain and easy way of teaching, which neither cost the teachers nor the learners much pains. Long periods, and arguments far-fetched, must be laboured, both by him that frames them, and by him that receives them; while a proverb, that carries both its sense and its evidence in a little compass, is presently apprehended and subscribed to, and is easily retained. It was also a very useful way of teaching, and most admirably calculated to answer the end intended. The word *משל*, *mashal*, here used for a *proverb*, is derived from a word that signifies *to rule*, or *have dominion*, because of the commanding power and influence which wise and weighty sayings have upon mankind: he that teaches by them, *dominatur in concionibus*, bears the sway in assemblies. Much of the wisdom of the ancients has been handed down to posterity by proverbs; and some think we may judge of the temper and character of a nation by the complexion of its vulgar proverbs. Proverbs in conversation are like axioms in philosophy, maxims in law, and postulata in the mathematics, which nobody disputes, but every body endeavours to expound, so as to have them on their side. Yet there are many corrupt proverbs, which tend to debauch men's minds, and harden them in sin. The devil has his proverbs, and the world and the flesh have their proverbs, which reflect reproach on God and religion, as Ezek. xii. 22, and xviii. 2; to guard us against the corrupt influences of which, God has his proverbs, which are all wise and good, and tend to make us so. These proverbs of Solomon were not merely a collection of the wise sayings that had been formerly delivered, as some have imagined, but were the dictates of the Spirit of God in Solomon. The very first of them, chap. i. 7, agrees with what God said to man in the beginning, Job xxviii. 28, "Behold, the fear of the Lord, that is wisdom;" so that, although Solomon was great, and his name might serve, as much as any man's, to recommend his writings; yet, behold, "a greater than Solomon is here." It is God, by Solomon, that here speaks to us; I say, *to us*; for these proverbs were *written for our learning*; and, when Solomon speaketh to his son, the exhortation is said to "speak to us as unto children," Heb. xii. 5. And, as we have no book so useful to us in our devotions as David's Psalms, so we have none so serviceable to us, for the right ordering of our conversations, as Solomon's Proverbs, which, as David saith of the commandments, are *exceeding broad*; containing, in a little compass, a complete body of divine ethics, politics, and economics; exposing every vice, recommending every virtue, and suggesting rules for the government of ourselves in every relation and condition, and every turn of conversation.

This book may be divided into five parts. In the first part, the tutor gives his pupil admonitions, directions, cautions, and excitements to the study of wisdom, chap. i.-x. The second part contains the *Proverbs of Solomon*, properly so called; delivered in distinct, independent, general sentences, chap. x.-xxii., ver. 17. In the third part, the tutor again addresses himself to his pupil, and gives him fresh admonitions to the diligent study of wisdom; which is followed by a set of

instructions, delivered in the imperative mood, to the pupil, who is supposed, all the while, to be standing before him, chap. xxii. 17, to chap. xxv. The fourth part is distinguished by its being a collection of Solomon's proverbs, selected, we may suppose, out of a much greater number, by the men of Hezekiah; perhaps by the Prophets Isaiah, Hosea, and Micah, who all flourished in the days of Hezekiah, and, not improbably, assisted him in his pious endeavours to restore true religion, 2 Chron. xxxi. 20, 21. This part, as the second, consists chiefly of distinct, unconnected sentences, and reaches from chap. xxv. to chap. xxx. The fifth part contains a set of wise observations and instructions, which Agur, the son of Jakeh, delivered to his pupils Ithiel and Ucal, chap. xxx.; and the thirty-first chapter contains the precepts which his mother delivered to Lemuel, her son; being passionately desirous to guard him against vice, to establish him in the principles of justice, and to have him married to a wife of the best qualities. These two chapters are a kind of appendix to the book of Proverbs.—See Taylor's *Scripture Divinity*.

CHAPTER I.

In this chapter we have the title of the book, showing the general design of it, 1-6. The first principles of it recommended, 7-9. A caution against bad company, 10-19. Wisdom's reasonings with the sons of men, and the certain ruin of those who will not hearken to them, 20-23.

A. M. 3004. **THE** ^a proverbs of Solomon the son
B. C. 1000. of David, king of Israel;
2 To know wisdom and instruction; to perceive the words of understanding;
3 To ^b receive the instruction of wisdom, justice, and judgment, and ¹ equity;

4 To give subtlety to the ^c simple, to the young man knowledge and ² discretion.
5 ^d A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

^a 1 Kings iv. 32; Chap. x. 1; xxv. 1; Eccles. xii. 9.—^b Chap. ii. 1, 9.

¹ Heb. *equities*.—^c Chap. ix. 4.—² Or, *advisement*.—^d Chap. ix. 9.

NOTES ON CHAPTER I.

Verse 1. *The proverbs of Solomon*—“Solomon is the first of the sacred writers whose name appears at the head of his works. The name alone of so wise and so great a prince is a sufficient recommendation to engage men to hear and to read. For we naturally love to see and to listen to persons of illustrious name and extraordinary capacity, particularly when those qualities are joined with sovereign power. The style of this work, the brevity of his sentences, and the parabolical turn, close, short, sententious, are also reasons for studying it: long discourses fatigue; all men have not leisure to attend to, or penetration to comprehend them. But precepts delivered in parables are always pleasing to hear.” See Calmet and Dodd. The reader will observe *proverbs* are ancient, wise, and short sayings, in common use, whereof some are plain and easy, others intricate and obscure. This way of treating serious subjects was very common and familiar with the Jews. Jesus Christ delivered most of his instructions to the people in a way somewhat similar to this, namely, in *parables*. This method of instruction serves well to teach wisdom, truth, and justice, and to caution men against error, vice, and dissipation.

Verses 2-4. *To know wisdom*—Written to help men to know, thoroughly and practically, both human wisdom, to conduct their affairs properly in this life, and especially divine wisdom, showing them their duty to God and man, and making them wise

unto salvation; and *instruction*—The instructions delivered, either by God or men, in order to the attainment of wisdom. *To perceive the words of understanding*—Those words which are the effects of a good understanding, or which give a man that true understanding whereby he can discern between truth and error, between good and evil, in order that he may choose the former and refuse the latter. *To receive the instruction of wisdom*—Willingly to receive the wise and salutary counsels of others, which is a good step to wisdom, and a part of it. This is opposed to the instruction of fools and of folly, of which he speaks chap. xvi. 22, and xix. 27. For folly hath its school, where multitudes of scholars attend, who are very apt to learn its lessons. *Justice, judgment, and equity*—That is, to receive the instruction which teaches men just judgment, or equity, namely, their whole duty to God, their neighbour, and themselves. *To give subtlety*—Or, rather, *prudence*, as this word, עִרְכָּה, is used chap. viii. 5, 12; although it is frequently taken in an evil sense for *craft* and *subtlety*; *to the simple*—To such as want wisdom, and are easily deceived by others, and therefore most need this blessing; *to the young man*—Who wants both experience and self-government; *knowledge and discretion*—That they may gain so much knowledge as will enable them to conduct themselves and their affairs with knowledge and discretion.

Verses 5, 6. *A wise man will hear*—Is not self-conceited, as fools are, but willing to learn from

A. M. 3004. 6 To understand a proverb, and
B. C. 1000. ³ the interpretation: the words of
the wise, and their ^o dark sayings.

7 ¶ ¹ The fear of the LORD is ⁴ the beginning
of knowledge: *but* fools despise wisdom and
instruction.

8 ^o My son, hear the instruction of thy father,
and forsake not the law of thy mother:

9 For ^h they *shall be* ^o an ornament of grace
unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, ⁱ consent
thou not.

11 If they say, Come with us, let us ^h lay

³ Or, *an eloquent speech*.—^o Psa. lxxviii. 2.—^f Job xxviii.
28; Psa. cxl. 10; Chap. ix. 10; Eccles. xii. 13.—⁴ Or, *the
principal part*.—^h Chap. iv. 1; vi. 20.—^h Chap. iii. 22.

others, and, therefore, will attend to the following
instructions; *and will increase learning*—Thereby
he will gain this great benefit, he will increase in
knowledge and wisdom. This he adds, to show
that this book is useful and necessary, not only to
the ignorant, but also to the most wise and knowing
persons; *and shall attain unto wise counsels*—Not
to deep speculations, but practical knowledge and
wisdom, the art of governing himself, or others, well
and prudently. *To understand a proverb, &c.*—
That is, the interpretation of a proverb, or the meaning
and use of the wise sayings of God or men: to know
this practically, and for his direction and benefit; for
practice is the great design of this book. *The words
of the wise, and their dark sayings*—Such as are
hard to be understood by inconsiderate and carnal
men; but may be found out by diligent and humble
inquiry, and prayer for divine teaching.

Verse 7. *The fear of the Lord*—That is, reverence
for and obedience to God; *is the beginning of know-
ledge*—The foundation and source of it; without
which all other knowledge is vain and useless.
Mark well this sentence, reader: all wisdom, which
is not founded in religion, in the true and genuine
fear of God, is empty and unprofitable, and will be
found such in the time of affliction, in the hour of
death, and at the day of judgment. *But fools*—
Wicked men, or men devoid of true religion, called
fools throughout this whole book, *despise wisdom
and instruction*—Are so far from attaining it, that
they despise it, and all the means of getting it.

Verses 8, 9. *My son, &c.*—He speaks to his
scholars with paternal authority and affection, to
render them more attentive and obedient. Teachers
among the Hebrews were commonly called *fathers*,
and their scholars their *sons*. *Hear the instruction
of thy father*—His good and wholesome counsels;
and forsake not the law of thy mother—Those pious
instructions which thy mother instilled into thee in
thy tender years. This he adds, because children,
when grown up, are very prone to slight their moth-
ers' advice, because of the infirmity of their sex,
and because they have not that dependance upon,
and expectation from their mothers, which they

wait for blood, let us lurk privily for ^{A. M. 3004.}
the innocent without cause: ^{B. C. 1000.}

12 Let us swallow them up alive as the
grave; and whole, ¹ as those that go down into
the pit:

13 We shall find all precious substance, we
shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have
one purse:

15 My son ^o walk not thou in the way with
them; ^o refrain thy foot from their path:

16 ^o For their feet run to evil, and make haste
to shed blood:

^o Heb. *an adding*.—¹ Gen. xxxix. 7; Psa. i. 1; Eph. v. 11.
^h Jer. v. 26.—¹ Psa. xxviii. 1; cxliii. 7.—^o Psa. i. 1; Chap.
iv. 14.—^o Psa. cxix. 101.—^o Isa. lix. 7; Rom. iii. 15.

have from their fathers. *They shall be an orna-
ment, &c.*—This will make thee amiable and honour-
able in the sight of God and of men, whereas the
forsaking of those good counsels will make thee con-
temptible.

Verses 10–14. *My son, if sinners*—Sinners of any
description; *enticethee*—To sin, to commit any known
iniquity, or to omit any known duty; *consent thou
not*—Yield not in any degree to their advice, per-
suasions, or solicitations, for why shouldst thou
destroy thyself to gratify them? *If they say, Come
with us*—We are numerous, and strong, and sociable.
Let us lay wait for blood—That is, to shed blood.
He does not intend to express their words, for such
words would rather affront than inveigle one that
was yet a novice in wickedness, but he signifies
what was the true nature, and would be the conse-
quence of the action, in which they wished the per-
son they addressed to join them, and what lay at the
bottom of their specious pretences. *Let us lurk
privily for the innocent*—For harmless travellers,
suppose, and others that, suspecting no danger, are
not prepared for opposition; *without cause*—Though
they have not provoked us, nor deserved this usage
from us. This Solomon adds, to discover their
malignity and baseness, and so to deter the young
man from associating with them. *Let us swallow
them up as the grave*—Which speedily covers and
consumes dead bodies. We shall do our work quick-
ly, easily, and without fear of discovery. *We shall
find all precious substance*—As our danger is little,
so our profit will be great. *Cast in thy lot among
us*—Or, rather, *Thou shalt cast thy lot among us*,
that is, Thou shalt have a share with us, and that
equally, and by lot, although thou art but a novice,
and we are veterans. *Let us all have*—Or, we will
all have; *one purse*—One purse shall receive all our
profits, and furnish us with all expenses. So we
shall live with great facility, and true friendship.

Verses 15, 16. *Walk not thou in the way with
them*—Avoid their courses, their conversation, and
company. *Refrain thy foot from their path*—If
thou shouldst have any thought, inclination, or tem-
ptation to hearken to their counsels, or to follow

A. M. 3004. 17 Surely in vain the net is spread
B. C. 1000. ⁶ in the sight of any bird.

18 And they lay wait for their *own* blood ;
they lurk privily for their *own* lives. •

⁶ Heb. *in the eyes of every thing that hath a wing.*—^p Chap. xv. 27 ; 1 Tim. vi. 10.

their examples, suppress it, and restrain thyself, as it were, by force and violence, as the word כִּנֵּץ, implies. *For their feet run to evil*—Without considering what they are doing, and shutting their eyes against the consequences, they make haste, not only to do evil to others, but also to bring evil upon themselves ; *to make haste to shed blood*—Innocent blood, which is an inhuman practice, and a practice always followed by dreadful punishment, if not from man, yet certainly from God.

Verse 17. *Surely in vain the net is spread, &c.*—Even the silly birds will not suffer themselves to be taken if the net be spread in their sight ; therefore, be at least as wise as they, and shun that which, by repeated experience, is always known to end in ruin. Thus understood, the sentence connects with the preceding verse, and contains an argument to enforce the caution given to the young man, to shun the misery and ruin in which his hearkening to the counsel of sinners would involve him. But the sentence is considered by many commentators as connected with the following verse, and is interpreted thus: The fowler who spreads his net in the sight of the bird, loses his labour ; but these sinners are more foolish than the silly birds, for, though they are not ignorant of the mischief which these evil courses will bring upon themselves, yet they will not take warning. Thus Schultens paraphrases the words: “There is no bird so stupid as to fly into a net spread immediately before its eyes ; but these abandoned sinners spread with their own hands, immediately before their own eyes, those nets by which they willingly involve themselves in certain death and ruin : for they who lay snares for the blood of the innocent, lay snares for themselves ; and they who desire to swallow up the virtuous alive as the grave, they themselves will be swallowed up in that grave, and be plunged in destruction.”

Verses 18, 19. *And they lay wait, &c.*—Assure thyself, such men are working their own ruin, and, as it were, lying in wait for themselves, when they lie in wait to take away the lives of others ; for, in the end, they shall not escape the hand of justice, but be overtaken and suffer, either by a special vengeance of God, or by human punishment, what they have deserved. Let the young and unexperienced, who are entering into the paths of the world, treasure up this in their memories ; let them write it on the table of their hearts ; and, whenever they are solicited by any of their companions to do what their own conscience tells them is evil, let them not hesitate to bid such persons adieu that moment, for they spread snares for their destruction. *So are the ways*—The actions and courses ; *of every one that is greedy of gain*—That seeks gain by unrighteous and wicked practices ; *which taketh away, &c.*—Which greedi-

19 ^p So are the ways of every one ^{A. M. 3004.}
that is greedy of gain ; *which taketh* ^{B. C. 1000.}
away the life of the owners thereof.

20 ¶ ⁷ Wisdom ^q crieth without ; she ut-

⁷ Heb. *Wisdoms*, that is, *excellent wisdom.*—^q Chap. viii. 1 ; ix. 3 ; John vii. 37.

ness, or, rather, which gain, *taketh away the life of the owners thereof*—Brings sudden and certain destruction upon those who had made themselves masters and possessors of it.

Verse 20. *Wisdom crieth, &c.*—Having shown the counsels and invitations of folly and of wicked men, he now declares the voice of wisdom. The Hebrew word חִכְמוֹת, rendered *wisdom* here, is in the plural number, and is literally *wisdoms*. It was probably intended to include various kinds, or, rather, all the kinds of wisdom. 1st, The works of creation, (see on Psa. xix. 1–6,) the light and law of nature, the dispensations of divine providence, the human understanding, are wisdom, Job xxxviii. 36. By these God speaks to the children of men, and reasons with them ; *the spirit of man is the candle of the Lord*, and wherever men go they may hear a voice behind them saying, *This is the way* ; and the voice of conscience is the voice of God, and not always a small, still voice ; but sometimes it cries aloud. 2d, Human laws, and the institutions of civil governments, when they do not contradict, but accord with, the divine law, and especially when they enjoin and encourage obedience to it, and punish the disobedient, are the voice of wisdom crying without ; even in the opening of the gates, and in the places of concourse, where courts were kept, where the judges sat, and where the wisdom of the nation called the wicked to repent and reform. In a still higher degree, 3d, Divine revelation is wisdom. All its doctrines, its precepts, its promises, its threatenings, are the dictates of infinite wisdom ; and where this is published and made known to any people in their own language, and more especially when it is declared, explained, and enforced by God’s ministers, whether in churches, chapels, private houses, or in the open air, there *wisdom cries without*, and utters her voice in the streets. 4th, Above all, Christ is wisdom, even the wisdom and word of God incarnate, for in him are hid all the treasures of wisdom and knowledge, and he was, and is, the centre and source of all divine revelation ; the person in whom all its doctrines, precepts, and promises are yea and amen. And he, in the days of his flesh, continually *cried without*, and uttered his voice in the streets. Of him, therefore, Solomon’s words may with great propriety be interpreted, whether he directly intended to prophesy of him and his personal ministry or not, especially considering that the original words are expressed in the future time, thus: *Wisdom shall cry without : she shall utter her voice in the streets*—Or, in open and broad ways or places, as רחובות, signifies. Wisdom, understood in any or all these senses, is said to *cry*, or speak with a loud voice, to intimate both God’s earnestness in inviting sinners to repentance, and their inexcusableness if they do not hear

A. M. 3004. tereth her voice in the streets :
B. C. 1000.

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

* Joel ii. 28.—* Isa. lxx. 12; lxxvi. 4; Jer. vii. 13; Zech. vii. 11.

such loud cries: and she is said to cry *without*, or *abroad*, in opposition to the seducing discourses and efforts of sinners, who lay snares for persons in secret, who conceal themselves and their intentions, and address men in corners and privily, being afraid of and shunning the light, that they may the better deceive and seduce men to error and wickedness. On the contrary, wisdom lifteth up her voice in the streets; for she does not invite to murders, to violence, to injustice, to crimes, commonly fatal to those who commit them; but to God, and to the highest good. She discovers the ways which lead to extreme misery, in order that men may avoid them; she recalls men from their errors and sins, and threatens them with ruin if they despise her. Again, by saying that wisdom lifts up her voice in public places, Solomon prevents the poor excuse made by those who ask, Where shall we find this wisdom? He answers, She is everywhere: all that surrounds you preaches to you this wisdom. You need only open your eyes and ears, and you see and hear her. Do you behold evil, scandal, disorder? Avoid doing it. Do you hear good discourses; do you see good examples? Hear, imitate, and profit by them; "the wise learn much more from fools," says a heathen, "than fools learn from the wise." See Schultens and Calmet.

Verse 21. *She crieth in the chief place of concourse*—Where there is most probability of success. The LXX. render it, ἐπ' ἀκρων τευχῶν κηρυσσεται, she preacheth upon the tops of the walls, or houses, a translation which Houbigant approves. Schultens, not improperly, renders the Hebrew, בראש הכיכר, at the head, or beginning, of the most frequented streets. *In the opening of the gates*—Where magistrates sit in judgment, and people are assembled. So she crieth, both to the wise and to the unwise, as Paul preached, Rom. i. 14. *In the city she uttereth her words*—Not only in the gate, but in every part of the city. Or, in the cities, the singular number being put for the plural.

Verses 22, 23. *How long, ye simple ones*—Ye ignorant, careless, and credulous persons, who are so easily deceived by sin and sinners, and cheated and deluded by the world, and the god of it, and do not understand or consider your own interest; will ye love simplicity?—Being unwilling to part with it, or to be made wise. *And the scorers*—That scoff at

24 ¶ * Because I have called and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at naught all my counsel, and would none of my reproof:

26 I also will laugh at your calamity: I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

* Psalm cvii. 11; Verse 30; Luke vii. 30.—* Psalm xli. 4
* Chap. x. 24.

all religion, and despise the word and faithful ministers of God; *delight in their scorning*—Take pleasure, and glory in deriding and reviling the truths and precepts of the gospel, and the people and ways of God. *And fools*—That is, the wicked, for the Scriptures, with the utmost propriety, denominate all such, *fools*; *hate knowledge*—Which surely none but fools would hate. They hate it, because it lays open and reproves their errors, sins, and corrupt ways, which they cannot bear to have detected and rebuked. Hence they hate the knowledge of the divine laws, and also all those who are acquainted with them, and set a value upon them. *Turn you at my reproof*—Upon this admonition here given you, turn from your evil ways unto me. *Behold*—If you do so; *I will pour out my spirit unto you*—The gifts and graces of my Spirit, which God, whose wisdom here speaks, has promised to those that turn to him, and sincerely and earnestly ask them, Luke xi. 13; John iv. 14; and vii. 39. *I will make known my words unto you*—By my Spirit I will enable you truly and savingly to understand my word, which is hid from others, 2 Cor. iv. 3. The Hebrew, תשובו לרבותי, may be rendered, ye shall turn at my instruction, or correction; *behold, אביעה לכם ריח, ebulliam vobis Spiritum meum, I will cause my Spirit to ebulliate, or spring up within you, or, "I will make my Spirit flow upon you as a fountain, which produces its water."* The special and saving grace of God shall never be denied to any that honestly seek it and submit to it.

Verses 24–28. *Because I have called, &c.*—By my ministers, my judgments, the motions of my Spirit, and your own consciences; *and ye refused*—To obey my call; *I have stretched out my hand*—Offering mercy and grace to you, and earnestly inviting you to accept of them; *and no man regarded*—Few or none complied with my will, and accepted my offers. *But ye have set at naught all my counsel*—Have despised or made void my design of doing you good, and have disregarded my commands, counsels, and exhortations; *I also will laugh at your calamity*—As you have scoffed at me and my ways, so I will not pity and relieve you, when sickness, pain, and death assault you, as they soon will do; *I will mock when your fear cometh*—The misery which you do or should fear. *When your fear cometh as desolation*—As the sword, or some desolating judg-

A. M. 3004. 28 ^r Then shall they call upon me,
B. C. 1000.

but I will not answer; they shall seek me early, but they shall not find me;

29 For that they ^r hated knowledge, and did not ^a choose the fear of the LORD:

30 ^b They would none of my counsel: they despised all my reproof.

31 Therefore ^c shall they eat of the fruit of

^r Job xxvii. 9; xxxv. 12; Isaiah i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13; James iv. 3.—^a Job xxi. 14; Verse 22.

ment, which quickly overruns a whole country; and your destruction cometh as a whirlwind—Which instantly spreads itself from place to place with great and irresistible violence, sweeping all before it, and making terrible destruction; when distress, outwardly, and anguish, inwardly, cometh upon you. Then shall they call upon me—When it is too late, and would gladly be beholden to me for that mercy, which they now reject and make light of; but I will not answer—Because when I called they would not answer me: all the answer then will be, *Depart from me, I know you not.* This has been the case of some, even in this life, as of Saul, whom God answered not by *Urim*, or by *prophets*; but ordinarily, while there is life there is room for prayer, and hope of being answered; and therefore this must chiefly refer to the inexorable justice of the last judgment. Then those that slighted God will seek him early, that is, earnestly, and without delay, but in vain; they shall not find him, because they did not seek him when he *might be found*, Isa. lv. 6. The rich man, in torment, begged in vain for a drop of water to cool his tongue; and much more would he have been denied if he had begged to be released out of the infernal prison.

Verses 29–32. For that they hated knowledge—Hated the light of divine truth, because it discovered to them the evil of their ways, John iii. 20; or, hated the practical knowledge of God, and of their duty to him, and did not choose—That is, heartily approve of and love, the fear of the Lord—But chose to walk in the way of their own heart, and in the sight of their own eyes. They would none of my counsel—Refused to be guided by my counsels and precepts. Therefore shall they eat, &c.—Their wages shall be according to their work, and they shall reap as they sowed, Gal vi. 7, 8. They shall receive

their own way, and be filled with their own devices. A. M. 3004. B. C. 1000.

32 For the ^a turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But ^d whoso hearkeneth unto me shall dwell safely, and ^e shall be quiet from fear of evil.

^a Psa. cxix. 173.—^b Ver. 25; Psa. lxxxi. 11.—^c Job iv. 8; Chap. xiv. 14; xxii. 8; Isa. iii. 11; Jer. vi. 19.—^d Or, *ease of the simple.*—^e Psa. xxv. 12, 13.—^f Psa. cxiii. 7.

punishment answerable to their sins; and be filled with their own devices—*Shall be surfeited*, as Dr. Waterland renders the word, with the fruits and effects of their wicked devices. The sin, which was sweet in their mouths, shall be bitterness in their bellies, and that destruction which they plotted against others shall fall upon themselves. For the turning away—From God, and his counsels and ways; (opposed to *hearkening unto God*, verse 33;) of the simple—Of the weak and foolish, who are easily deceived and persuaded, shall slay them—The evil example of such shall mislead them, and prove their ruin. But the Hebrew *נשוכת פה*, rather means, the quiet, repose, or ease, (as it is rendered in the margin,) that is, the apparent happiness of the simple; of the men who have neglected my instruction, and have been so void of reason as to deliver themselves up to follow the example and advice of the wicked; shall slay them—Shall be fatal to them; a sense which accords with, and is further explained by, the next clause. And the prosperity of fools shall destroy them—It shall be the occasion of their ruin, by making them presumptuous and secure, worldly and proud, and forgetful of God and of their own eternal happiness, whereby they will provoke God's wrath, and bring upon themselves swift and certain destruction. Thus he answers the common objection against the fear of God, taken from the present impunity and prosperity of ungodly men.

Verse 33. But whoso hearkeneth unto me—Unto the counsels and instructions of wisdom, and will be ruled thereby, shall dwell safely—Hebrew, *בטח*, in security, or confidence and peace, resting himself upon the consciousness of his own integrity, and upon the promises and favour of God; and shall be quiet from the fear of evil—From sinful and tormenting cares and fears.

CHAPTER II.

Solomon having in the former chapter bespoken the attention of his readers, and foretold the destruction of those that are obstinate in their impiety, in this chapter applies himself to those that are willing to be taught. He shows that they who diligently seek wisdom shall assuredly find it, 1–9. He points out the advantages of it, that it would preserve those that attained it from evil men, 10–15; and evil women, 16–19; and would lead them into, and keep them in, the way of good men, 20–22.

A. M. 3004. B. C. 1000. **M**Y son, if thou wilt receive my words, and ^a hide my commandments with thee;
 2 So that thou incline thine ear unto wisdom, and apply thy heart to understanding;
 3 Yea, if thou criest after knowledge, and ¹ liftest up thy voice for understanding;
 4 ^b If thou seekest her as silver, and searchest for her as for hid treasures;
 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
 6 ^c For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.
 7 He layeth up sound wisdom for the right-

eous: ^d he is a buckler to them that A. M. 3004. B. C. 1000. walk uprightly.

8 He keepeth the paths of judgment, and ^e preserveth the way of his saints.
 9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
 10 ¶ When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul;
 11 Discretion shall preserve thee, ^f understanding shall keep thee:
 12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

^a Chapter iv. 21; vii. 1.—¹ Heb. givest thy voice.—Chapter iii. 14; Matt. xiii. 44.—^c 1 Kings iii. 9, 12; James i. 5.

^d Psa. lxxxiv. 11; Chap. xxx. 5.—^e 1 Sam. ii. 9; Psa. lxxv. 9. ^f Chap. vi. 22.

NOTES ON CHAPTER II.

Verses 1-5. *My son, &c.*—These words are spoken by Solomon, either, 1st, In the name of wisdom, as before: or rather, 2d, In his own name. *If thou wilt hide my commandments with thee*—Wilt lay them up in thy mind and heart with care, as men do their choicest treasures; *So that thou incline, &c.*—Give thyself to the study of wisdom with affection and diligence. *Yea, if thou criest after knowledge*—Namely, unto God, the only giver of it. Hebrew, אם לבינה הקרא, *if thou callest to knowledge*, that is, invitest it to come to thee; earnestly desirest its guidance; *If thou seekest her as silver*—With the same unwearied diligence and earnest desire, and patient expectation under all delays, disappointments, and difficulties, which the men of the world use in pursuit of riches, or in digging in mines of silver; *Then shalt thou understand*—More perfectly and profitably; *the fear of the Lord*—Which is the beginning of this wisdom, chap. i. 7.

Ver. 6, 7. *For the Lord giveth*—Hebrew, נתן, *will give wisdom*—Hath promised to give it, namely, to those that so seek it. Thus he teaches them not to ascribe any wisdom they might attain to their own abilities or industry, but only to God's favour and blessing. *Out of his mouth cometh knowledge, &c.*—That is, from his word or appointment, and good will, as, *the word of God*, signifies, Deut. viii. 3. *He layeth up sound wisdom*—Hebrew, תוספה, literally, *essence, or substance*. Dr. Waterland renders it *solid blessings*. Solomon seems to mean, either, 1st, Solid and true felicity, opposed to the vain enjoyments of this world, which are said to have no substance or being, Prov. xxiii. 5, where it is asked, *Will thou set thine eyes upon that which is not?* Or, that true and substantial wisdom which is satisfactory and everlasting, opposed to worldly wisdom, which is but an empty shadow of wisdom, and perishes with us. *He is a buckler to them that walk uprightly*—To protect and save them from that destruction which shall befall all the ungodly. The clause is rendered by Houbigant, *He is a defence for those who act with simplicity and candour; and*

by Schultens, *A shield to those who walk in integrity.*

Verses 8, 9. *He keepeth the paths of judgment*—Hebrew, ליצר אררות, *To keep the paths, &c.* It seems to be spoken of those who walk uprightly, mentioned in the preceding verse, and it would be better translated, *That they, namely, the upright, may keep the paths of judgment*: that is, God is a buckler, or defence, to the upright, to protect and keep them from those temptations and snares which would seduce them from, or prevent their continuance in, the paths of judgment; as it is further explained in the following clause. *Then*—When thou hast done thy part, as expressed verses 1-3, and God, in answer to thy desires, hath given thee wisdom, verse 6. *Shalt thou understand righteousness, &c.*—All the parts of thy duty to man, as well as the fear of God; *every good path*—The practice of all virtues and graces.

Verses 10-15. *When wisdom entereth into thy heart*—When thou dost truly love it, and hide its precepts in thy heart; *Discretion shall preserve thee*—From wicked courses, and the mischiefs which attend upon them; *from the way of the evil man*—From following his counsel or example; *the man that speaketh froward things*—With a design to corrupt thy mind, and entice thee to evil principles or practices. *Who leave the paths of righteousness*—The way of God's precepts; *to walk in the ways of darkness*—Of sin, which is often called *darkness*, because it proceeds from ignorance and error, hates the light of knowledge and truth, and leads to the eternal darkness of misery and despair. *Who rejoice to do evil*—Seeking and embracing occasions of sin, with diligence and greediness, and pleasing themselves both in the practice and remembrance of it: *and delight in the frowardness of the wicked*—Not only in their own sins, but in the sins of other wicked men, which shows a great malignity of mind and love to sin, Rom. i. 32: *whose ways are crooked*—Hebrew, who in, or with respect to, *their ways, are perverse*; acting contrary to the straight rules of piety and virtue.

A. M. 3004. 13 Wholeave the paths of uprightness
B. C. 1000.

to ^s walk in the ways of darkness ;

14 Who ^h rejoice to do evil, and ⁱ delight in the frowardness of the wicked ;

15 ^h Whose ways are crooked, and they froward in their paths :

16 To deliver thee from ^l the strange woman, ^m even from the stranger which flattereth with her words ;

17 ⁿ Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

^s John iii. 19, 20.—^h Chap. x. 23 ; Jer. xi. 15.—^l Rom. i. 32.—^m Psa. cxv. 5.—ⁿ Chap. v. 20.—^o Chap. v. 3 ; vi. 24 ; vii. 5.

Verses 16, 17. *To deliver thee from the strange woman*—From the adulteress, or whore; called *strange*, partly because such persons were commonly heathen, or are supposed to be such by reason of that severe law against these practices in Israelitish women, Deut. xxiii. 17; or are justly reputed heathen, as being degenerate Israelites, who are often called *strangers* in the Scriptures; *which flattereth with her words*—Who useth all arts and ways to allure men to unchaste actions; *Which forsaketh the guide of her youth*—Her husband, whom she took to be her guide and governor, and that in her youth; which circumstance is added to aggravate her sin and shame, because love is commonly most sincere and fervent between persons married in their youth; and *forgetteth*—That is, violateth or breaketh, the covenant of her God—The marriage covenant, so called, because God is the author of that mutual obligation; and because God is called to be the witness and judge of that solemn promise and covenant.

Verses 18, 19. *For her house inclineth unto death*—Conversation with her (which was most usual in her own house) is the certain way to death, which it brings many ways, and undoubtedly, without repentance, to God's wrath and the second death. *None that go unto her*—That is, few or none; a hyperbolical expression, used Isa. lxiv. 7; *return again*—From her and from this wicked way unto God and his ways. Whoremongers and adulterers are very rarely brought to repentance, but are generally hardened by the power and deceitfulness

18 For ^o her house inclineth unto death, and her paths unto the dead. A. M. 3004. B. C. 1000.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 ^p For the upright shall dwell in the land, and the perfect shall remain in it.

22 ^q But the wicked shall be cut off from the earth, and the transgressors shall be ^r rooted out of it.

^a Mal. ii. 14, 15.—^b Chapter vii. 27.—^c Psalm xxxvii. 29. ^d Job xviii. 17; Psalm xxxvii. 28; civ. 35.—^e Or, plucked up.

of their sin, and by God's just judgment, peculiarly inflicted upon such persons, Hebrews xiii. 4; *neither take they hold of the paths of life*—Of those courses which lead to true and eternal life and happiness.

Verses 20-22. *That thou mayest walk, &c.*—This depends upon verse 11, and is mentioned as another happy fruit of wisdom, the former being declared, from verse 12 to 19. *In the way of good men*—Mayest follow the counsels and examples of the godly. By this he intimates that it is not sufficient to abstain from evil company and practices, but that we must choose the conversation of good men. *For the upright shall dwell in the land*—Shall have a peaceable and comfortable abode in the land of Canaan, which also is a type of their everlasting felicity. Their life on earth shall be quiet and peaceable, to which their uprightness will contribute, as it settles their minds, guides their counsels, gains them the good-will of their neighbours, and entitles them to God's peculiar favour: and they shall dwell for ever in the heavenly Canaan. *But the wicked*—That choose the way of the evil man; *shall be cut off*—Not only from heaven hereafter, and all hopes of it, but *from the earth* now, on which they set their affections, and in which they lay up their treasure. They think to take root in it, but they and their families *shall be rooted out of it*—In judgment to them, but in mercy to the earth. And there is a day coming which *shall leave them neither root nor branch*, Mal. iv. 1. Let that wisdom then *enter into our hearts, and be pleasant to our souls*, which will keep us out of a way that will end thus.

CHAPTER III.

"This chapter," says Henry, "is one of the most excellent in all this book: both for argument to persuade us to be religious, and for directions in religion." We are exhorted to be constant in our duty, because it is the way to be happy, 1-4. To live a life of dependance upon God, because it is the way to be safe, 5-7. To keep up the fear of God, because it tends to health and comfort of body and mind, 7, 8. To serve God with our substance, because it is the way to prosper, 9, 10. To bear our afflictions patiently, because, if we do so, we shall be profited by them, 11, 12. Highly to value, diligently to seek, and always to govern ourselves by the rules of wisdom, because it will be followed with continual peace and comfort, 13-26. To do all the good we can, and no hurt to our neighbour, because in proportion as men are just and charitable, or otherwise, they shall receive of God, 27-35. By which it appears what a tendency true religion has to make men both blessed themselves, and instrumental of communicating blessings to others.

A. M. 3004.
B. C. 1000. **M**Y son, forget not my law; ^a but let thy heart keep my commandments :

2 For length of days, and ¹ long life, and ^b peace shall they add to thee.

3 Let not mercy and truth forsake thee: ^c bind them about thy neck; ^d write them upon the table of thy heart :

4 ^e So shalt thou find favour and ² good understanding in the sight of God and man.

5 ¶ ^f Trust in the LORD with all thy heart; ^g and lean not unto thine own understanding.

^a Deut. viii. 1; xxx. 16, 20.—¹ Heb. years of life.—^b Psa. cxix. 165.—^c Exod. xiii. 9; Deut. vi. 8; Chap. vi. 21; vii. 3. ^d Jer. xvii. 1; 2 Cor. iii. 3.—^e Psa. cxi. 10; 1 Sam. ii. 26; Luke ii. 52; Acts ii. 47; Rom. xiv. 18.—^f Or, good success.—^g Psa. xxxvii. 3, 5.—^h Jer. ix. 23.—ⁱ 1 Chro. xxviii. 9.—^j Jer. x. 23.

NOTES ON CHAPTER III.

Verses 1-4. *My son, forget not my law*—My doctrine or counsel; *but let thy heart keep, &c.*—By diligent meditation and hearty affection. *For length of days, &c.*—God will add these blessings which he hath promised to the obedient, Deut. viii. 18, and xxx. 20; 1 Tim. iv. 8. *Let not mercy and truth forsake thee*—That mercy and truth, which are man's duty. *Mercy* denotes all benignity, charity, and readiness to do good to others; *truth*, or *faithfulness*, respects all those duties which we owe to God or man, on the principles of justice, and to which we are laid under special obligations by the rules of it. *Bind them about thy neck*—Like a chain, wherewith persons were wont to adorn their necks. *Write them upon the table, &c.*—In thy mind and heart, in which all God's commands are to be received and engraven. *So shalt thou find favour*—That is, obtain acceptance, and *good understanding*—Whereby to know thy duty, and to discern between good and evil; *in the sight of God and man*—Grace or favour with God, and that understanding which is good in his sight, that is, which is really, and truly good, and which will be acknowledged as such by all truly wise and good men.

Verses 5, 6. *Trust in the Lord with all thy heart*—Wholly and securely rely upon God's wisdom, power, and goodness, and upon his providence and promises, for direction and help in all thine affairs and dangers. *Lean not to thine own understanding*—Think not to accomplish thy designs by the strength of thine own understanding, without God's blessing. Under this one kind of carnal confidence he understands all other kinds, such as confidence in bodily strength, wealth, or friends. *In all thy ways*—Designs and undertakings, both respecting the things of this life and those of the life to come; *acknowledge him*—Hebrew, דָּעוּהוּ, *know him*, namely, practically; or *own him*, his wisdom, by following his counsels; his power and goodness, by expecting success from him; his sovereignty, by managing all thy affairs in such a manner as to please and glorify him; *and he shall direct thy steps*—So

6 ^b In all thy ways acknowledge ^{A. M. 3004.} him, and he shall ^{B. C. 1000.} direct thy paths.

7 ¶ ^k Be not wise in thine own eyes: ¹ fear the LORD, and depart from evil.

8 It shall be ³ health to thy navel, and ⁴ marrow ^m to thy bones.

9 ¶ ⁿ Honour the LORD with thy substance, and with the first-fruits of all thine increase :

10 ^o So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ ^p My son, despise not the chastening of the LORD; neither be weary of his correction :

^k Rom. xii. 16.—¹ Job i. 1; Chap. xvi. 6.—² Heb. medicine.—³ Hebrew, watering, or, moistening.—^m Job xxi. 24. ⁿ Exod. xxii. 29; xxiii. 19; xxxiv. 26; Deut. xxvi. 2, &c.; Mal. iii. 10, &c.; Luke xiv. 13.—^o Deut. xxviii. 8.—^p Job v. 17; Psa. xciv. 12; Heb. xii. 5, 6; Rev. iii. 19.

that thy ways shall be safe and good, and at last have a happy issue.

Verses 7, 8. *Be not wise in thine own eyes*—Be not puffed up with a vain conceit of thine own wisdom, as if that were sufficient for the conduct of all thine affairs, without direction and assistance from God, or without the advice of others. *Fear the Lord, &c.*—This he adds, because reverence for, and a dread of, the Divine Majesty, will make a man, when he compares himself with God, little and vile in his own eyes. Reverence God's wisdom, and despise thine own. *It shall be health to thy navel*—To thy body, which is signified by one important part of it; *and marrow to thy bones*—Which is the nourishment and strength of the bones, and a great preserver and prolonger of life, as the decay of it is a chief cause of the weakness, dryness, and decay of the body. The sense of the verse is, This fear of God, or true religion, is not only necessary to the salvation of the soul, but is also calculated to promote the health of the body. For, as it prevents those diseases which are often occasioned by sinful lusts and passion, so it teaches that prudence, temperance, and sobriety, that calmness and composure of mind, that good government of the appetites and passions, which must, in the nature of things, tend to produce a good habit of body; and at the same time it gives us an interest in God's promises, and places us under the care of his special providence.

Verses 9, 10. *Honour the Lord with thy substance*—Lay out thy estate, not to please thyself, but to glorify God; *and with the first-fruits of all thy increase*—Or, with the chief, or best; which answers to the first-fruits under the law. *So shall thy barns be filled with plenty*—This is not the way to diminish thy estate, as covetous and profane persons allege, but rather to increase it.

Verses 11, 12. *My son, despise not the chastening of the Lord*—Either by making light of it, or not being duly affected with it, or by accounting it an unnecessary thing; but rather esteem it a privilege and favour from God. *Neither be weary of his correction*

A. M. 3004. 12 For whom the LORD loveth he
B. C. 1000. correcteth: ^a even as a father the son
in whom he delighteth.

13 ¶ ^r Happy is the man that findeth wisdom,
and ^s the man that getteth understanding.

14 ^a For the merchandise of it is better than
the merchandise of silver, and the gain thereof
than fine gold.

15 She is more precious than rubies: and
^t all the things thou canst desire are not to be
compared unto her.

^a Deut. viii. 5.—^r Chap. viii. 34, 35.—^s Heb. the man that draweth out understanding.—^t Job xxviii. 13, &c.; Psa. xix. 10; Chapter ii. 4; viii. 11, 19; xvi. 16.—^r Matthew xiii. 44.

tion—Neither think it tedious or hard, but endure it with patience and cheerfulness. For whom the Lord loveth he correcteth—Afflictions are not calamities, but benefits and comforts, because they are testimonies of God's love, which is infinitely more desirable than any evil can be terrible. They show God's design, desire, and care to purge us from our sins, and make us fit for his presence and kingdom. These two verses seem to be here inserted in the midst of his commendations of wisdom, to remove an objection against the excellence and happiness of wise or pious men, taken from those many afflictions to which such persons are frequently exposed, the reason of which he here gives.

Verses 13-15. Happy is the man—Notwithstanding all his afflictions; that findeth wisdom—Which supposes his diligent searching for it, expressed chap. ii. 4. And the man that getteth—Hebrew, פֶּדָה, that draweth out, understanding—Which expression implies two things: 1st, That man hath it not naturally in himself, but must have it from another, even from God and his word; 2d, That men should labour for it as those labour that dig and draw forth metals out of the earth. For the merchandise of it, &c.—It is more necessary and advantageous, because it is so, not only for this short life, but also for the future and everlasting life, in which gold and silver bear no price. All the things thou canst desire are not to be compared to her—For true worth and usefulness.

Verses 16-18. Length of days is in her right hand—Wisdom is here represented as a great and generous princess, distributing gifts to her subjects. She holds forth in her right hand the great blessing of health and length of days unto all those who will walk in the way to which she points; and it was but just to place this in her right hand, that is, to give it the precedence, because it was the chief promise of the law, and, indeed, unless when affliction is necessary for our chastisement, trial, or purification, the most desirable of all earthly blessings. After this follow wealth and reputation, which he places in her left hand, as inferior blessings, but which proceed also from her gift. Spiritually considered, these blessings refer to eternity, and the glories of heaven. Her ways are ways of plea-

16 ^a Length of days is in her right
hand; and in her left hand riches
and honour.

17 ^a Her ways are ways of pleasantness, and
all her paths are peace.

18 She is ^r a tree of life to them that lay hold
upon her: and happy is every one that retaineth
her.

19 ^a The LORD by wisdom hath founded the
earth; by understanding hath he ^b established
the heavens.

^a Ch. viii. 18; 1 Tim. iv. 8.—^r Matt. xi. 29, 30.—^b Gen. ii. 9; iii. 22.—^s Psa. civ. 24; cxxxvi. 5; Chap. viii. 27; Jer. x. 12; li. 15.—^c Or, prepared.

santness—Are exceeding delightful, namely, to those who know them and walk in them; whose judgment is certainly to be preferred before the contrary opinion of ungodly men, who are grossly ignorant of them, and professed enemies to them. Observe, reader, the enjoyments and entertainments of sense are not to be compared to the pleasures which gracious souls have in communion with God and doing good. And all her paths are peace—Produce a blessed tranquillity in a man's mind and conscience, with confidence and cheerfulness in all conditions, and the joy which arises from a full persuasion that all things shall work for good here, and from a lively hope of eternal rest with God hereafter. There is not only peace in the end, but peace in the way; and not only in the way of religion in general, but in all the particular paths of that way; in all the several acts, instances, and duties of it: one does not imbitter what another sweetens, as it is with the allays of this world; but they are all peace; not only sweet, but safe, and full of quietness, assurance, and consolation, Isa. xxxii. 17. She is a tree of life—She is a certain pledge and means of everlasting life and happiness; to them that lay hold upon her—That eagerly pursue after her, and, when they overtake her, gladly apprehend and embrace her, as the Hebrew word here used signifies. He alludes to the tree of life in paradise, mentioned Gen. ii. 9, and iii. 22, all right to eat of which was lost by the fall, and he here intimates that the wisdom of which he speaks is the only thing that can restore the life to us then lost. Happy is every one that retaineth her—That holds her fast, and is constantly resolved not to forsake her.

Verses 19, 20. The Lord by wisdom, &c.—From human wisdom, or wisdom attainable by man, of which Solomon had hitherto treated, he now digresses to divine; thereby insinuating that it ought not to seem strange that he had said so much in praise of wisdom, and had so vehemently exhorted men to seek it, since all the works of God are effected by it; and that his readers might understand that he did not call them to the imitation of men, subject to errors and vices like themselves, but to the imitation of the divine wisdom. Although Christ be the wisdom of God, and the power of God,

A. M. 3004. 20 ^a By his knowledge the depths
B. C. 1000. are broken up, and ^b the clouds drop
down the dew.

21 ¶ My son, let them not depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and ^c grace to thy neck.

23 ^d Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 ^e When thou liest down, thou shalt not be

^a Gen. i. 9.—^b Deut. xxxiii. 28; Job xxxvi. 28.—^c Ch. i. 9.
^d Psa. xxxvii. 24; xci. 11, 12; Ch. x. 9.—^e Lev. xxvi. 6; Psa.

1 Cor. i. 24; and although *all things were made by him, and without him was not any thing made that was made*, yet it does not appear that Solomon speaks of him here, but rather of that divine perfection of wisdom which is the fountain of wisdom in man. Observe, reader, the effects which we call natural, are the productions of the Creator's sovereign wisdom, who formed at the beginning, and who hath preserved ever since, the universe of things, with that connected chain of causes and effects with which we are surrounded. *By his knowledge the depths are broken up*—The great abyss of waters mixed with, and contained in, the bowels of the earth, breaks forth into fountains and rivers for the use of men and beasts: which is justly remembered here as an illustrious effect of divine wisdom, by which the earth was made habitable and the waters serviceable. *And the clouds drop down dew*—Under which *rain* is comprehended, as being of the same nature and use.

Verses 21, 22. *My son, let them not depart, &c.*—Let me prevail with thee to keep these good instructions before the eyes of thy mind continually. Constantly and seriously meditate upon them, and thereby thou wilt attain and retain *sound wisdom and discretion*. *So shall they be life unto thy soul*—To thee, or thy person. They shall prolong thy life, and make it life indeed, namely, wise, holy, and happy: whereas a foolish, sinful, and miserable life is reputed a kind of death, and is often so called. Thus Moses says to Israel, *He (namely, God) is thy life, and the length of thy days*, Deut. xxx. 20. Or Solomon here means, *They shall be life to thy soul, properly so called. They shall quicken, delight, and save thy soul. And grace to thy neck*—They shall be like a beautiful chain or ornament about thy neck, as above, verse 3, and chap. i. 9.

Verse 23. *Then shalt thou walk in thy way*—Manage all thy employments and concerns *safely, securely, or confidently*, without danger or fear, casting thy care on God, in the discharge of thy duty. *And thy foot shall not stumble*—At those stumbling-blocks, trials, and temptations, at which heedless sinners commonly stumble, and by which they fall. Thy natural life, and all that belongs to it, shall be under the protection of God's providence; thy spiritual life, and all its interests, under the protection of his grace; so that thou shalt be kept from falling into sin or

afraid: yea, thou shalt lie down, and ^f thy sleep shall be sweet. A. M. 3004.
B. C. 1000.

25 ^f Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ ^g Withhold not good from ^h them to whom it is due, when it is in the power of thy hand to do it.

28 ⁱ Say not unto thy neighbour, Go, and

iii. 5; iv. 8.—^f Psalm xci. 5.—^g Rom. xiii. 7; Gal. vi. 10.
^h Hebrew, *the owners thereof*.—ⁱ Lev. xix. 13; Deut. xxiv. 15.

trouble. Wisdom shall direct thee into and keep thee in the right way, as far as may be from temptation, and will enable thee to walk in it with holy security, and thou shalt find the way of duty to be the way of safety.

Verses 24–26. *When thou liest down thou shalt not be afraid*—Of fire, or thieves, or any of the terrors of the darkness, knowing that when thou and all thy friends are asleep, yet He that keepeth Israel, and every true-born Israelite, neither slumbers nor sleeps, and that to him thou hast committed thyself, and taken shelter under the shadow of his wings. *Yea, thou shalt lie down*—And shalt not need to sit up to keep guard; and, being laid down, thou shalt sleep, and not have thine eyes held waking by care or fear; *and thy sleep shall be sweet*—Refreshing to thee, not being disturbed by any alarms from without, or apprehensions from within. The way to have a good night is to sleep with a good conscience; and the sleep, as of the labouring man, so of the wise and godly man, *is sweet. Be not afraid*—That is, thou shalt not be afraid. For that it is a promise seems most probable from the context; only, for greater emphasis, it is delivered in the form of a precept; as if he had said, *I require thee not to be afraid*; it is both thy duty and privilege; of *sudden fear*—For sudden and unexpected evils are most frightful and grievous; and *fear* is here put for the evils feared. *Neither of the desolation of the wicked*—Which befalls them, *when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity*; and thou mayest be ready to fear, lest thou shouldst be involved in the common calamity; but fear not, for God will then hide thee in his chambers, Isa. xxvi. 20, 21. *For the Lord shall be thy confidence*—A sufficient and sure ground of confidence; *and shall keep thy foot from being taken*—In the snares either of sin or of mischief.

Verses 27, 28. *Withhold not good*—Do not deny it, but readily and cheerfully impart it; *from them to whom it is due*—Hebrew, *מבעלי*, literally, *from the lords, or owners of it*: which some refer to the restitution of goods gained unjustly; but the connection requires that we understand the clause in a more extensive sense. The good here spoken of must be considered as being applicable to any thing that is good, either counsel, comfort, reproof, or the good things of the present life. And by the *lords*,

A. M. 3004. come again, and to-morrow I will give;
B. C. 1000.

when thou hast it by thee.

29 ¶⁸ Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¹ Strive not with a man without cause, if he have done thee no harm.

31 ^k Envy thou not ⁹ the oppressor, and choose none of his ways.

32 For the froward is abomination to the

⁸ Or, *Practise no evil.*—¹ Rom. xii. 18.—^k Psa. xxxvii. 1; lxxiii. 3; Chap. xxiv. 1.—⁹ Heb. a man of violence.—¹ Psa. xxv. 14.

or owners of it, we must understand those who have any kind of right to it, whether by the law of justice and equity, or by the great and sovereign law of love, which God hath written on the hearts of men by nature, and hath frequently and solemnly enjoined in his word. So that this place not only commands the payment of just debts, and the restitution of things taken from others by fraud or violence, or of things committed to our trust; but it obliges every man, according to his ability and opportunity, to pity and relieve such as are in real want or misery, and to do all the good in his power, temporal or spiritual, to his fellow-creatures. *Say not, &c.*—The preceding verse forbade the denial, and this forbids the delay of this duty; *unto thy neighbour*—Unto any man, as the word neighbour is commonly used in Scripture; *Go, and come again to-morrow, and I will give*—Namely, what is thy due, in the manner before expressed, or what thou needest; for the word *תן*, here used, is generally meant of free or charitable gifts, and not of debts due in justice or equity.

Verse 29. *Devise not evil, &c.*—Any thing injurious or hurtful; *against thy neighbour*—Against any child of man. Having commanded the doing of good, (verses 27, 28,) he here forbids the doing or designing any evil. *Seeing he dwelleth securely by thee*—Relying upon thy integrity: do not, therefore, deceive his trust, and cause him to repent of the confidence which he places in thee, which would be an iniquity hateful even to heathen.

Verses 30-32. *Strive not*—Either by words before the magistrate, or otherwise by thine actions; *with a man without cause*—Without just and necessary cause; *if he have done thee no harm*—Whereby it is clearly implied, that, in case of injury, a man may, by all lawful means, defend himself. *Envy thou not the oppressor*—For his impunity and success in his wicked designs, and the wealth which he gains by unrighteous practices; *and choose none of his ways*—For what men envy in others they seek to

LORD: ¹ but his secret is with the A. M. 3004.
righteous. B. C. 1000.

33 ¶^m The curse of the LORD is in the house of the wicked: but ^a he blesseth the habitation of the just.

34 ^o Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame ¹⁰ shall be the promotion of fools.

^m Lev. xxvi. 14; Psalm xxxvii. 22; Zech. v. 4; Mal. ii. 2. ^a Psalm i. 3.—^o James iv. 6; 1 Peter v. 5.—¹⁰ Hebrew, *exalteth the fools.*

obtain for themselves. *For the froward*—Or, *perverse*, who walks in crooked and sinful paths, as the oppressor last mentioned, opposed to the upright man, who is called *right*, or *straight*, chap. xxix. 27; *is an abomination to the Lord*—And therefore, sooner or later, must be miserable. *But his secret is with the righteous*—They are his friends and favourites, to whom he familiarly imparts, as men use to do to their friends, his mind and counsels, or his secret favours and comforts, to which other men are strangers.

Verses 33-35. *The curse of the Lord is in the house, &c.*—Not only upon his own person, but upon his posterity, and upon all his domestic concerns. *But he blesseth the habitation*—Hebrew, *נוח*, the cottage, or *sheepcot*, that is, the dwelling, however mean; *of the just*—The blessing of God is upon him, his house and family, and all his concerns. *Surely he scorneth the scorners*—He will expose to scorn and contempt all proud and insolent sinners, who make a mock at sin, (chap. xiv. 9,) and at God and religion, and who despise all counsels and means of amendment: for those that exalt themselves shall certainly be abased. *But he giveth grace unto the lowly*—Namely, *favour*, both with himself and with men, as this phrase is often used. The LXX. render this verse, *The Lord resisteth the proud, but giveth grace to the lowly*; and St. Peter and St. James have quoted it according to them, 1 Peter v. 5; James iv. 6. *The wise shall inherit glory*—Shall enjoy it, not only for a season, as wicked men often do, but as an inheritance, constantly and for ever; *but shame shall be the promotion of fools*—Instead of that glory which they greedily seek, they shall meet with nothing but ignominy. The reading in the margin, *Shame exalteth the fools*, or, as some render the clause, *The elevation of fools shall turn to their confusion*, seems more agreeable to the Hebrew: that is, the more they have been elevated, “the more their folly shall be known, and their fall become more fatal.”

CHAPTER IV.

Solomon, in this chapter, with great variety of expressions, and a powerful flood of divine eloquence, inculcates the same things upon us which he had expressed in the foregoing chapters. Here is, (1.) An exhortation to the study of wisdom,

enforced by various arguments, 1-13. (2.) A caution against bad company, 14-19. (3.) Directions for the attaining and keeping of wisdom, 20-27.

A. M. 3004. B. C. 1000. **H**EAR, ^aye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, ^btender and only beloved in the sight of my mother.

4 ^cHe taught me also, and said unto me, Let thy heart retain my words: ^dkeep my commandments, and live.

5 ¶ ^eGet wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: ^flove her, and she shall keep thee.

7 ^gWisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

^a Psa. xxxiv. 11; Ch. i. 8.—^b 1 Chron. xxix. 1.—^c 1 Chron. xxviii. 9; Ephesians vi. 4.—^d Chap. vii. 2.—^e Chap. ii. 2, 3. ^f 2 Thess. ii. 10.—^g Matt. xiii. 44; Luke x. 42.

NOTES ON CHAPTER IV.

Verses 1-3. *Hear, &c., the instruction of a father*—Of me, who have paternal authority over you, and great affection for you. *For I give you good doctrine*—Not vain or foolish, much less false or pernicious counsels, but such as are true and profitable. *Forsake ye not my law*—God's law or commands delivered to you by my mouth. *For I was my father's son*—In a special sense, his best beloved son, and designed to be his successor on the throne; *tender and only beloved, &c.*—Young and tender in years, and capable of any impressions, and tenderly educated. Houbigant renders the verse, *For I was the principal son of my father, the only beloved of my mother.* These circumstances are mentioned to show the necessity and great benefit of wholesome instruction, which his royal parents would not neglect, no, not in his tender years; and thereby to prepare and excite his hearers or readers, by his example, to receive instruction.

Verses 4-9. *He taught me also, and said unto me*—The following verses, at least as far as the tenth, are represented as containing the words of David, Solomon's father, that the name of so great a king, and so holy a prophet, might add the more authority and efficacy to his counsels. *Keep my commandments and live*—That is, thou shalt live. It is a promise in the form of a command, as chap. iii. 25. *Get wisdom, &c., neither decline, &c.*—From the belief and practice of my words. *Love her, and she shall keep thee*—He intimates that it is not enough to do what is good, which may sometimes proceed from worldly or sinful motives, but that we must have a sincere and fervent love to it. *Wisdom is*

8 ^hExalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thy head ⁱan ornament of grace: ^ja crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; ^kand the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, ^lthy steps shall not be straitened; ^mand when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she is thy life.

14 ¶ ⁿEnter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

^h 1 Sam. ii. 30.—ⁱ Chap. i. 9; iii. 22.—^j Or, she shall compass thee with a crown of glory.—^k Chap. iii. 2.—^l Psa. xviii. 36.—^m Psa. xci. 11, 12.—ⁿ Psa. i. 1; Chap. i. 10, 15.

the principal thing—The most excellent of all possessions. *With all thy getting get understanding*—Even with the price of all, though it cost thee the loss of all that thou hast; or, in, or among all. While thou labourest for other things, see, especially, that thou do not neglect this. *Exalt her*—Let her have thy highest esteem and affection. *She shall bring thee to honour*—Both with God and men, which Solomon knew by experience. *She shall give to thy head, &c.*—An acceptable or beautiful ornament, such as they used to put upon their heads; shall put upon thy head a crown of glory that shall never wither. So far he seems to be repeating the words which David spake to him.

Verses 10-13. *Hear, O my son, and receive my sayings*—Diligently attend to and imbibe my instructions, as the earth drinks in the rain that drops upon it. *I have taught thee in the way of wisdom*—Either, 1st, The way which procureth wisdom; or, 2d, Which wisdom directs thee to walk in. *Thy steps shall not be straitened*—Thou shalt manage thine affairs with great facility, safety, and success. It is a metaphor taken from those who walk in a strait and uneven path, where they are apt to stumble and fall. *Thou shalt not stumble*—No miscarry. *Take fast hold of instruction*—As being resolved to keep thy hold, and never to let it go. *Keep her, for she is thy life*—The conductor, preserver, and comforter of thy life.

Verses 14-19. *Enter not into the path of the wicked*—Avoid their practices and company; and *go not in the way of evil men*—Do not proceed further therein. If thou hast unadvisedly entered into it, do not persist in it, but get thee speedily out of it. *Avoid*

A. M. 3004. 16 ° For they sleep not, except they
B. C. 1000. have done mischief; and their sleep is
taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and
drink the wine of violence.

18 ° But the path of the just ° is as the shi-
ning light, that shineth more and more unto the
perfect day.

19 ° The way of the wicked is as darkness :
they know not at what they stumble.

20 ¶ My son, attend to my words ; incline
thine ear unto my sayings.

21 ° Let them not depart from thine eyes ;

° keep them in the midst of thy heart. A. M. 3004
B. C. 1000. 22 For they are life unto those that

find them, and ° health ° to all their flesh.

23 ¶ Keep thy heart ° with all diligence ; for
out of it are the issues of life.

24 Put away from thee ° a froward mouth,
and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine
eye-lids look straight before thee.

26 Ponder the path of thy feet, and ° let all
thy ways be established.

27 ° Turn not to the right hand nor to the
left : ° remove thy foot from evil.

° Psa. xxxvi. 4 ; Isa. lvii. 20. — ° Matt. v. 14, 45 ; Phil. ii. 15.
° 2 Sam. xxiii. 4. — ° 1 Sam. ii. 9 ; Job xviii. 5, 6 ; Isa. lix. 9,
10 ; Jer. xi. 23 ; John xii. 35. — ° Chap. iii. 3, 21. — ° Chap.
ii. 1. — ° Chap. iii. 8 ; xii. 18.

° Heb. medicine. — ° Heb. above all keeping. — ° Heb. froward-
ness of mouth, and perverseness of lips. — ° Or, all thy ways shall
be ordered aright. — ° Deuteronomy v. 32 ; xxviii. 14 ; Josh. i. 7.
° Isa. i. 16 ; Rom. xii. 9.

it, pass not by it—Keep at a great distance from it. Turn from it, &c.—Shun all occasions of sin. For they sleep not—They cannot compose themselves to sleep with quietness and satisfaction to their own minds ; unless they cause some to fall—Into their snares, either into sin or mischief. For they eat the bread of wickedness—Wickedness is as necessary and as pleasant to them as their bread ; or, they live wholly upon what they get by wicked courses. Which gives the reason why they could not sleep without prey. And drink the wine of violence—That is, gotten by violence : see on the former clause. But the path of the just is as the shining light—The common course of their lives, or actions, is pure and spotless, clear and certain, safe and comfortable as light is ; and their presence enlightens, instructs, edifies, and rejoices others. They carry light into every place by their example, and by their instructions. That shineth more and more unto the perfect day—Righteous men daily grow more and more in knowledge, and grace, and consolation, until all be perfected and swallowed up in glory. But the way of the wicked is as darkness—Full of gross ignorance and error, of uncertainty and confusion, of iniquity, of danger, and of misery : all which come under the name of darkness in the Scriptures, and suit well with the context. They know not at what they stumble—Hebrew, כסח, כסח, at what they shall, or are about to, stumble. Though they are always in danger, yet they are always secure, and do not discern their danger, nor the cause, or manner, or time of their ruin, till they be surprised with it. Or, as some interpret the clause, “ They commit sin without scruple ; they deliver themselves up to it without remorse ; they fall without grief, and continue in it without repentance.”

Verse 23. Keep thy heart with all diligence—The Hebrew is, Above all keeping, keep thy heart, that is, thy mind and thoughts, thy will and affections, which are the more immediate cause of men's actions. Out of it are the issues of life—The life or death of the soul proceeds from the heart : an upright, enlightened, renewed, devout, and watchful heart gives birth to those holy dispositions, words, and actions, which manifest spiritual life, and lead to eternal life : on the contrary, a heart insincere, unenlightened, unrenewed, and corrupt, without knowledge, without grace, produces those tempers, words, and works, which imply spiritual death, and lead to eternal death. From the heart proceeds all evil, Matthew xv. 11–19. Guard it therefore most carefully, with every kind of diligence, and above all other cares.

Ver. 24–26. Put away a froward mouth—All sorts of sinful words, which proceed from, and discover an evil heart. Let thine eyes look right on—Let thine intention be pure : direct all thine actions to a right end, namely, the glory of God in thy eternal salvation, and keep thy mind fixed upon that way which leads to it, and neither look or turn aside to the right hand or to the left. Ponder the path of thy feet—Consider thy actions before thou doest them, and see that they agree with the rule. And let all thy ways be established—Or, directed, as יכונו may be better rendered here. Or, thy ways shall be established. They shall be uniformly and constantly good, in spite of all temptations to the contrary. So this is a promise to confirm the foregoing precept. If thou dost ponder them thou mayest expect God's blessing and good success in them. Shun all extremes, and neither add to God's commands nor take from them.

CHAPTER V.

We have in this chapter, (1.) A further exhortation to wisdom, 1, 2. (2.) A caution against whoredom, 3–14. (3.) Remedies against it, 15–23.

A. M. 3004. **MY** son, attend unto my wisdom,
B. C. 1000. *and* bow thine ear to my under-
standing :

2 That thou mayest regard discretion, and
that thy lips may ^a keep knowledge.

3 ¶ ^b For the lips of a strange woman drop
as a honey-comb, and her ¹ mouth is ^c smoother
than oil :

4 But her end is ^d bitter as wormwood, ^e sharp
as a two-edged sword.

5 ' Her feet go down to death ; her steps
take hold on hell.

6 Lest thou shouldst ponder the path of
life, her ways are moveable, *that* thou canst
not know *them*.

7 Hear me now therefore, O ye children, and

* Mal. ii. 7.—^b Chap. ii. 16 ; vi. 24.—¹ Heb. *palate*.—^c Psa.
lv. 21.—^d Eccles. vii. 26.—^e Heb. iv. 12.

NOTES ON CHAPTER V.

Verses 1, 2. *My son, attend unto my wisdom*—“There being nothing,” says Bishop Patrick, “to which youth is so prone as to give up themselves to satisfy their fleshly desires, and nothing proving so pernicious to them; the wise man gives a new caution against those impure lusts which he had taken notice of before, (chap. ii. 16–19,) as great obstructions to wisdom; and, with repeated entreaties, begs attention to so weighty an argument, which here he prosecutes more largely, and presses not only with singular evidence, but with powerful reasons.” *That thou mayest regard, or keep*, as *שמר* signifies, that is, hold fast, as it is in the next clause, *discretion*—Or wisdom for the conduct of thy life, as this word is used, chap. i. 4, and in other parts of this book. *And that thy lips may keep knowledge*—That, by wise and pious discourses, thou mayest preserve and improve thy wisdom, for thine own good, and that of others.

Verses 3–6. *For the lips of a strange woman, &c.*—It concerns thee to get and to use discretion, that thou mayest be able to resist those manifold temptations to which thou art exposed; *drop as a honey-comb*—Her words and discourses are sweet, pleasing, and prevalent. *But her end is bitter as wormwood*—Her design, and the effect of that lewdness to which she entices men, are the sinner's destruction. So that the beginning of this intercourse is not so sweet as the conclusion is bitter: after a short pleasure follows long pain, by the impairing men's health, strength, estates, and credit, which they cannot reflect upon without trouble and vexation, remorse of conscience, and anguish of spirit, for, like a sword that cuts on both sides, she wounds both mind and body. *Her feet*—Her course, or manner of life, *go down to death*—Lead those that follow her to an untimely, shameful, and miserable end. *Her steps take hold on hell*—To have any, the least, converse with her, is to approach to certain, inevitable destruction. *Lest thou shouldst ponder*—Though thou

depart not from the words of my mouth. A. M. 3004.
B. C. 1000.

8 Remove thy way far from her, and
come not nigh the door of her house :

9 Lest thou give thine honour unto others, and
thy years unto the cruel :

10 Lest strangers be filled with ² thy wealth ;
and thy labours *be* in the house of a stranger ;

11 And thou mourn at the last, when thy
flesh and thy body are consumed,

12 And say, How have I ³ hated instruction,
and my heart ^b despised reproof ;

13 And have not obeyed the voice of my
teachers, nor inclined mine ear to them that
instructed me !

14 I was almost in all evil in the midst of the
congregation and assembly.

† Chapter vii. 27.—² Hebrew, *thy strength*.—³ Chapter i. 29.
^b Chap. i. 25 ; xii. 1.

mayest think to make a retreat in time, thou wilt be deceived, she having more arts than thou canst ever know, (winding and turning herself a thousand ways,) to keep thee from so much as deliberating about thy return to a virtuous course of life.

Verses 8–14. *Come not nigh the door of her house*—Lest thine eyes affect thy heart, and her allurements prevail over thee. *Lest thou give thine honour*—Thy dignity and reputation, the strength and vigour of thy body and mind; *unto others*—Unto whores, and their base attendants; *and thy years*—The flower of thine age, and thy precious time, *unto the cruel*—To the harlot, who, though she pretends love, yet, in truth, is one of the most cruel creatures in the world, wasting thy estate and body, without the least pity, and destroying thy soul for ever. *Lest strangers be filled with thy wealth*—Not only the strange women themselves, but others who are in league with them; *and thy labours*—Wealth gotten by thy labours; *in the house of a stranger*—Of a strange family, whose house and table are furnished with the fruit of thy care and labours. *And thou mourn at the last*—Bitterly bewail thy madness and misery, when it is too late; *when thy flesh and thy body, or even thy body, are consumed*—By those manifold diseases which the indulgence of fleshly lusts bring upon the body; *And say, How have I hated instruction!*—How stupidly foolish have I been in not considering all this sooner! How senselessly bent upon my own ruin! *And my heart despised reproof*—I am amazed to think how I hated the cautions that were given me to avoid such ways, and the just reproofs I received for inclining to them. *And have not obeyed the voice of my teachers*—Of my parents, friends, and God's ministers, who informed me of my danger, and faithfully and seasonably warned me of those mischiefs and miseries in which I am now involved. *I was almost in all evil*—I gave myself up to follow my lusts, which, in a short time, engaged me in almost every kind of wickedness, from which the reverence of no persons

A. M. 3004. 15 ¶ Drink waters out of thine own
B. C. 1000. cistern, and running waters out of
thine own well.

16 Let thy fountains be dispersed abroad, and
rivers of waters in the streets.

17 Let them be only thine own, and not
strangers' with thee.

18 Let thy fountain be blessed: and rejoice
with ⁱ the wife of thy youth.

19 ^k Let her be as the loving hind and plea-
sant roe; let her breasts ³ satisfy thee at all times;
and ⁴ be thou ravished always with her love.

ⁱ Mal. ii. 14.—^k Cant. ii. 9; iv. 5; vii. 3.—³ Heb. *water thee*.—⁴ Hebrew, *err thou always in her love*.—¹ Chapter ii. 16; vii. 5.

could restrain me, not even a regard to the congrega-
tion and assembly of God's people.

Verse 15. *Drink waters out of thine own cistern*—“The allegory here begun is carried on through several verses. It has been differently understood; but the interpretation which seems most generally followed, is that of those who conceive that the wise man here subjoins a commendation of matrimony, and the chaste preservation of the marriage-bed, for the propagation of a legitimate offspring, to his dehortation from illegitimate embraces, and stolen waters; and Schultens observes, that no figure is more elegant or more common among the easterns than this.”—Dodd. Bishop Patrick's paraphrase on the verse is, “Marry; and in a wife of thy own, enjoy the pleasures thou desirest, and be content with them alone; innocent, chaste, and pure pleasures; as much different from the other, as the clear waters of a wholesome fountain are from those of a dirty lake or puddle.”

Verses 16, 17. *Let thy fountains*—Rather, *thy streams*, as Dr. Waterland renders the word, that is, thy children, proceeding from thy wife, called *thy fountain*, verse 18, and from thyself; *be dispersed abroad*—They shall be multiplied, and in due time appear abroad in the world, to thy comfort and honour, and for the good of others; whereas harlots are commonly barren, and men are ashamed to own the children of whoredom. *Let them be only thine own*—“Children that acknowledge no other father, because they spring from one whom thou enjoyest (like a fountain in thy own ground) thyself alone: she being taught, by thy confining thyself to her, never to admit any stranger to thy bed.”—Bishop Patrick.

Verse 18. *Let thy fountain be blessed*—Thy wife, as the next clause explains it, *shall be blessed* with children; or rather, she shall be a blessing and a comfort to thee, as it follows, and not a curse and snare, as a harlot would be. *And rejoice, &c.*—Seek not to harlots for that comfort and delight which God allows thee to take in thy wife. So here he explains the foregoing metaphor, and applies it to its present design; *with the wife of thy youth*—Whom thou didst marry in thy youthful days, with

20 And why wilt thou, my son, be A. M. 3004.
ravished with ¹ a strange woman, and B. C. 1000.
embrace the bosom of a stranger?

21 ^m For the ways of man *are* before the
eyes of the LORD, and he pondereth all his
goings.

22 ¶ ⁿ His own iniquities shall take the
wicked himself, and he shall be holden with the
cords of his ^o sins.

23 ^o He shall die without instruction; and
in the greatness of his folly he shall go
astray.

^m 2 Chron. xvi. 9; Job xxxi. 4; xxxiv. 21; Chap. xv. 3; Jer. xvi. 17; xxxii. 19; Hos. vii. 2; Heb. iv. 13.—ⁿ Psalm ix. 15.
^o Hebrew, *sin*.—¹ Job iv. 21; xxxvi. 12.

whom, therefore, in all reason and justice, thou
oughtest still to satisfy thyself, even when she is
old.

Verse 19. *Let her be as the loving hind*—Hebrew, *as the hind of loves*; as amiable and delightful as the hinds are to princes and great men, who used to make them tame and familiar, and to take great delight in them, as has been observed by many writers. “The wise man,” says Bishop Patrick, “describes allegorically the felicities of the nuptial state, first under the comparison of a domestic fountain, where a man may quench his natural thirst, and from whence streams, that is, children, may be derived, to serve the public good; and, secondly, under the comparisons, of a young hind and pleasant roe, which naturalists have observed to be very fond creatures, which were usually kept by the greatest persons in their palaces, who diverted themselves with them, and adorned them with chains and garlands.” *Let her breasts*—Rather, *her loves*, as Houbigant renders רררה, at all times, in all ages and conditions; not only love her when she is young and beautiful, but when she is old, or even deformed; *and be thou always ravished with her love*—Love her fervently. It is a hyperbolic expression.

Verses 20, 21. *And why wilt thou be ravished with a strange woman?*—Consider a little, and deny, if thou canst, that it is an unaccountable folly to seek that satisfaction and comfort in a vile harlot, which thou mayest enjoy more pleasantly, securely, and constantly, as well as more innocently, in a pious wife of thine own people. *For the ways of man are before the Lord*—“From whom no one can hide his most private actions, but he plainly sees and weighs all that a person doth, wheresoever he be; and will exactly proportion rewards and punishments according as he behaves himself.”

Verses 22, 23. *His own iniquities shall take the wicked*—“Let him not think to escape, because he is so cunning that nobody observes him, or so powerful that no one can call him to an account; for his own manifold iniquities shall arrest and apprehend him.” *And he shall be holden with the cords of his sins*—“He shall need no other chains to bind, and hold him fast, to answer for them to God.”—

Bishop Patrick. *He shall die without instruction—* Because he neglected instruction; or, as כֹּסֵף בְּיָדָיו, may be rendered, *without correction, or amendment.* He shall die in his sins, and not repent of them, as he designed and hoped to do, before his death. *And in the greatness of his folly—* Through his stupen-

dous folly, whereby he cheated himself with hopes of repentance or impunity, and exposed himself to endless torments for the momentary pleasures of gratifying sinful lusts; *he shall go astray—* From God, and from the way of life and eternal salvation.

CHAPTER VI.

For the securing of the peace and happiness of a married life, which the wise man had recommended in the foregoing chapter, he here cautions his readers against two evils, which often cause great discontents in a family, by bringing it to poverty.

(1.) *Against suretiship, 1-5.* (2.) *Against slothfulness, 6-11.* Illuminating both by elegant similitudes: especially the latter, by the example of the ant, which borrows of none, and yet is not in danger of starving; laying up in store, by a remarkable industry, sufficient provision in due season against the time of need. (3.) He annexes, as a further caution, the description of a deceitful knave, who cares not by what wicked arts he lives, when he is reduced to poverty, 12-15. (4.) We have an account of seven things which God hates, 16-19. (5.) An exhortation to keep the commandments, 20-23. (6.) Further warnings against whoredom, 24-35. "The principal points of wisdom," says Bishop Patrick, "that are to be learned in this chapter are these: The care of our family; caution in engaging for others; diligence in some honest employment; hatred of idleness, as contrary to nature; not to contemn the meanest instructor, but to learn something even of the smallest creature; and to improve the present time; to dread the mischievous effects of poverty, especially that which comes by idleness; (the effect of which is too often the loss of all conscience, 12, 13, &c.) to give good heed to the admonitions of our parents and instructors, when they teach the will of God; and above all things to fortify ourselves against the sins of uncleanness."

A. M. 3004. **MY** son, * if thou be surety for thy
B. C. 1000. friend, if thou hast stricken thy
hand with a stranger,

2 Thou art snared with the words of thy
mouth, thou art taken with the words of thy
mouth.

3 Do this now, my son, and deliver thyself,

* Chap. xi. 15; xvii. 18; xx. 16; xxii. 26; xxvii. 13.

NOTES ON CHAPTER VI.

Verses 1, 2. *My son, if thou be surety for, or to, thy friend—* Namely, rashly and unadvisedly, without considering for whom, or how far, thou dost oblige thyself, or how thou shalt discharge the debt if occasion require it: otherwise suretiship, in some cases, may be not only lawful, but an act of justice and charity; *if thou hast stricken thy hand—* Obliged thyself by giving thy hand, or joining thy hand with another man's, as the custom then was in such cases; (of which, see Job xvii. 3, chap. xvii. 18, and xxii. 26;) *with a stranger—* With the creditor, whom he calls a *stranger*, because the usurers in Israel, who lent money to others, upon condition of paying use for it, were either heathen, or were reputed as bad as heathen, because this practice was forbidden by God's law, Deut. xxiii. 19. Or, *to, or for, a stranger*, for here is the same preposition which is rendered *for* in the former clause. And so the words may imply, that whether a man be surety *to, or for, a friend, or to, or for, a stranger*, the course to be taken is much of the same kind. *Thou art snared, &c.*—Thy freedom is lost, and thou art now in bondage to another.

Verses 3-5. *Do this now, my son—* Immediately

when thou art come into the hand of
thy friend; go, humble thyself, ¹ and
make sure thy friend.

4 ^b Give not sleep to thine eyes, nor slumber to
thine eyelids.

5 Deliver thyself as a roe from the hand of the
hunter, and as a bird from the hand of the fowler.

¹ Or, *so shalt thou prevail with thy friend.*—^b Psa. cxxxii. 4.

follow the counsel which I now give thee, and deliver thyself—Use thy utmost endeavours to be discharged; *when, or since, thou art come into the hand*—That is, into the power; *of thy friend*—Of the debtor, for whom, as being thy friend, thou didst become surety, whereby thou art in his power, by his neglect or unfaithfulness, to expose thee to the payment of the debt. *Go, humble thyself*—Hebrew, הִרְרַפְּסָה, *throw thyself down* at his feet, or *offer thyself to be trodden upon*. As thou hast put thyself in his power, and made thyself his servant, bear the fruits of thy own folly, and humbly and earnestly implore him as readily to grant thy request as thou wast forward to comply with his, and forthwith to satisfy the debt, or give thee security against the creditor. *Make sure of thy friend*—Cease not to urge and importune him by thyself, and by thy friends, till thou hast prevailed with him. The Seventy translate this verse, "Do, my son, the things which I command thee, and deliver thyself: for thou art come into the hands of evil men upon thy friend's account: go, therefore, be not careless or remiss, but earnest and importunate with thy friend to get thyself discharged." *Give not sleep to thine eyes, &c.*—Namely, until thou hast taken care for the

A. M. 3004. 6 ¶ ° Go to the ant, thou sluggard ;
B. C. 1000. consider her ways, and be wise :

7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, and
gathereth her food in the harvest.

9 ° How long wilt thou sleep, O sluggard ?
when wilt thou arise out of thy sleep ?

10 Yet a little sleep, a little slumber, a little
folding of the hands to sleep :

11 ° So shall thy poverty come as one that
travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man,
walketh with a froward mouth.

13 ° He winketh with his eyes, he speaketh
with his feet, he teacheth with his fingers ;

° Job xii. 7.—^a Chap. xxiv. 33, 34.—^b Chap. x. 4 ; xiii. 4 ;
xx. 4.—^c Job xv. 12 ; Psa. xxxv. 19 ; Chap. x. 10.—^d Micah
ii. 1.—^e Verse 19.—^f Hebrew, *casteth forth*.—^g Jer. xix. 11.
^h 2 Chron. xxxvi. 16.

discharge of this obligation. Be not secure, nor negligent, nor dilatory in this matter. *Deliver thyself as a roe, &c.*—With all possible expedition, as a roe runs swiftly away.

Verses 6-8. *Go to the ant, &c.*—“Nor are industry and diligence requisite in this alone, but in all thy affairs; to which, therefore, if thou art slothful, I must excite thee by the example of the ants; whose orderly and unanimous diligence, in collecting and preserving food for themselves, if thou wilt observe, thou mayest be ashamed” to be indolent, “and learn hereafter to imitate their provident care.” *Which having no guide, &c.*—“Which is the more remarkable, because they have none to lead and direct them as mankind have; no overseer to exact their labours; no supreme governor to call them to an account for any negligence. And yet they never omit the opportunity they have in harvest to make provision against the winter; but toil perpetually, in gathering and carrying food into the cells they have digged for it in the earth; where they lay it up, and secure it with admirable art; that it may neither be injured by the weather, nor stolen from them by other creatures.”—Bishop Patrick.

Verses 9-11. *How long, &c.*—O the strange idleness of mankind! who have so many monitors and governors, that call upon them again and again, to excite them to diligence, but in vain! *Wilt thou sleep, O sluggard*—When the ants are so watchful, and labour not only in the day-time, but even by night, when the moon shines. *Yet a little sleep, &c.*—This he speaks in the person of the sluggard, refusing to arise and requiring more sleep, that so he might express the disposition and common practice of such persons. *So shall thy poverty come as one that travelleth*—Swiftly and unexpectedly; and *thy wants as an armed man*—Irresistibly.

Verses 12-15. *A naughty person*—Hebrew, *a man of Belial, a wicked man*, whose continual practice it is, in one way or other, to work wickedness; *walk-*

14 Frowardness *is* in his heart, ° he A. M. 3004.
deviseth mischief continually ; ° he B. C. 1000.
² soweth discord.

15 Therefore shall his calamity come suddenly ; suddenly shall he ° be broken ° without remedy.

16 ¶ These six *things* doth the LORD hate ; yea, seven *are* an abomination ° unto him :

17 ° A ° proud look, ° a lying tongue, and ° hands that shed innocent blood,

18 ° A heart that deviseth wicked imaginations, ° feet that be swift in running to mischief,

19 ° A false witness *that* speaketh lies, and him ° that soweth discord among brethren.

° Heb. of his soul.—^a Psa. xviii. 27 ; ci. 5.—^b Heb. *Haughty eyes*.—^c Psalm cxx. 2, 3.—^d Isaiah i. 15.—^e Genesis vi. 5. Psa. lix. 7 ; Rom. iii. 15.—^f Psa. xxvii. 12 ; Chap. xix. 5, 9. ° Verse 14.

eth with a froward mouth—Makes it his business, by lies, or flatteries, or slanders, or perjuries, to maintain himself in his idle courses. And if the slothful are to be condemned that do nothing, much more those that act wickedly, and contrive to do all the ill they can. *He winketh with his eyes, &c.*—He vents his wickedness, as by his speech, so also by his gestures, by which he secretly intimates what he is ashamed or afraid to express openly to his accomplices, his intentions or desires of doing some evil to some one; *he teacheth with his fingers*—Having declared his designs by the motion of his eyes, or feet, he points out the particular person by his fingers. *Frowardness is in his heart*—Perverse or wicked thoughts and desires. *He soweth discord*—Either out of malice against others, or out of a base design of improving it to his own advantage. *Therefore shall his calamity come suddenly*—And prove his utter ruin; *suddenly shall he be broken*—When he fancies he has conducted his matters so craftily that nobody discerns his villainy, he shall, on a sudden, be looked upon as the pest of mankind, and, like a vessel broken in small pieces, shall be incurably undone.

Verses 16-19. *These six things*—Generally found in those men of Belial, described in the foregoing verses; *doth the Lord hate*—Namely, above many other sins, which have a worse name in the world; *a proud look*—Pride of heart, which commonly discovers itself by a man's looks and gestures; *a lying tongue*—Lying and deceit in his common conversation. *A heart that deviseth wicked imaginations*—Whose practice it is to design and contrive wickedness. *Feet that be swift in running to mischief*—Such as greedily and readily execute their wicked designs, without any restraint or delay. *A false witness that speaketh lies*—Namely, in judgment: whereby this differs from the former lying, verse 17; and *him that soweth discord among brethren*—That is, dear relations or friends.

A. M. 3004. 20 ¶ My son, keep thy father's com-
B. C. 1000. mandment, and forsake not the law
of thy mother :

21 Bind them continually upon thy heart,
and tie them about thy neck.

22 When thou goest, it shall lead thee ;
when thou sleepest, it shall keep thee ; and
when thou awakest, it shall talk with thee.

23 For the commandment is a lamp ; and
the law is light ; and reproofs of instruction
are the way of life :

24 To keep thee from the evil woman, from
the flattery of the tongue of a strange woman.

25 ¶ Lust not after her beauty in thy heart ;
neither let her take thee with her eyelids.

26 For by means of a whorish woman a
man is brought to a piece of bread : and the
adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and
his clothes not be burned ?

* Chap. i. 8 ; Eph. vi. 1. —† Chap. iii. 3 ; vii. 3. —‡ Chap. iii. 23, 24. —§ Chapter ii. 11. —¶ Psalm xix. 8 ; cxix. 105.
* Or, candle. —† Ch. ii. 16 ; v. 3 ; vii. 5. —‡ Or, of the strange tongue. —§ Matt. v. 28.

Verses 20-23. *Keep thy father's commandment*—So far as it is not contrary to God's command. *And forsake not the law of thy mother*—Which children are too apt to despise. *Bind them continually upon thy heart*—Constantly remember and duly consider them ; *tie them about thy neck*—See on chap. i. 9, and iii. 3. *When thou goest, it shall lead thee*—Namely, the law of God, which thy parents have taught thee, and pressed upon thee, shall direct thee how to order all thy steps and actions. *It shall talk with thee*—It shall give thee counsel and comfort. *For the commandment is a lamp*—It enlightens the dark mind, and clearly discovers to a man the plain and right way. *And reproofs of instruction*—Wise and instructive reproofs or admonitions ; *are the way to life*—Both to preserve and prolong this life, and to ensure eternal life to those that obey them.

Verses 24-29. *To keep thee from the evil woman*—Which is mentioned as a great commendation of God's word, because neither worldly discretion, nor a good education, nor moral precepts, nor any other considerations, are sufficient preservatives against this lust, as is manifest from daily experience. *Lust not after her beauty*—Do not give way to, or delight thyself with, unchaste thoughts or affections: compare Matt. v. 28. *Neither let her take thee with her eyelids*—With her wanton glances. *For by means, &c., a man is brought to a piece of bread*—To extreme poverty, so as to want, and be forced to beg his bread. *And the adulteress will hunt for the precious life*—To take away a man's life; either by consuming his body and spirits, and so shortening his days; or more directly and strictly when she hath any great provocation to do it, or any prospect

28 Can one go upon hot coals, and
his feet not be burned ? A. M. 3004.
B. C. 1000.

29 So he that goeth in to his neighbour's
wife ; whosoever toucheth her shall not be
innocent.

30 Men do not despise a thief, if he steal to
satisfy his soul when he is hungry ;

31 But if he be found, he shall restore
seven-fold ; he shall give all the substance of
his house.

32 But whoso committeth adultery with a
woman, lacketh understanding : he that
doeth it, destroyeth his own soul.

33 A wound and dishonour shall he get ; and
his reproach shall not be wiped away.

34 For jealousy is the rage of a man : there-
fore he will not spare in the day of vengeance.

35 He will not regard any ransom ; neither
will he rest content, though thou givest many
gifts.

* Chap. xxix. 3. —† Gen. xxxix. 14. —‡ Heb. the woman of a man, or, a man's wife. —§ Ezek. xiii. 18. —¶ Exod. xxii. 1, 4. —‡ Chap. vii. 7. —§ Heb. heart. —¶ Heb. He will not accept the face of any ransom.

of considerable advantage thereby. *Can a man take fire in his bosom and not be burned?*—The question implies a denial; he cannot escape burning. No more can he who burns in lust avoid destruction. *Whosoever toucheth her*—In any immodest way; *shall not be innocent*—He is in imminent danger of adultery, as he that takes fire in his bosom, or goes upon hot coals, is in danger of being burned. The way of sin is down hill, and those that venture upon the temptation to it will hardly escape the sin itself; and certainly shall not escape punishment, but shall meet with it either from God or man.

Verses 30-35. *Men do not despise a thief*—That is, abhor or reproach him, but rather pity and pardon him, who is urged by mere necessity to these practices, but the adulterer is abhorred by all. *If he*—The thief; *be found, he shall restore seven-fold*—The law (Exod. xxii. 1-4) did not oblige the thief to restore seven-fold, but only five oxen for one, or in another case double. Some persons think that the word seven-fold is only used as an indefinite number, meaning he shall restore the value of that which he hath taken, and much more. Others think that, as thefts were multiplied, so the punishment of them was increased in Solomon's time; or, at least, that it was the practice of some nations to require this seven-fold restitution. Some again have thought (which seems most probable) that he speaks not of that restitution which the law required, but of that which either the wronged person might force the thief to make, or which the thief would willingly give rather than be exposed to public shame. *But whoso committeth adultery lacketh understanding*—Shows still greater folly; for, if he is found out, he is not punished in his estate only, but with loss

of life; for if a theft, occasioned by hunger, is so punished, how much more severely shall the adulterer be punished, who robs a man of what is so much more valuable and dear to him than any part of his property, even of his wife, without any such necessity. He is indeed a brutish and silly man who madly rushes upon those filthy courses without any sense or consideration of the horrid shame and certain destruction which attend upon them. *He that doeth it*—That commits such a crime; *destroyeth his own soul*—Not only his life, but his soul: he is guilty, not only of self-murder, but of soul-murder. *A wound and dishonour shall he get*—Evil or corporeal punishment from the magistrate, or rather

from the woman's husband, as it follows. *And his reproach shall not be wiped away*—Although it should be forgiven by God, yet the reproach and scandal of it will remain. *For jealousy is the rage of a man*—It inflames a man with rage and fury against the adulterer. *Therefore he will not spare in the day of vengeance*—When he has an opportunity to avenge himself upon the delinquent. *He will not regard any ransom*—Though the adulterer may be willing to expiate his crime, and redeem his life at any rate, it will not be accepted: the largest gifts will be refused, and nothing will satisfy the injured husband but the death of the person who hath injured him so deeply.

CHAPTER VII.

Chastity is a virtue of so much consequence, and impurity such a bane to youth, that the wise man thought he could not too often make mention of the danger of the one, to move men carefully to preserve the other. Therefore he repeats, with renewed importunities, what he had before urged; and, after an exhortation to cleave to wisdom, as a preservative from such sins, 1-5, he represents, together with the simpleness of young men, the cunning and crafty desires of an impudent adulterer; which is most admirably and elegantly set forth, 6-21; as the fatal consequences of such an attachment are laid open in the subsequent verses of the chapter.

A. M. 3004. **M**Y son, keep my words, and lay
B. C. 1000. up my commandments with thee.

2 ^b Keep my commandments, and live; ^c and my law as the apple of thine eye.

3 ^d Bind them upon thy fingers, write them upon the table of thy heart.

4 Say unto wisdom, Thou art my sister,

^a Chapter ii. 1.—^b Lev. xviii. 5; Chapter iv. 4; Isa. lv. 3.
^c Deut. xxxii. 10.

NOTES ON CHAPTER VII.

Verses 2-4. *Keep my commandments, and live*—That is, thou shalt live. It is a promise in the form of a command, as Prov. iii. 25. *And my law as the apple of thine eye*—With all possible care and diligence, as men guard that most noble and necessary, and therefore highly-esteemed and beloved part of the body from all danger, yea, even from the least mote. *Bind them upon thy fingers*—As a ring which is put upon them, and is continually in a man's eye. Constantly remember and meditate upon them. *Write them, &c.*—Fix them in thy mind and affection: see on chap. iii. 3. *Say unto wisdom, Thou art my sister*—The name of *sister* is a name of friendship, often used between the husband and wife, and denotes the chaste love which he should have to wisdom. *Call understanding thy kinswoman*—The LXX. render it, την δε φρονησιν γνωριμιον περιποιησαι σεαυτω, *Acquire to thyself prudence for an acquaintance*; while other foolish young men seek wanton mistresses, whom they frequently call *sisters*, or *kinswomen*, let wisdom be thy mistress; acquaint and delight thyself with her. Say to her, Thou art my sister, my spouse, my beloved: let her

and call understanding thy kinswo- A. M. 3004.
man : B. C. 1000.

5 ^e That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

^f Deut. vi. 8; xi. 18; Chap. iii. 3; vi. 21.—^g Chap. ii. 16;
v. 3; vi. 24.

have the command of thy heart, and the conduct of thy life.

Verse 5. *That they may keep thee from the strange woman*—One reason why Solomon so often cautions his disciple in this manner, and inculcates upon him the important duty of shunning all acquaintance with lewd women, probably was because he observed those vices to abound more than they had formerly done in his time, in which peace and prosperity had made way for luxury and uncleanness.

Verses 6-10. *For I looked through my casement*—Hebrew, בער אשנאי, *per fenestellam meam, my little window*, or *lattice*, rather. For "in Palestine they had no glass to their windows: they closed them with lattices or curtains." This may either be considered as an historical relation, or a parabolical representation of that which frequently happened. *I beheld among the simple ones*—Among the fools; *a young man void of understanding*—חסר לב, *destitute of a heart*, a body without a mind, one as ignorant and foolish as they; one whose youth, and heat, and strength, made him more subject to those passions which are termed by the apostle *youthful lusts*, and who wanted both judg-

A. M. 3004. 7 And beheld among the simple
B. C. 1000. ones, I discerned among ¹ the youths,

a young man ^f void of understanding,

8 Passing through the street near her corner;
and he went the way to her house,

9 [•] In the twilight, ² in the evening, in the
black and dark night:

10 And behold, there met him a woman *with*
the attire of a harlot, and subtle of heart.

11 (^h She *is* loud and stubborn; ⁱ her feet
abide not in her house:

12 Now *is she* without, now in the streets, and
lieth in wait at every corner.)

13 So she caught him, and kissed him, *and*
³ with an impudent face said unto him,

¹ Heb. *the sons*.—^f Chap. vi. 32; ix. 4, 16.—^g Job xxiv. 15.
^h Heb. *in the evening of the day*.—ⁱ Chap. ix. 13.—^j 1 Tim. v. 13; Tit. ii. 5.

ment and experience, as well as grace, to keep him from such courses. *Passing through the street—*Sauntering and idle, perhaps in quest of amusement; *near her corner—*The corner of the street where the adulteress lived. *And he went the way to her house—*Walked carelessly on till he came near her house. “It is not said that he intended to visit her, or even that he knew she lived there; but he was loitering about in a place where he had no business, and at an unseasonable hour.”—Scott. *In the evening—*When, the day-labour being ended, he was at leisure for any thing; and when such strumpets used, and, alas! still use, to walk abroad for prey; *in the black and dark night—*Hebrew, באשון לילה, *ואפלה*, when night and darkness were yet in embryo, or just beginning, as Dr. Waterland interprets the words. *And behold, there met him a woman—*Thus through idleness he was led into temptation. This woman was not a prostitute, for she was a married woman, (verse 19,) and, for aught that appears, lived in reputation among her neighbours, not suspected of any such wickedness. She was now, however, dressed *in the attire of a harlot—*And her carriage and conduct were agreeable to her quality and design; and she was *subtle of heart—*As she showed in her following discourse, wherein she proposes all things which might invite him to comply with her desire, and conceals whatsoever might discourage him.

Verses 11, 12. *She is loud, &c.*—Here the wise man draws her character. *הכימה היא וקרתה*, *She is clamorous and obstinate, or refractory.* She is full of talk, self-willed, disobedient to her husband, rebellious against God, and incorrigible by any admonitions of ministers or friends. *Her feet abide not in her house—*She minds not her business, which lies in her own house, but gives herself wholly up to idleness and pleasure, which she seeks in gadding abroad, and in changing her place and company. *Now she is without—*Standing, or waiting nigh the door of her house; *now in the streets—*In places of

14 ⁴ *I have* peace-offerings with me; A. M. 3004.
this day have I paid my vows. B. C. 1000.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with ^k fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money ⁵ with him, *and* will come home at ⁶ the day appointed.

³ Hebrew, *she strengthened her face, and said*.—⁴ Hebrew, *Peace-offerings are upon me*.—^k Isaiah xix. 9.—⁵ Hebrew, *in his hand*.—⁶ Or, *the new moon*.

resort; *and lieth in wait at every corner—*To pick up such as she can make a prey of.

Verse 14. *I have peace-offerings with me—*“I am a woman happy in many blessings, which God hath bestowed upon me, and for which I have given him solemn thanks this very day; and, as religion and custom bind me, I have provided as good a feast as those sacrifices, which I formerly vowed, and have now paid, would afford, having no want of any thing, but of some good company at home to rejoice with me.” This woman’s conduct was the more abominable, as she covered her lewdness with the mask of piety and devotion. There were three sorts of peace-offerings, as appears by Lev. vii. 11–16; and Bishop Patrick is of opinion that those here mentioned were offerings of thanksgiving for blessings already obtained, and not of prayer for blessings not yet received, because the woman was so solicitous to have company at her feast upon this very day. It is well known that such sacrifices were to be of the best, either of bullocks, or sheep, or goats, (Lev. iii. 1, 6, 12,) and that the greatest part of them fell to the share of the person who offered them that he might feast with God. “It will not appear wonderful,” says Mr. Scott, “that these sacred ordinances should give occasion to carnal feasts attended with every vice, when we reflect how all kinds of sensuality are indulged in,” among professing Christians in our day, “under pretence of commemorating the nativity of Christ, who was manifested to destroy the works of the devil.”

Verses 15–20. *Therefore came I forth to meet thee—*As not being able to take any pleasure in my feast without thy company; *and I have found thee—*By a happy providence of God complying with my desires, to my great joy, I have found thee speedily and most opportunely. Thus this wicked woman pretended that she came forth on purpose to meet this youth, from a peculiar affection, as if she had had a prior acquaintance and intimacy with him. *I have decked my bed, &c.*—She desires to inflame his

A. M. 3004. 21 With ¹ her much fair speech she
B. C. 1000. caused him to yield, ^m with the flattering
ing of her lips she forced him.

22 He goeth after her ⁷ straightway, as an
ox goeth to the slaughter, or as a fool to the
correction of the stocks ;

23 Till a dart strike through his liver ; ⁿ as a
bird hasteth to the snare, and knoweth not that
it *is* for his life.

¹ Chap. v. 3.—^m Psa. xii. 2.—⁷ Heb. *suddenly*.

lusts by the mention of the bed, and by its ornaments and perfumes. *The good man is not at home*—Whom she does not call her husband, lest the mention of that name should awaken his conscience or discretion. *He hath taken a bag of money with him*—Which is an evidence he designs to go far, and to stay a considerable time ; and will come home at the day appointed—Or, at the day of full moon, as Dr. Waterland translates חֵם הַכֶּסֶף. Houbigant renders the clause, *Nor will he return to his house before the full moon*. The woman plainly gives this as a reason for removing all apprehensions and fears of detection from the simple youth she is soliciting to destruction.

Verses 21–23. *With her much fair speech*—Which implies that her alluring words were more effectual with him than her impudent kisses, which possibly had a little alienated his mind from her ; *she caused him to yield*—By this expression Solomon signifies that no provocation to sin is a sufficient excuse for it. *With the flattering of her lips she forced him*—She prevailed over him ; which argues that there was some reluctance in his judgment, or conscience, against yielding to her. *He goeth after her straightway*—Without delay or consideration ; *as an ox goeth to the slaughter*—Going to it securely, as if it were going to a good pasture ; or *as a fool to the correction of the stocks*—Or, which is more agreeable to the order of the words in the Hebrew text, *as one in fetters*, that is, bound with fetters, to the correction of a fool, namely, to receive such correction, or punishment, as belongs to fools. Which may imply, either, 1st, That he hath no more sense of the shame and mischief which he is bringing upon himself than a fool ; or, 2d, That he can no more resist the temptation, or avoid the danger, than a man fast tied with chains and fetters can free himself, although his impotency be merely of a moral nature, and therefore voluntary. *Till a dart strike through his liver*—That is, his vital parts, whereof the liver is one. Till his life be lost, as it is explained in the next clause ; *as a bird hasteth to the snare*—Like a silly bird, which, being greedy of the food laid to entice it, never minds the snare that is laid together with it ; so he, eagerly longing to partake of her feast, and the following delights, had not so much as a thought that this was a design upon his life, and would not end but in miseries in-

24 ¶ Hearken unto me now there- A. M. 3004.
fore, O ye children, and attend to the B. C. 1000.
words of my mouth.

25 Let not thy heart decline to her ways, go
not astray in her paths.

26 For she hath cast down many wounded :
yea, ^o many strong men have been slain by her.

27 ^p Her house *is* the way to hell, going down
to the chambers of death.

ⁿ Eccles. ix. 12.—^o Neh. xiii. 26.—^p Chap. ii. 18 ; v. 5 ; ix. 18.

finitely greater than all his joys. Dr. Grey, making a slight alteration in the text, renders these verses thus : “ He goeth straightway, as an ox goeth to the slaughter, as a dog to the chain, and as a deer, till a dart strike through his liver : as a bird hasteth,” &c. “ He considers the passage as including four similes, the ox, the dog, the deer, the bird ; each of them fitly resembling the case of a youth, reduced by an adulterous woman, and hastening to ruin without fear or thought. The circumstance of the *dart*, as applied to the deer, is beautiful and proper, which otherwise we are at a loss to dispose of. The LXX. and Syriac read, *as a dog to the chains, or as a stag pierced through his liver with a dart*.”

Verses 24–27. *Hearken unto me now therefore*—“ This is a true representation, my dear children, of the folly and danger of these lewd courses, in which youth is prone to be engaged ; and therefore do not look upon it as an idle speculation, but give diligent heed unto it, and be ruled by my advice.” *Let not thy heart decline, &c.*—“ Let not one of you so much as entertain a thought of going to such a woman, much less of consenting to her enticements.” *Go not astray in her paths*—Do not leave the right and straight way, to go into such crooked paths as hers are. *For she hath cast down many wounded*—“ Do not presume on being safe in such courses, and of making a good retreat at last ; for many have been the examples of no mean persons who have fallen in their reputation, their estates, their health, their comforts of life, and, in truth, have utterly perished” by an adulterous woman. “ Innumerable are the mighty whom she hath brought to ruin.” The translation of the LXX. is, “ She hath cast down many whom she hath wounded ; and they whom she hath slain are innumerable.” *Her house is the way to hell*—“ In short, to follow her unto her house is the direct way to hell : every step taken to her bed is, in truth, a going down to the dismal chambers of death, and to the most horrid miseries.”—Bishop Patrick. Calmet justly observes, that “ Solomon had no need to go further than his own family for unhappy examples of the ill effects of lust. He was, indeed, himself, afterward, a sad proof of what he here says. How many lions hath the weakness of woman tamed, who, though mean and miserable herself, makes a prey of the great ones of the earth !”

CHAPTER VIII.

We may consider this chapter as connected with the preceding, and making one continued discourse. Solomon having represented, in what goes before, the dangerous seductions of pleasure, in the language of an adulterous woman; here he describes Wisdom inviting us to her love, in a noble, grand, elevated discourse, and by magnificent promises of the most solid advantages. She (1,) Commends her doctrine and precepts, 1-11. (2,) She extols her divine and excellent works, 12-31. (3,) She invites to the search of her by the view of the richest recompenses, 32-36.

A. M. 3004.
B. C. 1000.

DOETH not a wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 ¶ Hear; for I will speak of ^b excellent

things; and the opening of my lips ^{A. M. 3004.} shall be right things. ^{B. C. 1000.}

7 For my mouth shall speak truth: and wickedness is ¹ an abomination to my lips.

8 All the words of my mouth are in righteousness; *there is* nothing ² froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 ° For wisdom is better than rubies; and

* Chap. i. 20; ix. 2.—^b Chap. xxiii. 20.—¹ Heb. *the abomination of my lips.*—² Heb. *wretched.*

° Job xxviii. 15, &c.; Psa. xix. 10; cxix. 127; Chap. iii. 14, 15; iv. 5, 7; xvi. 16.

NOTES ON CHAPTER VIII.

Verse 1. *Doth not wisdom cry*—It is a great question what this wisdom is, of which Solomon discourses so largely and profoundly in this chapter. Some understand it of that attribute or perfection of the divine nature which is called *wisdom*, whereby God perfectly knows all things, and makes known to men what he judges it necessary or expedient for them to know. This is Bishop Patrick's opinion, who says, "I take wisdom here, as it signifies in other places of this book, and hath been hitherto described; which Solomon now celebrates for her most venerable antiquity, and introduces like a most beautiful person, no less than a queen, or rather some divine being, who, having finished her own praises, concludes with an earnest invitation unto all to become acquainted with her instructions, if they mean to be happy, and to avoid the greatest miseries. Others, however, understand it of the Son of God, who is called the *wisdom of God*, Luke xi. 49. And it cannot fairly be denied that some passages do best agree to the former, and others to the latter opinion. "Possibly," says Poole, "both may be joined together, and the chapter may be understood of Christ, considered partly in his personal capacity, and partly in regard to his office, which was to impart the mind and will of God to mankind." This he did, 1st, By revealing it to, and writing it upon, the mind of man at his first creation, John i. 1-4, &c. 2d, By publishing it unto the patriarchs in the time of the Old Testament, 1 Pet. i. 11; and iii. 18-20. 3d, By declaring it from his own mouth, and by his apostles and ministers under the gospel.

Verses 2-6. *She standeth in the top of high places*—Where she may be best seen and heard; not in corners, and in the dark, as the harlot did; *by the way in the places of the paths*—Where many paths meet, where there is a great concourse, and where

travellers may need direction. *She crieth at the gates*—The places of judgment, and of the confluence of the people; *at the entry of the city*—To invite passengers at their first coming, and to conduct them to her house; *at the coming in of the doors*—Namely, of her house, as the harlot stood at her door to invite lovers. *Unto you, O men, I call*—To all men without exception, even to the meanest and most unworthy. *O ye simple*—Who want knowledge and experience, and are easily deceived; *and ye fools*—Wilful sinners. *Hear, for I will speak excellent things*—Hebrew, גִּידִי, princely things; things worthy of princes to learn and practise. Or such as excel common things, as much as princes do ordinary persons.

Verses 7-10. *For my mouth shall speak truth*—Hebrew, דִּבַּר, shall meditate, that is, shall speak, not rashly and hastily, but what I have well considered and digested. *Wickedness is an abomination, &c.*—I hate to speak it; therefore you may be assured I shall not deceive you. *All the words of my mouth*—All my precepts, promises, threatenings; *are in righteousness*—Are perfectly just and holy, and conformable to the rules of everlasting righteousness. *There is nothing froward or perverse, &c.*—Not the least mixture of vanity, or error, or folly in them, as there is in the words of the wisest philosophers. *They are all plain*—Evident and clear, or right, just, and good; *to him that understandeth*—To him who, with an honest mind, applies himself to the study of them, in the diligent use of all the means appointed by God to that end: or to him whose mind God hath enlightened by his Spirit, though they seem otherwise to ignorant and carnal men; *to them that find knowledge*—That are truly wise and discerning persons, and taught of God. *Receive my instruction, and not silver*—Rather than silver, that is, *preferably to silver*: or, the meaning

A. M. 3004. all the things that may be desired are
B. C. 1000. not to be compared to it.

12 ¶ I wisdom dwell with ³prudence, and find out knowledge of witty inventions.

13 ^dThe fear of the LORD is to hate evil: ^epride, and arrogancy, and the evil way, and ^fthe froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; ^gI have strength.

³ Or, *subtlety*.—^d Chap. xvi. 6.—^e Chap. vi. 17.—^f Chap. iv. 24.—^g Eccles. vii. 19.—^h Dan. ii. 21; Rom. xiii. 1.

15 ¶ ^hBy me kings reign, and ^{A. M. 3004.}
^{B. C. 1000}princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 ⁱI love them that love me: and ^kthose that seek me early shall find me.

18 ^lRiches and honour *are* with me; *yea*, durable riches and righteousness.

19 ^mMy fruit is better than gold, *yea*, than

ⁱ Sam. ii. 30; Psalm xci. 14; John xiv. 21.—^k James i. 5.
^l Chap. iii. 16; Matt. vi. 33.—^m Chap. iii. 14; Ver. 10.

may be, "Give not your heart to money, if you would possess wisdom." For he seems to intimate the inconsistency of these two studies and designs, and the great hinderance which the love of riches gives to the study of wisdom. Indeed, it is impossible to join these two things together, the love of the world and the love of God, which is here implied in the love of wisdom.

Verse 12. *I wisdom dwell with prudence*—I do not content myself with high speculations, but my inseparable companion is prudence, to govern all my own actions, and to direct the actions of others. This is said because some persons have much knowledge and wit, but not discretion. *And find out*—I help men to find out; *witty inventions*—Of all ingenious designs and contrivances for the glory of God, and for the good of mankind. "It is the eternal Wisdom that speaks here. She it is from whom all the light and all the knowledge of the wise proceed; all that is true and useful in the understanding and inventions of the human spirit; but above all, the sciences which tend to virtue, and which have God for their end."—Dodd.

Verse 13. *The fear of the Lord*—Which he had before said to be the *beginning of wisdom*; *is to hate evil*—It consists in a careful abstinence from all sin, and that not from carnal or prudential motives, but from real hatred to it, on account of its contrariety to the divine nature and attributes, its opposition to God's word and will, its infinite evil in itself, and its eternally destructive consequences; *pride*—Which he mentions first, as that which is most hateful to God, and most opposite to true wisdom, and to the genuine fear of God, which constantly produces humility; *and the evil way*—All wicked actions, especially sinful customs and courses; *and the froward mouth, do I hate*—False doctrines, and bad counsels, and deceits.

Verses 14, 15. *Counsel is mine, and sound wisdom*—Hebrew, וְחָכְמָה, and *essence*, that is, all solid, substantial, and useful wisdom is natural and essential to me. *I am understanding*—By my nature and essence. Or, I am the author of understanding. *I have strength*—Courage, resolution, and power, to execute all my counsels, and to conquer all difficulties. *By me kings reign*—They obtain their kingdoms by my appointment and providence; and if they rule their kingdoms wisely and justly, it is by my counsel and assistance. *And princes decree justice*—Their injustice or wickedness is from themselves, but all the just and good things which they

do they owe to my guidance and aid. "All authority and power come from God; and all those who are established over others have received from the author of this wisdom all their superiority. Whether God gives a prince in his anger or in his mercy, it is he who hath established him; nor can they worthily exercise their power without the succours and assistance of wisdom. A prince may be a prince without having wisdom; but without it he can neither be a good nor a happy prince. Wisdom is the very first of royal qualities. The best and most excellent present which God can give to men, is a just and virtuous prince, and one like himself."—Dodd.

Verses 17, 18. *I love them that love me*—I do not despise their love, though it be but a small and inconsiderable thing to me, but I kindly accept it, and will recompense it with my love and favour; *and those that seek me early*—That is, with sincere affection, and great diligence, and above all other persons or things in the world; *shall find me*—Shall not seek in vain, but shall obtain that wisdom which they so highly prize. Observe well, reader, in order that we may seek for wisdom with the earnestness she merits, we must know her value, and love her. We do not desire, much less do we earnestly seek that, the excellence and utility of which we do not know. We must therefore sincerely and importunately ask of God this knowledge, that, understanding the worth and necessity of wisdom, we may fervently desire and love her; and then, in proportion as this love increases, wisdom will more abundantly communicate herself to us: and "the more early in life we begin this search, the more shall we engage the love, and consequently the encouragement of this divine and blessed monitor."—Dodd. *Riches and honour are with me*—To bestow on those that love me, who shall have as much of them as infinite wisdom sees will be for their good: see on chap. iii. 16, and iv. 7-9. *Yea, durable riches and righteousness*—Riches honestly gotten, not by fraud and oppression, but in the way of justice and fair dealing; and riches charitably used, for alms are called *righteousness*. Those that have their wealth from God's blessing on their industry, and that have a heart to do good with it, have riches and righteousness, and such riches will be *durable*. "Wealth gotten by vanity," says Henry, "will soon be diminished, but that which is well got will wear well, and will be left to children's children; and that which is spent in works of piety and charity is put out to the best interest, and so will

A. M. 3004. fine gold; and my revenue than
B. C. 1000. choice silver.

20 I 'lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 ¶^a The LORD possessed me in the beginning of his way, before his works of old.

23 ° I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 ^p Before the mountains were settled, before the hills was I brought forth.

26 While as yet he had not made the earth,

^a Or, walk.—Ch. iii. 19; John i. 1.—^b Psa. ii. 6.—^c Job xv. 7, 8.—^d Or, open places.—^e Or, the chief part.—^f Or, a circle.

be durable; for the friends made by the *mammon of unrighteousness*, when we fail, will receive us into everlasting habitations, Luke xvi. 9."

Verses 20, 21. *I lead in the way of righteousness*—In the way of truth, justice, and mercy, of holiness and happiness; the way in which God would have men to walk, and which will certainly bring them to the desired end. In the midst of the paths of judgment, keeping at an equal distance from both extremes, and from the very borders of them. *That I may cause, &c., to inherit substance*—Substantial, true, and satisfying happiness; which is here opposed to all worldly enjoyments, which are but mere shadows, and dreams of felicity, chap. xxiii. 5.

Ver. 22-26. *The Lord possessed me*—As his eternal Wisdom and Word, which was in the beginning with him, John i. 1, and in him, John xiv. 10, and was afterward made flesh, and dwelt among men, as the *only begotten of the Father, full of truth and grace*, John i. 14. *Before his works of old*—His works of creation, as it follows. *He is before all things*, says the apostle, and by him all things consist, Col. i. 17. *I had glory with the Father*, says this eternal wisdom, before the world was, John xvii. 5. *I was set up from everlasting*—Hebrew, אָנֹכִי, *I was anointed*, ordained, or constituted, to be the person by whom the Father resolved to do all his works, first to create, and then to uphold, and govern, and judge, and afterward to redeem and save the world; all which works are particularly ascribed to the Son of God, as is manifest from John i. 1, &c.; Col. i. 16, 17; Heb. i. 3, and many other places. *From the beginning*—Before which there was nothing but a vast eternity; or ever the earth was—Which he mentions, because this, together with the heaven, was the first of God's visible works. *When there were no depths*—No abyss or deep waters, either mixed with the earth, as they were at first, or separated from it; *I was brought forth*—Begotten of my Father. *Before the mountains were settled*—Or fixed by the roots

nor the ⁵ fields, nor ⁶ the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set ⁷ a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 ^a When he gave to the sea his decree, that the waters should not pass his commandment; when ^r he appointed the foundations of the earth:

30 ° Then I was by him, as one brought up with him: ^s and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his

^a Genesis i. 9, 10; Job xxxviii. 10, 11; Psalm xxxiii. 7: civ. 9; Jer. v. 22.—^r Job xxxviii. 4.—^s Josh. i. 1, 2, 18.—^t Matt. iii. 17; Col. i. 13.

in the earth. *While as yet he had not made the earth*—That is, the dry land, called *earth*, after it was separated from the waters, Gen. i. 10. *Nor the fields*—The plain and open parts of the earth, distinguished from the mountains and hills, and the valleys enclosed between them; nor the *highest part*—Hebrew, *the head; the first part*, or beginning; or, *the best part*; that which exceeds other parts in riches or fruitfulness; which he seems to distinguish from the common fields. *Of the dust of the world*—Of this lower part of the world, which consists of dust.

Verses 27-29. *When he prepared the heavens I was there*—Not as an idle spectator, but as a co-worker with my Father. *When he set a compass upon the face of the depth*—Of that great abyss of water and earth, mixed together, which is called both *earth*, and *water*, and *the deep*, (Gen. i. 2,) when he made this lower world in the form of a globe. *When he established the clouds above*—Hebrew, *strengthened* them, by his word and decree, which alone upholds the clouds in the air, which otherwise would quickly be dissolved or dispersed. *When he strengthened the fountains*—When he shut up the several fountains in the cavities of the earth, and kept them there, as it were, by a strong hand, for the use of man and beast; *of the deep*—Which fountains have their originals from the deep, either from the sea, or from the abyss of waters, in the bowels of the earth. *When he gave to the sea his decree*—Its bounds or limits, namely, by those parts of the earth which border upon it; that the waters should not pass his commandment—Should not overflow the earth; *when he appointed*—Or fixed; *the foundations of the earth*—Hung the earth, self-balanced, upon its centre, or gave the earth its firm standing upon its foundations, notwithstanding all the assaults which the waters of the sea, or those in the bowels of the earth make against it.

Verses 30, 31. *Then I was by him*—Conversant with him, and united to him, as was said before; as

A. M. 3004. earth; and ^v my delights were with
B. C. 1000. the sons of men.

32 ¶ Now therefore hearken unto me, O ye children: for ² blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

* Psalm xvi. 3.—* Psalm cxix. 1, 2; cxviii. 1, 2; Luke xi. 28.

one brought up with him—As one tenderly and dearly beloved by him. *I was daily his delight*—His elect, in whom his soul delighted, Isa. xlii. 1. *Rejoicing always before him*—In constant and most intimate communion with him. *Rejoicing in the habitable part of his earth*—In the vast variety of creatures wherewith the earth was beautified and enriched; and my delights were with the sons of men—Made after the likeness of God, and capable of converse with him. Then I delighted to uphold them by my power and providence, to reveal myself, and my Father's mind and will to them, from age to age, to assume their nature, and to redeem and save them. "The wisdom of God," says Calmet, "communicated itself to men preferably to all other sensible creatures; having given to them alone intelligence, and souls capable of the illumination of prudence, and of the practice of virtue. The Son of God, the eternal wisdom, abundantly proved his delight to be with the sons of men, when for their instruction and salvation he took upon him a human form."

Verses 32-35. *Now therefore hearken, &c.*—Seeing I have a true love to you, and seeing I am so thoroughly acquainted with my Father's mind, and so excellently qualified to be your Counsellor and Ruler; *hear instruction and be wise*—Hearken, I beseech you, and yield to the voice of your own reason, and of God's holy word; *and refuse not*—Hebrew, ואל תפריע, *et non abstrahite vos, and do not withdraw yourselves*: be so wise and considerate as not to decline hearing, receiving, and obeying it; do

34 ^v Blessed is the man that heareth me, watching daily at my gates, ^v waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall ⁸ obtain ² favour of the LORD.

36 But he that sinneth against me ² wrongeth his own soul: all they that hate me love death.

† Chap. iii. 13, 18.—* Hebrew, bring forth.—* Chapter xii. 2. * Chapter xx. 2.

not, in any way, reject or slight it. But rather invite such instructions, by giving them thankful entertainment, and going thither where you may meet with them. *For blessed is the man that heareth me*—Who not only hearkens obediently when he is told his duty, but makes it his business to be rightly informed; *watching daily at my gates*—Neglecting no opportunity, but constantly and diligently attending there where he may be taught how he ought to live; *waiting at the posts of my doors*—As servants, and clients, and others wait at the doors of princes, or persons eminent for place, power, or wisdom, that they may be admitted to speak to, or converse with them. *Whoso findeth me findeth life*—The wisdom here intended, when attained, is the life, salvation, and happiness of men. Christ, the Wisdom and Word of God incarnate, to whom all these attributes agree perfectly, is peculiarly so. But he must be found; that is, known, believed in, loved, and obeyed; he must be revealed to and in us.

Verse 36. *But he that sinneth against me*—By the neglect or contempt of, or rebellion against my commands; *wrongeth his own soul*—Doth the greatest injury to his own soul: he even destroys it, and is guilty of the worst kind of murder, of soul-murder. *All they that hate me*—That reject and disobey my counsels, living in the commission of known sin, which, in God's account, is hating him, as is here and elsewhere implied; *love death*—Not directly and intentionally, but by consequence, because they love those practices which they know will bring certain destruction upon them.

CHAPTER IX.

In this chapter Solomon seems to illustrate more fully what he had delivered in the conclusion of the foregoing, (verses 32-35,) concerning the satisfaction and happiness they might expect to find, who would attend at the gates, and submit themselves to the government of that heavenly wisdom, which he had described as proceeding from God; and which he here again represents as a glorious queen, the daughter of heaven, adorned with all perfections, living in a stately palace, unto which she invites all men, and promises them, if they will forsake their follies, the most delicious entertainment. This is set forth under the image of a feast; whereby the sacred writers are wont to express (as the aptest resemblance of it that can be found) the high satisfaction, joy, and pleasure, with which the principles of wisdom and virtue fill our hearts, when we have such a true relish of them, that we embrace and digest them, and are enlivened by them to a pious life. This is the substance of the parable; every part of which is not to be minutely scanned, according to the letter of it. Wisdom invites to her feast, 1-6. Her counsels concerning reproof and instruction, 7-9. A description of the fear of God, and the benefits thereof, 10-12. Sin, in the person of a foolish woman, invites us to her entertainment, 13-17. Which ends in destruction, 18.

A. M. 3004.
B. C. 1000.

WISDOM hath ^a builded her house, she hath hewn out her seven pillars :

2 ^b She hath killed ¹ her beasts ; ^c she hath mingled her wine ; she hath also furnished her table.

3 She hath ^d sent forth her maidens ; ^e she

^a Matt. xvi. 18 ; Eph. ii. 20, 21, 22 ; 1 Pet. ii. 5.—^b Matt. xxii. 3, &c.—¹ Heb. *her killing*.—^c Ver. 5 ; Chap. xxiii. 30.
^d Rom. x. 15.

NOTES ON CHAPTER IX.

Verse 1. *Wisdom, &c.*—Wisdom here, under a most splendid allegory, is represented “as a queen, sitting in her royal palace, and inviting mortals to a banquet, plentifully furnished with the richest dainties, that they may be fed with celestial delights for a blessed immortality. Various have been the endeavours of commentators to apply every circumstance in this description ; but it has been well observed, that whoever would do so, will find themselves in a great error, and quite ignorant of the nature of parabolical writings ; for parables may be compared to history paintings, which are intended to convey a general idea, which is to be gathered from the collective body of images, not from any particular figure ; the minute circumstances are to be considered only as heightenings of the piece ; but the conclusion or general maxim is to be drawn from the scope and assemblage of the whole.” see Schultens and Dodd. *Hath builded her house*—For the reception and entertainment of her guests ; *she hath hewn out her seven pillars*—That is, many pillars, the number seven being put for any perfect number. Hereby the beauty and stability of the building are signified. Or, perhaps, it is to be understood of the erection of a portico, in which the banquet was to be prepared. This house is opposed to the harlot’s house, mentioned chap. vii. 8, and was considered by many of the ancient fathers, as it has also been by many modern commentators, as representing the church, which Christ, the Wisdom of the Father, hath erected and established in the world, which is termed God’s house, (1 Tim. iii. 15 ; Heb. iii. 3, 4,) in which the prophets, apostles, and ministers of religion are pillars, (Gal. ii. 9,) and in which a feast of fat things is provided for all that will partake of it : see Isa. xxv. 6, and especially the parables, Matt. xxii. 1-14, and Luke xiv. 16-24, which greatly illustrate this allegory of Solomon.

Verse 2. *She hath killed her beasts*—That is, made provision for her guests : namely, instruction in things the most important, satisfying, improving, and consolatory truths, declarations, and promises ; refreshing, cheering, and exhilarating discoveries and communications. If applied to the church of Christ, it signifies the ordinances and means of edification appointed therein, with the gifts, graces, and comforts, and the spiritual and eternal blessings which God hath prepared for his true people, and which he offers to all mankind, to be accepted in the way of repentance, faith, and new obedience. Read-

crieth ^f upon the highest places of ^g the city, A. M. 3004.
B. C. 1000.

4 ^h Whoso *is* simple, let him turn in hither : *as for him that wanteth understanding, she saith to him,*

5 ^h Come, eat of my bread, and drink of the wine *which* I have mingled.

^e Chapter viii. 1, 2.—^f Verse 14.—^g Verse 16 ; Chapter vi. 32 ; Matt. xi. 25.—^h Verse 2 ; Canticles v. 1 ; Isa. lv. 1 ; John vi. 27.

er, they are free for thee. *She hath mingled her wine*—With spices, to make it cheering, invigorating, and delightful, this mixed wine being represented as the best, chap. xxiii. 29, 30 ; or, with water, as they used to do in those hot countries, both for refreshment and wholesomeness : whereby may be intimated to us, that wisdom teaches us temperance in the use of our comforts. *She hath also furnished her table*—With all necessaries, and now waits for guests.

Verse 3. *She hath sent forth her maidens*—Her servants, to invite the guests, namely, the ministers of the word of God, whom he calls *maidens*, for the decency of the parable ; for Wisdom being compared to a great princess, it was fit she should be attended on by maidens. *She crieth upon the highest places*—Upon the tops of the houses, (which were flat,) conformably to what our Lord says, Matt. x. 7, *What ye hear in the ear, that preach ye upon the housetops*. Or, from such high seats and places as those from which judges delivered their sentences, and officers made proclamations for the convenience of the people’s better hearing.

Verses 4-6. *Whoso is simple*—Ignorant, weak, and liable to be deceived, but willing to learn ; *let him turn in hither*—For there is no man so ignorant but he is welcome to come and receive instruction. By this manner of speaking, Wisdom shows that she rejects those scholars who are proud and self-conceited. *As for him that wanteth understanding*—Hebrew, *that wanteth a heart*, which is put for *understanding*, Jer. v. 21 ; Hos. vii. 11, and elsewhere. *She saith to him, Come, eat of my bread*—Partake of the provision which I have made ; my nourishing and strengthening instructions ; *and drink of the wine which I have mingled*—Receive my refreshing and invigorating comforts. *Forsake the foolish*—The ignorant and wicked ; shun their company and their practices ; converse not with them ; conform not to their ways ; have *no fellowship with the unfruitful works of darkness*, or with those that do such works. The first step toward virtue is to shun vice, and therefore to avoid the company of the vicious. *And live*—Arise from the dead and live indeed ; not a mere animal life, such as brutes live, but now at length live the life of men, the life of Christians. Live a spiritual life, in union with God, and you shall live an eternal life in the enjoyment of him. *And go in the way of understanding*—Govern thyself by the rules of religion and right reason. It is not enough to forsake the foolish, but we

A. M. 3004. 6 Forsake the foolish and live; and
B. C. 1000. go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8 ⁱ Reprove not a scorner, lest he hate thee: ^k rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, ^l and he will increase in learning.

ⁱ Matt. vii. 6.—^k Psalm cxli. 5.—^l Matt. xiii. 12.—^m Job xxviii. 28; Psa. cxi. 10; Chap. i. 7.

must unite ourselves with those that walk in wisdom, and walk in the same spirit, and the same steps.

Verse 7. *He that reproveth a scorner*—"This and the following verse supply us with a reason for the conduct of wisdom, in addressing herself only to the simple. She invites not the pretendedly wise, those who think they are ignorant of nothing; to invite them to the feast of wisdom, would be to expose herself to their insults and censures. They would receive the invitation with disdain; they would despise the lessons of wisdom; they would reject with disgust her wine and her viands. The scorners admirably represent the genius of libertines and professed infidels."—Dodd. But Solomon may also be considered as showing us, in these verses, whom he meant by the foolish, verse 6, even scorners and wicked men; and here he presses the advice last given of forsaking them, because there was no good, but hurt, to be got from them. He that reproves such a one, he says, *getteth to himself shame*—Namely, both from the scorner himself, who will revile and deride him; and from others, because he is frustrated in his design and hope, and hath, by his imprudence, brought an inconvenience upon himself. *He that rebuketh a wicked man*—A man wilfully, obstinately, and determinedly wicked; *getteth himself a blot*—Censure or reproach. Instead, probably, of convincing or reforming such a one by his reproofs, he will find himself accused of the same, or of similar iniquities, by the person whom he endeavours to amend. "A scorner," says Lord Bacon, "only makes us lose our labour, but a wicked man (that is, one obstinately wicked) repays us with a stain of dishonour; when a man instructs a scorner, his time, indeed, which he thus employs, is thrown away, and others deride his pains as a labour ill placed; and the scorner himself also despises the knowledge which he is taught; thus a man is put to shame. But the matter is transacted with greater danger in the reprehension of the other; because he not only gives no ear to the advice, but turns his head against his reprehender, now made odious to him; whom he either wounds presently with contumelies before his face, or traduces afterward to others behind his back."—*Advancement of Learning*, l. viii. chap. ii. par. 9.

Verses 8, 9. *Reprove not a scorner*—An incor-

10 ^m The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

11 ⁿ For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 ^o If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 ^p A foolish woman is clamorous: she is simple, and knoweth nothing.

^q Chapter iii. 2, 16; x. 27.—^r Job xxxv. 6, 7; Chapter xvi. 26. P Chap. vii. 11.

rigible sinner, who despises and scornfully rejects the means of amendment. Thus physicians deny physic to persons in a desperate condition; *lest he hate thee*—Whereby thou wilt not only expose thyself, without necessity, to his malice and rage, but also make thyself utterly incapable of doing that good, which, possibly, thou mightest do by other more prudent and proper means. *Rebuke a wise man*—Who is opposed to the scorner, to intimate that scorners, however they are thought by themselves or others to be witty or wise, yet, in God's account, and in truth, are fools; *and he will love thee*—Both for that faithfulness and charity which he perceives in thee, and for that benefit which he receives from thee. *Give instruction to a wise man*—In the Hebrew it is only *give*; for, as *receiving* is put for learning, (chap. i. 3,) so *giving* is put for teaching. *And he will be yet wiser*—This is an undoubted maxim, that a man disposed to learn, who and has already hearkened to the instructions of wisdom, will grow wiser by reprehension; and the advice given to a just, or righteous man, one truly desirous of knowing and practising his duty, will make him yet better, and much improve him in every branch of piety and virtue.

Verses 10–12. *The fear of the Lord, &c.*—The very first, and, indeed, the principal thing which is to be instilled into all men's minds, (without which they will make no progress in true wisdom,) is a serious sense of the Divine Majesty, and an awful regard toward him. And next, that no knowledge deserves the name of *understanding* but that which disposes us to devote ourselves, in holy obedience, to God; or the knowledge and practice of true religion, and the duties of it: see notes on Job xxviii. 28; Psa. cxi. 10; chap. i. 7. *If thou be wise, thou shalt be wise for thyself*—Thou dost not profit me, but thyself by thy wisdom. I advise thee for thine own good. *But if thou scornest*—If thou despisest and deridest the advice which I give thee, *thou alone shalt bear it*—The blame and mischief of it will fall wholly upon thee, not upon me, or my word, or ministers, who have warned thee.

Verse 13. *A foolish woman, &c.*—"Here we have another allegorical picture, describing folly under the person of a harlot, who fascinates with her enticements, and offers also her dainties to her guests; but dainties tainted with the most subtle poison."

A. M. 3004. 14 For she sitteth at the door of her
B. C. 1000. house, on a seat ^a in the high places
of the city,

15 To call passengers who go right on their
ways :

16 ^r Whoso is simple, let him turn in hither :

^a Verse 3.—^r Verse 4.—^r Chap. xx. 17.

The Hebrew, אשה כסילית, is literally, *the woman of folly*, or folly herself compared to a woman, and bearing the character of a harlot. This is opposed to that wisdom of which he has been so long discoursing, and so may include all wickedness, whether in principle or practice. *Is clamorous*—Speaks loudly that she may be heard, and vehemently that persons may be moved by her persuasions. *She is simple, and knoweth nothing*—Namely, aright; nothing that is good, nothing for her good, though she be subtle in little artifices for her own wicked ends.

Verses 14, 15. *She sitteth at the door of her house*—Which denotes her idleness and impudence, and her diligence in watching for occasions of sin. *To call passengers*—Who were going innocently and directly about their own business, without any unchaste design.

Verses 16–18. *Whoso is simple*—Which title is not given to them by her; for such a reproach would not have allured them, but driven them away; but by Solomon, who represents the matter of her invitation in his own words, that he might discover the truth of it, and thereby dissuade and deter those whom she invited. *Stolen waters are sweet*—A

and *as for him that wanteth under-* A. M. 3004.
standing, she saith to him, B. C. 1000.

17 ^s Stolen waters are sweet, and bread ² eaten
in secret is pleasant.

18 But he knoweth not that ^t the dead are there;
and that her guests are in the depths of hell.

^s Heb. of *secrecies*.—^t Chap. ii. 18; vii. 27.

proverbial expression for unlawful pleasures, which are said to be *sweet*, partly from the difficulty of obtaining them, and partly because the very prohibition renders them more agreeable to man's corrupt nature. *But he knoweth not*—He doth not consider it seriously, (whereby he proves his folly,) *that the dead are there*—The dead in sin, the spiritually dead, and those who are in the high road to be eternally dead. In other words, she invites him to his utter ruin, both of soul and body: *for her guests are in the depths of hell*—She sinks all those who accept of her invitation down to the very bottom of that pit from whence there is no redemption. "One of the profitable lessons to be learned from this chapter is, that there is nothing more inconsistent with wisdom than the service of those impure lusts which have been the ruin of all those who have been led by them; and therefore with this the wise man concludes his preface to the book of Proverbs, again repeating, verse 10, that first principle on which all religion is built, and wherewith he began this preface, that *the fear of the Lord is the beginning of wisdom*. Indeed there is no true wisdom but religion."

CHAPTER X.

Here properly begins the book of Proverbs, as the title of this chapter tells us; what hath been delivered hitherto being rather a preface, or introduction, to the work; to awaken attention, and, from sundry arguments, to recommend the wise instructions, which now follow, to every one's practice; and to caution those who would receive benefit by these instructions, against such things as might hinder their edification in the school of wisdom. Her lessons, in this first part of the book, (which reaches to chap. xxii. 17,) are delivered in short sentences; every verse being a lesson by itself, and commonly having no connection with that which goes before and follows after: or, if there be any, it is not so clear as to be easily made out. And these lessons are, for the most part, delivered either by way of antithesis, that is, comparing opposites one with another; the wise, for instance, and the foolish; the diligent and the sluggish; the rich and the poor; and, in general, virtue and vice, assigning to each their proper rewards or punishments: or, they are mere parables, that is, similitudes, in which one thing is compared to another that resembles it. And as he intended to instruct all sorts of men in their several kinds of life, these lessons are very various, and do not merely give information about the manners of mankind, but about the events also, which are wont to accompany or follow such manners. Some of these proverbs are directions for single persons, others for the management of household affairs, and others for the government of kingdoms. In short, some of them are divine precepts, and others advices in civil matters, showing us how we ought to conduct ourselves in the several passages of human life: to the observance of which he excites the reader, sometimes by promises, and sometimes by threatenings.

A. M. 3004. **THE** Proverbs of Solomon. * A
B. C. 1000.

wise son maketh a glad father:
but a foolish son is the heaviness of his mother.

2 ^b Treasures of wickedness profit nothing:
^c but righteousness delivereth from death.

3 ^d The LORD will not suffer the soul of the

^a Ch. xv. 20; xvii. 21, 25; xix. 13; xxix. 3, 15.—^b Psa. xlix. 6, &c.; Chap. xi. 4; Luke xii. 19, 20.—^c Dan. iv. 27.—^d Psa.

NOTES ON CHAPTER X.

Verse 1. *The Proverbs of Solomon*—Properly so called; for the foregoing chapters, although they had this title in the beginning of them, yet, in truth, were only a preparation to them, intended to stir up men's minds to the greater attention to all the precepts of wisdom, whereof some here follow; see the argument prefixed to this chapter. *A wise son*—That is, prudent, and especially virtuous and godly, as this word commonly signifies in this book, and in many other parts of Scripture; *maketh a glad father*—And a glad mother too; for both parents are to be understood in both branches of the sentence, as is evident from the nature of the thing, which affects both of them, and from parallel places, as chap. xvii. 25, and xxx. 17, although only one be expressed in each branch for the greater elegance. *A foolish son is the heaviness of his mother*—The occasion of her great sorrow, which is decently ascribed to the mothers rather than to the fathers, because their passions in general are more vehement, and they are more susceptible of grief and trouble. Although I cannot affirm, says Bishop Patrick, "that there is an order observed in all these proverbs, yet this first sentence seems not to have been casually, but designedly, set in the front of the rest; because nothing contributes so much, every way, to the happiness of mankind, as a religious care about the education of children, which parents are here admonished to attend to if they desire their children should not prove a grief and shame to them: and children are put in mind of the obedience they owe to their instructions, that they may be a joy to them."

Verse 2. *Treasures of wickedness*—Such as are got by any sort of unjust or wicked practices; or worldly riches in general, termed by our Lord, *the mammon of unrighteousness*, Luke xvi. 9, because they are often used in an unrighteous manner, and made instruments of unrighteousness, and for other reasons there explained; *profit nothing*—Do the possessor no good at the time here intended, but, as is implied in the opposite member of the sentence, much hurt. They not only do not deliver him from death, but often expose him to it, either from men, who would take away his life that they may enjoy his wealth, or from God, who shortens his days, as a punishment of those luxuries and other sins into which his wealth led him: whence death becomes more terrible, as being attended with guilt and a dread of the second death. *But righteousness*—True holiness of heart and life; or he may mean justice and equity in the getting of riches, and a liberal and charitable use of them, which is often

righteous to famish: but he casteth away ¹ the substance of the wicked.

4 * He becometh poor that dealeth with a slack hand: but ^f the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son:

x. 14; xxxiv. 9, 10; xxxvii. 25.—¹ Or, *the wicked for their wickedness*.—* Chap. xii. 24; xix. 15.—^f Chap. xiii. 4; xxi. 5.

called righteousness in Scripture, and is indeed but an act of justice; (of which see on chapter iii. 27;) *delivereth from death*—Frequently from temporal death, because men generally love and honour, and will assist such persons in cases of danger, and God often gives them the blessing of a long life; and always from eternal death, when such justice and charity proceed from true piety and a good conscience.

Verse 3. *The Lord will not suffer the righteous to famish*—Will preserve them from famine, according to his promises, Psa. xxxiv. 10, (on which see the note,) and elsewhere; *but he casteth away the substance*—So הוּת, the word here used, sometimes signifies; or, the *wickedness*, that is, the wealth gotten by wickedness, as it is rendered Psa. lii. 7; *of the wicked*—Who by that means shall be exposed to want and famine. The instructions in these last two verses about getting, keeping, and using riches aright, very properly follow what was observed, verse 1, that a curse may not be entailed upon riches through a contrary conduct respecting them, and descend with them unto our children.

Verse 4. *He becometh poor*—Probably by slow degrees; *that dealeth with a slack hand*—Who is negligent and slothful in his business. Hebrew, כָּף רַמְיָהוּ, with a *deceitful hand*, so called, partly because it seems, or pretends to do something, when, in truth, it doth nothing; and partly because such persons usually endeavour to maintain themselves by deceit and wickedness, instead of doing it by honest labour and diligence. *But the hand of the diligent maketh rich*—Not by itself, nor necessarily, as is manifest from experience, and is observed Eccles. ix. 11, but through God's blessing, which is commonly given to the diligent and industrious.

Verse 5. *He that gathereth*—The fruits of his field; *in summer*—In harvest, as it follows, which is a part of summer; *is a wise son*—Acts a prudent and proper part: he acts wisely for his parents, whom, if need be, he ought to maintain, and he gains reputation to himself, his family, and education. *But he that sleepeth in harvest causeth shame*—Both to himself for his folly, and for that poverty and misery caused by it, and to his parents, to whose neglect of his education such things are often and sometimes justly imputed. He that seeks and gains knowledge and wisdom in the days of his youth, or that watches for and improves the proper seasons of doing good to himself and others, gathers in summer, and will have the comfort and credit of it; but he that idles away the days of his youth, will bear the shame of it when he is old: and he that suffers fair occasions

A. M. 3004. *but* he that sleepeth in harvest *is* ^a a
B. C. 1000. son that causeth shame.

6 Blessings *are* upon the head of the just :
but ^b violence covereth the mouth of the
wicked.

7 ⁱ The memory of the just *is* blessed : but
the name of the wicked shall rot.

8 The wise in heart will receive command-
ments : ^k but ² a prating fool ³ shall fall.

9 ¹ He that walketh uprightly walketh surely :
but he that perverteth his ways shall be known.

10 ^m He that winketh with the eye causeth

⁵ Chap. xii. 4 ; xvii. 2 ; xix. 26.—³ Verse 11 ; Esther vii. 8.
¹ Psa. ix. 5, 6 ; cxii. 6 ; Eccles. viii. 10.—^k Ver. 10.—² Heb.
a fool of lips.—³ Or, shall be beaten.—⁴ Psa. xxiii. 4 ; Chap.
xxviii. 18 ; Isa. xxxiii. 15, 16.

of getting and doing good to pass unheeded by, will
afterward have cause bitterly to lament his negli-
gence and folly.

Verse 6. *Blessings are upon the head of the just*
—All sorts of blessings are wished to them by men,
and conferred upon them by God. *But violence*—
Either, 1st, The fruit or punishment of their own
violence : or, 2d, The violent, injurious, and mis-
chievous practices of others against them, deserved
by their own violence committed against others, and
inflicted upon them by the righteous judgment of
God ; *covereth the mouth of the wicked*—That is,
shall fall upon them. This phrase of *covering the*
mouth, may be an allusion to the ancient custom of
covering the faces of condemned malefactors.

Verse 8. *The wise, &c., will receive command-
ments*—Is ready to hear and obey the precepts of
God and men. *But a prating fool*—One who is
slow to hear, and swift to speak, who, instead of
receiving good admonitions, cavils and disputes against
them ; Hebrew, אִירֵל שִׁפְתָיו, *a fool of lips*, one who
discovers the folly of his heart by his lips, and there-
by exposes himself to the mischief here following ;
shall fall—Into mischief, or be punished.

Verse 9. *He that walketh uprightly*—Who is sin-
cere, and just, and faithful in his dealings with God,
and toward men ; *walketh surely*—Hebrew, לֵךְ בַּטָּח,
shall walk securely, or confidently, as the word
properly signifies ; quietly resting upon God's favour
and gracious providence for his protection, being
supported by the testimony of a good conscience,
and therefore not caring who observes or knows his
actions, which he endeavours to approve both to God
and men. *But he that perverteth his ways*—That
walks perversely, or in crooked and sinful paths ;
that acts hypocritically and deceitfully with God, or
with men ; *shall be known*—His wickedness shall be
publicly discovered, and so he shall be exposed to
all that shame and punishment which his sins de-
serve, and which he thought by his craft and subtlety
to avoid.

Verse 10. *He that winketh with his eye*—That se-
cretly and cunningly designs mischiefs against
others : see on chap. vi. 13 : *causeth sorrow*—To

sorrow : ^a but a prating fool ⁴ shall ⁵ fall.
A. M. 3004. B. C. 1000.

11 ^o The mouth of a righteous *man* is a well
of life : but ^p violence covereth the mouth of the
wicked.

12 Hatred stirreth up strifes : but ^q love cover-
eth all sins.

13 In the lips of him that hath understand-
ing wisdom is found : but ^r a rod *is* for the back
of him that is void of ^s understanding.

14 *Wise men* lay up knowledge : but ^t the
mouth of the foolish *is* near destruction.

^m Chap. vi. 13.—ⁿ Verse 8.—⁴ Or, shall be beaten.—⁵ Psa.
xxxvii. 30 ; Chap. xiii. 14 ; xviii. 4.—⁶ Psa. cvii. 42 ; Verse 6.
⁷ Chap. xvii. 9 ; 1 Cor. xiii. 4 ; 1 Pet. iv. 8.—⁸ Chap. xxvi. 3.
⁹ Heb. heart.—⁹ Chap. xviii. 7 ; xxi. 23.

others, and afterward to himself ; *but*—Or, *and*, as
it is in the Hebrew ; for vice is not here opposed to
virtue, as it is in many other proverbs, but one vice
is compared with another ; *a prating fool*—Who
is so far from such deceits, that he runs into the
other extreme, and *utters all his mind*, as is said
of the fool, Proverbs xxix. 11, and thereby speaks
many things offensive to others, and mischievous to
himself.

Verse 11. *The mouth of a righteous man is a well
of life*—Continually sending forth waters of life, or
such words as are refreshing and useful, both to
himself and others, both for the preserving of natural
life, the promoting of spiritual, and ensuring of
eternal life ; *but violence, &c.*—See on verse 6. As
the mouth of a good man speaketh those things which
are good and beneficial to himself and others, so the
mouth of a wicked man uttereth violence, or injury,
or things injurious to others, which at last fall upon
himself.

Verse 12. *Hatred stirreth up strife*—Upon every
slight occasion, by filling men's minds with suspi-
cions and surmises, whereby they imagine faults
where there are none, and aggravate every small of-
fence ; *but love covereth all sins*—Either doth not
severely observe, or willingly forgives and forgets
the injuries and offences of others, and so prevents
contention and mischief.

Verses 13, 14. *In the lips, &c., wisdom is found*—
His wisdom shows itself in his prudent speeches, by
which he escapes that rod which fools meet with,
and gains that reputation and advantage to himself
which fools lose ; *but a rod is for the back of him*—
He may expect rebukes and punishments from God
and men ; *that is void of understanding*—That
shows his folly by his foolish words. *Wise men lay up*
—Namely, in their minds, to be brought forth upon
fit occasions ; *knowledge*—By which they may be
enabled to speak both what and when it is season-
able ; *but the mouth of fools is near destruction*—Fools
are more forward to lay out than to lay up, and, for
want of knowledge, speak much and foolishly, and
thereby frequently bring destruction upon them-
selves.

A. M. 3004. 15 'The rich man's wealth is his
B. C. 1000. strong city: the destruction of the poor
is their poverty.

16 The labour of the righteous *tendeth* to
life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth
instruction: but he that refuseth reproof
erreth.

18 He that hideth hatred *with* lying lips, and
he that uttereth a slander, *is* a fool.

19 * In the multitude of words there wanteth

¹ Job xxxi. 24; ² Psa. lii. 7; ³ Chap. xviii. 11; ⁴ 1 Timothy vi. 17.
⁵ Or, *causeth to err.*—⁶ Psa. xv. 3.—⁷ Eccles. v. 3.

Verse 15. *The rich man's wealth is his strong city*—It often redeems him from dangers and calamities: or it is such in his own imagination, as it is explained chap. xviii. 11. It makes him confident and secure. *The destruction of the poor*—The cause of their destruction; *is their poverty*—Which often renders them friendless, defenceless, and exposed to the injuries of the malicious and cruel. Or, as כחמק may be rendered, it is their *terror*, or *consternation*. It deprives them of courage and confidence, sinks their spirits, and fills them with fear and despair. Thus it destroys their comforts; whereas they might live very comfortably, although they had but little to live on, if they would but be content, keep a good conscience, and live by faith in the providence and promises of God.

Verse 16. *The labour of the righteous tendeth to life*—The design of his labour is only this, that he may have wherewith to live honestly, without making use of any sinful shifts. Or rather, the fruit or effect of his labour and industry is the preservation of this life, and the obtaining of eternal life, to which an honest and conscientious diligence in a man's calling greatly contributes. *The fruit of the wicked*—The fruit of all their labours and endeavours; *to sin*—Tendeth to sin, serves only for fuel to feed their pride, luxury, and worldly-mindedness, and by that means often causes, or, at least, hastens temporal death, and always, without repentance, issues in eternal death.

Verse 17. *He is in the way of life*—The way which leadeth to life and blessedness; *that keepeth instruction*—That observeth the wholesome counsels of God and good men: *but he that refuseth reproof erreth*—Namely, from the way of life, or into the ways of sin, and so of death. Hebrew, כחמק, *causeth to err*, or *seduceth*, namely, himself: he knowingly and willingly exposes himself to temptation and wickedness, because he rejects that admonition which is a proper preservative from it.

Verse 18. *He that hideth hatred with lying lips*—With flattering words, and false pretences of friendship; *and he that uttereth slander*—That is, both of them, one no less than the other; *is a fool*—Because a sinner; and because the mischief of these things will fall upon himself. So he condemns two opposite vices, secret hatred and manifest slander.

not sin: but ⁷ he that refraineth his
lips is wise. A. M. 3004.
B. C. 1000.

20 The tongue of the just *is as* choice silver:
the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but
fools die for want ⁷ of wisdom.

22 * The blessing of the LORD, it maketh rich,
and he addeth no sorrow with it.

23 * *It is* as sport to a fool to do mischief:
but a man of understanding hath wisdom.

24 ^b The fear of the wicked, it shall come

⁷ James iii. 2.—¹ Heb. *of heart.*—² Gen. xxiv. 35; xxvii. 12;
³ Psa. xxxvii. 22.—⁴ Chap. xiv. 9; xv. 21.—⁵ Job xv. 21.

Verses 20, 21. *The tongue of the just is as choice silver*—Of great worth and use, bringing credit to himself, and great benefit to others; *the heart of the wicked is little worth*—And consequently his tongue, which speaketh *out of the abundance of the heart*, Matt. xii. 34. *The lips of the righteous feed many*—By their wise and pious discourses, counsels, and comforts, which are so many evidences of their wisdom: *but fools die for want of wisdom*—They have not wisdom to preserve themselves, much less to feed others.

Verse 22. *The blessing of the Lord maketh rich*—Riches are not gotten merely by wisdom or diligence, but also, and especially, by God's favour and blessing; *and addeth no sorrow with it*—Namely, with that blessing which gives riches, but adds content and comfort with them, which is a singular gift and blessing of God: whereas the riches which wicked men gain are attended with the divine curse, with many discontents, tormenting cares, and fears, with horrors of conscience, and with the just dread of being called to an account by God, and punished for the misemployment and abuse of them.

Verse 23. *It is as sport to a fool to do mischief*—Or, as some render it, *to work wickedness*; yea, great and premeditated wickedness, as the word here used, כחמק, properly signifies: he doth it with ease and delight, and without any shame, or remorse, or fear. *But a man of understanding hath wisdom*—Whereby he is kept from committing wickedness, and especially from sporting himself with it. But this last clause is rendered by many, *And so is wisdom to a man of understanding*: it is a sport or pleasure to him to practise wisdom or piety. Which translation makes the opposition between the two clauses more evident. Bishop Patrick thus paraphrases the verse: "A senseless sinner makes a jest of the most horrid impieties that can be committed by himself or others: but a man that weighs things wisely, considers that this is no laughing matter; and takes that pleasure in doing well which fools take in mischievous wickedness."

Verses 24, 25. *The fear of the wicked*—The evil which he feared, or hath cause to fear; *it shall come upon him*—Notwithstanding his cunning contrivances, and various efforts to prevent it. Indeed "wicked men frequently draw upon themselves

A. M. 3004. upon him : but ^o the desire of the
B. C. 1000. righteous shall be granted.

25 As the whirlwind passeth, ^d so is the wicked
no more : but ^o the righteous is an everlasting
foundation.

26 As vinegar to the teeth, and as smoke to
the eyes, so is the sluggard to them that send him.

27 ^f The fear of the LORD ^g prolongeth days :
but ^g the years of the wicked shall be shortened.

28 The hope of the righteous shall be glad-
ness ; but the ^h expectation of the wicked shall
perish.

^c Psa. cxlv. 19 ; Matt. v. 6 ; 1 John v. 14, 15. — ^d Psa.
xxxvii. 9, 10. — ^e Verse 30 ; Psa. xv. 5 ; Matt. vii. 24, 25 ;
xvi. 18. — ^f Chap. ix. 11. — ^g Heb. *addeth*. — ^h Job xv. 32, 33 ;
xxii. 16 ; Psa. lv. 23 ; Eccles. vii. 17.

what they feared, by the very means whereby they
studied to avoid it ; a remarkable example whereof,
Bochart observes, we have in the builders of the tower
of Babel : the very remedy of the evil they wished to
avoid leading them directly to it." And it may be
added, a much more remarkable one we have in the
Jews, who crucified Christ. For they put him to
death lest the Romans should *come and take away
their place* (their temple) *and nation* : see John xi.
48-53 : and their putting him to death was the very
thing which, in the just judgment of God, brought
the Roman armies upon them to their utter destruc-
tion as a nation. *But the desire of the righteous
shall be granted*—God will not only prevent the mis-
chiefs which they fear, but will grant them the good
things which they desire. *As the whirlwind passeth*
—Which is suddenly gone, though with great noise
and violence ; *so is the wicked no more*—His power
and felicity are lost in an instant ; *but the righteous
is*—Or hath, *an everlasting, &c.*—His hope and hap-
piness are built upon a sure and immoveable founda-
tion.

Verse 26. *As vinegar to the teeth*—Which, by its
coldness and sharpness, it offends ; *and as smoke,
&c., so is the sluggard*—Unserviceable and vexatious.
"A negligent, dilatory servant vexes those who send
him, just as keen vinegar gives pain to the teeth, and
bitter smoke torments the eyes."—Schultens.

Verses 27 28. *The fear of the Lord prolongeth
days*—For it gives those who are influenced by it a
title to the promise of long life, as well as to other
promises ; it gladdens their hearts, which does good
like a medicine, chap. xvii. 22 ; and it preserves them
from those wicked practices which tend to the short-

29 The way of the LORD is strength ^{A. M. 3004.}
to the upright : ^{B. C. 1000.} ⁱ but destruction shall
be to the workers of iniquity.

30 ^k The righteous shall never be re-
moved : but the wicked shall not inhabit the
earth.

31 ^l The mouth of the just bringeth forth
wisdom : but the froward tongue shall be cut
out.

32 The lips of the righteous know what is
acceptable : but the mouth of the wicked *speak-
eth* ^g frowardness.

^h Job viii. 13 ; xi. 20 ; Psa. cxii. 10 ; Chap. xi. 7. — ⁱ Psa. l.
6 ; xxxvii. 20. — ^k Psalm xxxvii. 22, 29 ; cxxv. 1 ; Verse 25.
^l Psalm xxxvii. 30. — ^g Hebrew, *frowardnesses*.

ening of a man's days. *The hope of the righteous
shall be gladness*—Though at present it be mixed
with doubts, and fears, and disappointments, yet at
last it shall be accomplished and turned into enjoy-
ment ; *but the expectation of the wicked, &c.*—Shall
be utterly frustrated, and so shall end in sorrow.

Verses 29, 30. *The way of the Lord*—Either, 1st,
The course of his providence in the government of
the world : or rather, 2d, The way of God's precepts,
commonly meant by that expression in the Scrip-
tures ; *is strength to the upright*—Gives them
strength, support, and protection. *But destruction*
—Hebrew, *מורחה*, *terror, or consternation*, and de-
struction consequent thereupon ; *shall be to the
workers of iniquity*—They shall not only not inherit
the earth, though they lay up treasure in it ; but
they shall not so much as *inhabit* it, verse 30 ; God's
judgments will root them out. The design of these
two verses is to show that piety is the only true
policy.

Verses 31, 32. *The mouth of the just bringeth
forth wisdom*—It freely, abundantly, and constantly
brings forth wise counsels, as the earth or a tree
brings forth its proper fruit, as the word *נוכח*, here
used, properly signifies ; *but the froward tongue
shall be cut off*—Because it brings forth, not wisdom,
but folly and wickedness. *The lips of the right-
eous know*—Namely, practically, so as to consider
and speak ; *what is acceptable*—To God and good
men, or what is truly worthy of acceptance ; for
this is opposed to what is froward or wicked in the
next clause. Knowledge is here ascribed to the lips,
as it is to the hands, Psa. lxxviii. 72, because they
are conducted by knowledge and wisdom.

CHAPTER XI.

A. M. 3004. B. C. 1000. **A** ^a FALSE ¹ balance is abomination to the LORD: but ² a just weight is his delight.

2 ^b When pride cometh, then cometh shame: but with the lowly is wisdom.

3 ^c The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 ^d Riches profit not in the day of wrath: but ^e righteousness delivereth from death.

5 The righteousness of the perfect shall ² direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall

deliver them: but ^f transgressors ^{A. M. 3004. B. C. 1000.} shall be taken in *their own naughtiness*.

7 ^g When a wicked man dieth, *his expectation shall perish*: and the hope of unjust *men* perisheth.

8 ^h The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 ⁱ A hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 ^k When it goeth well with the righteous the city rejoiceth: and when the wicked perish, *there is shouting*.

^a Lev. xix. 35, 36; Deut. xxv. 13-16; Chap. xvi. 11; xx. 10, 23.—¹ Hebrew, *balances of deceit*.—² Hebrew, *a perfect stone*.
^b Chap. xv. 33; xvi. 18; xviii. 12; Dan. iv. 30, 31.—^c Chap. xiii. 6.

^d Chap. x. 2; Ezek. vii. 19; Zeph. i. 16.—^e Gen. vii. 1.
^f Heb. *rectify*.—^g Chap. v. 22; Eccles. x. 8.—^h Chap. x. 28.
ⁱ Chapter xxi. 18.—^j Job viii. 13.—^k Esth. viii. 15; Chapter xxviii. 12, 28.

NOTES ON CHAPTER XI.

Verse 1. *A false balance*—The use of all false weights and measures in commerce; *is abomination to the Lord*—Highly abominable to him, both because this wickedness is practised under a colour of justice, and because it is destructive of human society, and especially of the poor, whose patron the Lord declares himself to be: see on Lev. xix. 35. "This rule may hold, not in commerce only, but also in our judgments, and in our whole conduct toward our neighbour. In every thing respecting him, employ the balance of equity, void of all selfish views, passions, and prejudices. Let justice and truth ever hold the scale; and always do to him what you would have done to yourself."

Verses 2, 3. *When pride cometh, then cometh shame*—Pride, as it is the effect of folly, so it bringeth a man to contempt and destruction, such persons being under the displeasure of God, and disliked by all men. *But with the lowly is wisdom*—Whereby they are kept from those foolish and wicked actions which expose men to shame. *The integrity of the upright, &c.*—Their sincere obedience to God's laws; *shall guide them*—Shall keep them from crooked and dangerous courses, and lead them in a right and safe way. *But the perverseness of transgressors*—Those wicked devices by which they design and expect to secure themselves; *shall destroy them*—Shall be the very causes of their destruction.

Verses 4-6. *Riches profit not in the day of wrath*—In the time of God's judgments, when he is executing vengeance upon sinners; *but righteousness delivereth, &c.*—See note on chap. x. 2. *The righteousness of the perfect shall direct, &c.*—Shall bring all his designs and endeavours to a happy issue, and deliver him from many snares and dangers, verse 6.

Verses 7, 8. *When a wicked man dieth, his expectation shall perish*—All his hope and felicity, which

he placed wholly in earthly things, are lost and gone with him; *and the hope of unjust men, &c.*—This clause, according to this translation, is a mere repetition of the former: but the word אִוִּיתָי, here rendered *unjust men*, is generally translated *strengths, or powers*, as indeed it properly means. Divers, therefore, interpret the clause, *The hope of their strengths*, that is, which they place in their riches, children, friends, and other carnal props and defences, perisheth. So this is added by way of aggravation. *The righteous are delivered out of trouble*—When, perhaps, he hardly expected it, or even was ready to despair of it; *and the wicked cometh in his stead*—Is, by God's providence, brought into the same miseries, which the wicked either designed against, or had formerly inflicted on the righteous, but which were now lately removed from them. Thus Mordecai was saved from the gallows, Daniel from the lions' den, and Peter from the prison, and their persecutors came in their stead. Israel was delivered out of the Red sea, and the Egyptians drowned in it.

Verse 9. *A hypocrite with his mouth*—By his corrupt communication; *destroyeth his neighbour*—Draws him into error or sin; *but through knowledge*—Namely, of God and of his word, which, making men wise, discovers and so prevents the frauds of deceivers; *shall the just be delivered*—From the infection of the evil and crafty counsel of hypocrites.

Verse 10. *When it goeth well with the righteous*—When righteous men are encouraged and advanced to places of trust and power; *the city rejoiceth*—The citizens, or subjects, of that government, rejoice, because they confidently expect justice and tranquillity, and many other benefits, by their administration of public affairs. *When the wicked perish, there is shouting*—A common rejoicing, partly for the just vengeance of God upon them, who had been the instruments of so much mischief; and partly for the deliverance of the people from such

A. M. 3004. 11 ¹ By the blessing of the upright
B. C. 1000. the city is exalted: but it is over-
thrown by the mouth of the wicked.

12 He that is ⁴ void of wisdom despiseth his
neighbour: but a man of understanding hold-
eth his peace.

13 ^m A ⁵ tale-bearer revealeth secrets: but
he that is of a faithful spirit concealeth the
matter.

14 ⁿ Where no counsel is, the people fall:
but in the multitude of counsellors *there is*
safety.

15 ^o He that is surety for a stranger ⁶ shall

¹ Chap. xxix. 8.—⁴ Heb. destitute of heart.—^m Lev. xix. 16;
Chap. xx. 19.—⁵ Hebrew, He that walketh, being a tale-bearer.
ⁿ 1 Kings xii. 1; Chap. xv. 22; xxiv. 6.

public grievances and burdens as had been imposed
upon them.

Verse 11. *By the blessing of the upright*—Namely,
by their sincere prayers, and wise, wholesome coun-
sels, wherewith they bless their country; *the city is*
exalted—In dignity, power, and all kinds of pros-
perity; *but it is overthrown by the mouth of the*
wicked—By their curses, oaths, blasphemies, and
wicked, pernicious counsels, whereby they both
provoked God, and mislead men to their own ruin.

Verses 12, 13. *He that is void of wisdom*—Of
knowledge, prudence, and grace; *despiseth his neigh-
bour*—Which he shows by contemptuous or reproach-
ful expressions; *but a man of understanding holdeth*
his peace—Forbears all such expressions, and silently
and patiently bears all these reproaches. It is a
great weakness to speak contemptuously of any man,
or to endeavour to render him ridiculous, though he
may have erred, because he possibly may return to a
right way of thinking and acting for the future; and
it is cruel to insult over errors committed through
human infirmity; therefore a prudent person says
nothing to the reproach of any one. *A tale-bearer*
—Or, *He that goeth about*, (see the margin,) from
one place or person to another, *telling tales*, making
it his business to scatter reports; *revealeth*
secrets—Either his neighbour's secret faults, or
such things as were committed to his trust, with a
charge of secrecy; *but he that is of a faithful*
spirit—That hath a sincere, constant, and faithful
mind, and therefore both can and will govern his
tongue; *concealeth the matter*—Will hide those
things which have been committed to his trust, or
which, if known, might be injurious to others.

Verse 14. *Where no counsel is, the people fall*—
“Where prudent counsellors are wanting a nation
goes to wreck, as certainly as a ship doth without a
pilot; but a country is safe when there are many
wise men to govern affairs; that if one fail, there
may enough still remain; or what one or two see not,
others may be able to discern.”

Verse 15. *He that is surety for a stranger, &c.*—
“He is in great danger to be undone, who stands
bound to pay the debts of another man, especially

smart *for it*: and he that hateth A. M. 3004.
B. C. 1000. suretiship is sure.

16 ^p A gracious woman retaineth honour:
and strong *men* retain riches.

17 ^q The merciful man doeth good to his own
soul: but *he that is* cruel troubleth his own
flesh.

18 The wicked worketh a deceitful work:
but ^r to him that soweth righteousness *shall be*
a sure reward.

19 As righteousness *tendeth* to life: so he
that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart are

^o Ch. vi. 1.—⁶ Heb. shall be sore broken.—⁷ Heb. those that
strike hands.—^p Chap. xxxi. 30.—^q Matt. v. 7; xxv. 34, &c.
^r Hos. x. 12; Gal. vi. 8, 9; James iii. 18.

of a stranger, whose ability and honesty are un-
known to him; and the way to be secure from it, is
not only to avoid such engagements one's self, but
to dislike to see other men enter into them.”—Bishop
Patrick.

Verse 16. *A gracious woman*—Hebrew, חן נפש, a
woman of grace; one endued with the saving grace
of God, and who, by humility, meekness, modesty,
prudence, and other virtues, renders herself accept-
able and amiable to God and men; *retaineth honour*
—Holdeth fast her honour, or good reputation, with
no less care and resolution than strong men do riches,
as it follows.

Verse 17. *The merciful man*—Who is compas-
sionate toward persons in distress, bountiful to such
as are in want, and kind to all; *doth good to his own*
soul—That is, to himself, because his mercy and li-
berality shall turn to his own infinite advantage, both
in this life and the next. *But he that is cruel*—
That is, hard-hearted, and uncharitable to others;
troubleth his own flesh—Either, 1st, His own chil-
dren and kindred, for whose sakes he is thus covet-
ous and uncharitable, in order that he may lay up for
them; but, as these words imply, they shall have no-
thing but disappointment, trouble, and vexation with
what they receive. Or, 2d, Himself, denominated
here from his flesh, or body, as in the former clause,
from his soul; perhaps to intimate, that the mischiev-
ous effects of his covetousness shall not only fall upon
his soul, which he despises, but upon his flesh, or
outward man, which is the only thing he fears or
regards.

Verses 18, 19. *The wicked worketh a deceitful*
work—A work which will deceive his expectation
of that good for which he works. *But to him that*
soweth righteousness—That worketh righteousness
with constancy, diligence, and hope of a recompense,
resembling the labour and hope of those who sow in
seed-time; *shall be a sure reward*—For, *he that*
sows to the Spirit, shall of the Spirit reap life ever-
lasting; so *he that pursueth evil*—That lives in
known sin, *that sows to the flesh*; *pursueth it to his*
own death—*Shall of the flesh reap corruption.*

Verses 20, 21. *They that are of a froward heart,*

A. M. 3004. abomination to the LORD: but such
B. C. 1000. as are upright in their way are his
delight.

21 * *Though* hand join in hand, the wicked shall not be unpunished: but ' the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, so is a fair woman which ⁸ is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked ^a is wrath.

* Chap. xvi. 5.—¹ Psalm cxii. 2.—⁸ Hebrew, *departeth from*.
^a Rom. ii. 8, 9.—^x Psa. cxii. 9.

&c.—They are odious to God, who study to compass their end by wicked means; but they whose exact observance of the rules of righteousness, in the whole course of their lives, testifies the integrity of their hearts, are highly in his favour and love. *Though hand join in hand*—Though the wicked be fortified against God's judgments by a numerous issue, and kindred, and friends, and by mutual strong combinations; they shall not be unpunished—They shall not be able, either totally to prevent God's judgments, or to hinder them from coming in their days. They shall be punished in their own persons as well as in their posterity. *But the seed of the righteous*—Who follow the steps of their ancestors' righteousness, though they may fall into trouble, yet in due time shall be delivered—Namely, without any such auxiliaries, by God's special providence. Though justice may come slowly to punish the wicked, and mercy to save the righteous, yet both will come surely.

Verse 22. *As a jewel of gold in a swine's snout*—Which would not adorn the swine, but only be disparaged itself; *so is a fair woman without discretion*—Who disgraceth the beauty of her body by a foolish and filthy mind. There seems to be an allusion in these words to a custom prevalent in the East, of wearing jewels upon their noses: see on Job xlii. 11. The meaning evidently is, "As a jewel of gold would be ill placed in the snout of a swine, which is always raking in the mire; so is beauty ill bestowed on a woman, whose mind, having lost all relish of virtue, carries her from her husband to wallow in filthy lusts and adulterous pleasures." See Bishop Patrick.

"Of beauty vain, of virtue void,
What art thou in the sight of God?
A slave to every base desire,
A creature wallowing in the mire.
Go, gaudy pageant of a day,
Thy folly with thy face display:
Set all thy charms and graces out,
And show—the jewel in thy snout."

C. WESLEY.

Verse 23. *The desire of the righteous is only good*—"The righteous desire nothing, but that it may be well with all men; but the wicked wish for trouble and disturbance to all others but themselves, that

24 There is that ^x scattereth, and A. M. 3004.
yet increaseth; and there is that B. C. 1000.
withholdeth more than is meet, but it tendeth
to poverty.

25 ^y The ^o liberal soul shall be made fat:
^x and he that watereth shall be watered also
himself.

26 ^a He that withholdeth corn, the people shall curse him: but ^b blessings shall be upon the head of him that selleth it.

^y 2 Cor. ix. 6, 7, 8, 9, 10.—^o Or, *the soul of blessing*.—^x Matt. v. 7.—^a Amos viii. 5, 6.—^b Job xxix. 13.

they may execute their malice and wrath upon those whom they hate."—Bishop Patrick. Or, rather, the meaning is, the desires and expectations of the righteous shall end in their good and happiness, but the desires and expectations of the wicked shall be disappointed, and end in the wrath of God.

Verses 24, 25. *There is that scattereth*—That giveth liberally of his goods to the poor; for so the word בור, here used, signifies, Psa. cxii. 9; *and yet increaseth*—Through God's secret blessing on his estate; *and there is that withholdeth more than is meet*—Hebrew, מִיָּסֵר, than what is right, or just, that is, what, by the law of God, and the rules of general justice, he is obliged to give: of which, see on Prov. iii. 27. *But it tendeth to poverty*—By God's providence secretly blasting his property, either in his own or his children's hands: as it frequently happens to covetous persons. *The liberal soul*—Hebrew, *the soul of blessing*, the man who is a blessing to others; who prays for the sick and needy, and provides for them; that scatters blessings with gracious lips and generous hands, the word blessing being often used for a gift; *shall be made fat*—Shall be enriched both with temporal and spiritual blessings. *And he that watereth, &c.*—Possibly this is a metaphor taken from a fountain, which, when it pours forth its waters, is instantly filled again; whereas, if it be stopped, it grows empty, the water seeking another course. Some render the last clause, הוּא יוֹרָא, he shall be a rain, that is, he shall receive such liberal supplies from God, that he shall be able to pour forth showers of good things upon others.

Verse 26. *He that withholdeth corn*—In a time of scarcity, when others need and desire it; *the people shall curse him*—He shall fall into the popular hatred, and be loaded with many curses; *but blessing*—Namely, the blessing of God, which the people shall earnestly ask for him; *shall be upon the head of him that selleth it*—Upon reasonable terms. "The truth of this," says Dr. Dodd, "is experienced in all times of scarcity. They who have the hardness of heart to withhold their corn at such seasons are accursed of God and men. The justice of God fails not to display itself upon those who are insensible to the miseries of the public, and who are not afraid to bring upon themselves the hatred and curses of the people:" see Amos viii. 5-7, and Calmet.

A. M. 3004. 27 He that diligently seeketh good
B. C. 1000. procureth favour: ° but he that seeketh mischief, it shall come unto him.

28 ^d He that trusteth in his riches shall fall: but ° the righteous shall flourish as a branch.

29 He that troubleth his own house ^f shall

^c Esther vii. 10; Psalm vii. 15, 16; ix. 15, 16; x. 2; lvii. 6. ^d Job xxxi. 24; Psa. lii. 7; Mark x. 24; Luke xii. 21; 1 Tim. vi. 17.

Verses 27, 28. *He that diligently seeketh good*—To do good to all men, as he hath opportunity; which is opposed to a man's contenting himself with lazy desires, or cold and careless endeavours; *procureth favour*—With God and men; *but he that seeketh mischief*—To do any mischief or injury to others; *it shall come unto him*—It shall be requited, either by men's malice and revenge, or by God's just judgment. *He that trusteth in his riches*—As his protection, or portion and felicity; *shall fall*—As a withered leaf; *but the righteous*—Who make God alone, and not riches, the ground of their confidence, and source of their happiness; *shall flourish as a branch*—Namely, a green and fruitful branch.

Verse 29. *He that troubleth his own house*—He who brings trouble upon himself and children; either, 1st, By carelessness, sloth, improvidence, prodigality, or any wickedness, whereby he consumes his estate: or, 2d, By covetous desires, and restless endeavours to heap up riches, whereby he greatly harasses and distresses both himself and his family with excessive cares and labours; *shall inherit the wind*—Shall be as unable to keep and enjoy what he gets, as a man is to hold the wind in his fist, or to feed and satisfy himself with it: he shall be brought to poverty. *And the fool shall be servant to the wise of heart*—A person so destitute of prudence or industry, shall, through his extreme necessity, be obliged to work hard for his living, and to become a servant to such as are more diligent in pursuing, and more discreet in managing their worldly affairs.

inherit the wind: and the fool shall ^{A. M. 3004.}
^{B. C. 1000.} be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and ° he that ¹⁰ winneth souls is wise.

31 ^h Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

^e Psa. i. 3; lii. 8; xcii. 12, &c.; Jer. xvii. 8.—^f Eccles. v. 16.—^g Dan. xii. 3; 1 Cor. ix. 19; James v. 20.—^h Hebrew, *taketh*.—ⁱ Jer. xxv. 29; 1 Pet. iv. 17, 18.

Verse 30. *The fruit of the righteous*—Which he produceth; namely, his piety and charity, his instructions, reproofs, exhortations, and prayers; his interest in heaven, and his influence on earth, are a *tree of life*—That is, like the fruit of that tree, precious and useful, contributing to the support and increase of the spiritual life in many, and nourishing them up to eternal life. *And he that winneth souls*—Hebrew, לקח נפשות, *he that taketh, or catcheth souls*, as a fowler doth birds, or a fisherman fishes; that makes it his design and business, and uses all his skill and diligence to gain souls to God, and to pluck them out of the snare of the devil; *is wise*—Showeth himself to be a truly wise and good man. Or, the clause may, with equal propriety, be rendered, *and he that is wise* (the same with the *righteous* in the former branch) *winneth souls*, brings them to repentance, faith, and holiness, to God and heaven. All that are truly wise, or righteous, endeavour to do this, and their endeavours, through the divine blessing, are more or less successful.

Verse 31. *Behold, the righteous shall be recompensed*—That is, chastised, or punished for his sins; which the next clause shows to be Solomon's meaning here; *in the earth*—Whereby he intimates, that all the righteous man's sufferings are confined to this world, which is an unspeakable felicity; *much more the wicked and the sinner*—They shall be punished much more certainly and severely, either in this life, or in the life to come; or rather, in both. Compare this verse with 1 Pet. iv. 18, which is a good comment upon it.

CHAPTER XII.

A. M. 3004. **WHOSO** loveth instruction loveth
B. C. 1000. knowledge; but he that hateth reproof is brutish.

m Chapter

NOTES ON CHAPTER XII.

Verse 1. *Whoso loveth instruction*—Admonition, or reproof, (as appears from the next clause,) which is a singular means of gaining true wisdom; *loveth knowledge*—Shows that he is a true lover of it, because he is willing to purchase it upon such unwell-

2 ° A good man obtaineth favour ^{A. M. 3004.}
of the LORD: but a man of wicked ^{B. C. 1000}
devices will he condemn.

viii. 35.

come terms, as reproofs are generally thought to be; *But he that hateth reproof*—Who cannot endure to be told of, and reproofed for, his faults; *is brutish*—Discovers himself to be a most foolish and stupid creature, because he is an enemy to himself, and to his own happiness.

A. M. 3004. 3 A man shall not be established
B. C. 1000. by wickedness: but the ^b root of the
righteous shall not be moved.

4 ° A virtuous woman is a crown to her husband: but she that maketh ashamed is ^d as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 ° The words of the wicked are to lie in wait for blood: ^f but the mouth of the upright shall deliver them.

7 ° The wicked are overthrown, and are not:

^b Chap. x. 25.—^c Chap. xxxi. 23; 1 Cor. xi. 7.—^d Chap. xiv. 30.—^e Chap. i. 11, 18.—^f Chap. xiv. 3.—^g Psa. xxxvii. 36, 37; Chap. xi. 21; Matt. vii. 24, 25, 26, 27.

Verse 3. *A man shall not be established by wickedness*—By any sinful course, however craftily devised, and apparently well calculated to answer that end. For the power and prosperity which are raised by sin are built on the sand. *But the root of the righteous shall not be moved*—Namely, out of its place. They shall stand fast and flourish like well-rooted trees.

Verse 4. *A virtuous woman*—אִשָּׁת חַיִל, a woman of strength, or vigour, (namely, of mind,) of diligence, or economy. Thus אִישׁ חַיִל, is rendered, Ruth i. 2. *A man of valour*. "Solomon seems to intend by this appellation, a woman who has all the perfections of her sex; wisdom, modesty, prudence, virtue, and, above all, economy and good management; and by her *who maketh ashamed*, he means the contrary; and particularly a woman who dissipates her husband's substance in expensive follies; in the same manner as he called a libertine a prodigal son, *a son that causeth shame*," chap. x. 5: see Calmet.

Verses 5-7. *The thoughts of the righteous are right*—His constant purpose is to be upright before God, and just and true in all his dealings with men. *But the counsels of the wicked are deceit*—His great care and contrivance are to deceive and wrong others by fair pretence and cunning artifices. *The words of the wicked are to lie in wait, &c.*—Are designed and ordered to entrap or deceive others, and to destroy them; but *the mouth of the upright shall deliver them*—Namely, from those that lie in wait for them: either, 1st, By prayer to God for their deliverance; or, 2d, By bearing witness for them, and pleading their righteous cause, with such wisdom and arguments as cannot be gainsaid. *The wicked are overthrown, and are not*—They and their families shall suddenly perish; but *the house*—The family and posterity, *of the righteous shall stand*—On a firm basis, notwithstanding the attempts of their enemies to overthrow them. They shall stand when they that assaulted them are quite extinct.

Verse 8. *A man shall be commended*—Namely, by wise and good men; according to his wisdom—More or less, according to the degree of wisdom, which his discourses and actions discover to be in

but the house of the righteous shall stand. A. M. 3004. B. C. 1000.

8 A man shall be commended according to his wisdom: ^h but he that is ⁱ of a perverse heart shall be despised.

9 ⁱ He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 ^k A righteous man regardeth the life of his beast: but the ^l tender mercies of the wicked are cruel.

11 ^m He that tilleth his land shall be satisfied

^h 1 Sam. xxv. 17.—ⁱ Hebrew, *perverse of heart*.—^j Chapter xiii. 7.—^k Deut. xxv. 4.—^l Or, *bowels*.—^m Gen. iii. 19; Chap. xxviii. 19.

him; but he that is of a perverse heart—Which he shows by his wicked words and actions; shall be despised—By God, and all wise men.

Verse 9. *He that is despised*—That lives in an obscure and mean condition in the world, such being commonly despised by persons of a higher rank; and *hath a servant*—Hath but one servant: or, as the LXX. render it, *δουλευων εαυτω, serveth, or is servant to himself*; that is, hath none to wait upon him, or work for him but himself; that supports himself by his own labours; *is better than he that honoureth himself*—Is happier, and in a better condition, than he that glories in his high birth and gay attire; and *lacketh bread*—Wants necessaries for his own sustenance.

Verse 10. *A righteous man regardeth the life of his beast*—Which is employed in his service. He will not destroy it, either by labours beyond its strength, or by denying it necessary food or rest, or any other way: and much more will he be pitiful to his own servants, and to poor men; but *the tender mercies of the wicked are cruel*—There is much cruelty mixed even with their most merciful actions, when they pretend, or intend to show mercy. Hebrew, רַחֲמֵי רִשְׁעִים, *the bowels of the wicked, &c.*, those very bowels, which in others are the seat of pity, in him are hardened and shut up, and only excite him to cruelty. A late writer interprets this clause thus: "The very kindnesses of the wicked, being treacherous, are a cruel cheat: nay, the highest expressions which they make of tenderness and compassion, whereby they induce others to repose a trust in them, are intended merely as a cover for the mischief which they mean more securely to do them." Thus the proverb of the Greeks, *εχθρων δωρα αδωρα*, "The gifts of enemies are no gifts." See *Clemency to Brutes*.

Verse 11. *He that tilleth his land*—That employeth his time and strength in an honest calling; shall be satisfied with bread—Shall, through the blessing of God, have food convenient for himself and his family; but *he that followeth vain persons*—That associates with them, and follows their idle course of living; *is void of understanding*—Will find at last, by the desperate courses into which they will

A. M. 3004. with bread: but he that followeth
B. C. 1000. vain persons ^m is void of understand-
ing.

12 The wicked desireth ³ the net of evil men: but the root of the righteous yieldeth fruit.

13 ⁴ The wicked is snared by the transgression of his lips: ^o but the just shall come out of trouble.

14 ^p A man shall be satisfied with good by the fruit of his mouth: ^q and the recompense of a man's hands shall be rendered unto him.

15 ^r The way of a fool is right in his own

^m Chap. vi. 32.—^o Or, the fortress.—^p Heb. The snare of the wicked is in the transgression of lips.—^q Chapter xviii. 7.
^r 2 Pet. ii. 9.—^s Chap. xiii. 2; xviii. 20.

lead him, that he wants not only bread, but understanding.

Verse 12. *The wicked desireth the net of evil men*—He approves and uses those cunning and deceitful arts which evil men employ, like nets, to insnare others, and to take their goods to themselves. The word כִּצּוּר, however, here rendered *net*, may be translated *fortress*, as it is in the margin, and then the clause will be, *he desires the fortress of wicked men, or of wickedness*, that is, he seeks to fortify and establish himself by wicked practices. *But the root of the righteous yieldeth fruit*—That justice and piety in which he is rooted, and which is the root of his actions, doth of itself, without the aid of any indirect and sinful courses, yield him sufficient fruit, both for his own need, and for doing good to others.

Verses 13, 14. *The wicked is snared*—Brought into trouble; *by the transgression of his lips*—By his wicked speeches against God and men; *but the just shall come out of trouble*—Namely, by his wise, and holy, and inoffensive words, whereby he pacifieth men, and pleases God, and therefore is favoured with his protection. *A man shall be satisfied, &c., by the fruit of his mouth*—By his pious and profitable discourses. *And the recompense of a man's hands*—That is, of his works, of which the hand is the great instrument; *shall be rendered unto him*—Namely, by God, to whom the work of retribution belongs.

Verse 15. *The way of a fool*—The counsel and course which his own mind suggests to him in ordering his affairs; *is right in his own eyes*—Highly pleases him, so that he neglects and despises the opinions and advices of others; *but he that hearkeneth, &c., is wise*—That distrusts his own judgment, and seeks counsel from others.

Verse 16. *A fool's wrath is presently known*—By his rash words and indecent actions, whereby he exposes himself to shame; *but a prudent man covereth shame*—Either, 1st, The shame, reproach, or injury, done to him by others, which he conceals, and bears with patience: or, 2d, His own shame, to which the folly of rash anger would have exposed him.

Verse 17. *He that speaketh truth*—He that makes

eyes: but he that hearkeneth unto ^{A. M. 3004}
^{B. C. 1000} counsel is wise.

16 ^a A fool's wrath is ^b presently known: but a prudent man covereth shame.

17 ^c He that speaketh truth showeth forth righteousness: but a false witness deceit.

18 ^d There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: ^e but a lying tongue is but for a moment.

20 Deceit is in the heart of them that ima-

^a Isa. iii. 10, 11.—^b Chap. iii. 7; Luke xviii. 11.—^c Chap. xxix. 11.—^d Heb. in that day.—^e Chap. xiv. 5.—^f Psa. lvi. 4; lix. 7; lxiv. 3.—^g Psa. lli. 5; Chap. xix. 9.

conscience of representing every thing fairly, to the best of his knowledge, whether in judgment or common conversation, whether he be upon his oath or not; *he showeth forth righteousness*—He makes it appear that he is governed by the principles and laws of righteousness; and he promotes justice by doing honour to it, and serving the administration of it; *but a false witness shows forth deceit*—He not only manifests how little conscience he makes of deceiving those he deals with, but how much pleasure he takes in it, and that he is possessed of a lying spirit, Jer. ix. 3-5. It is of unspeakable concern to us all, to possess ourselves with a dread and detestation of the sin of lying, and a reigning principle of honesty.

Verses 18, 19. *There is that speaketh like the piercings of a sword*—Words that are cutting and killing; opprobrious words, which grieve the spirits of those to whom they are spoken, and cut them to the heart; or slanders, which wound the reputation of those of whom they are uttered, and perhaps incurably; or whisperings and evil surmisings, which divide and cut asunder the bonds of love and friendship, and separate those that have been very dear to each other; *but the tongue of the wise is health*—His speech, both in judgment and in common discourse, is sound and wholesome in itself, and tends to the comfort and benefit of others, closing up those wounds which the backbiting tongue had made, restoring peace, accommodating matters, and persuading persons at variance to a reconciliation. *The lip of truth shall be established, &c.*—The speaker of truth is constant, and always consistent with himself, and the more and longer his words are tried, the more doth the truth of them appear; whereas liars, though they may make a fair show for a time, yet are easily and quickly convicted of falsehood. Truth may indeed be eclipsed for a little while, but it will come to light: it is great, and will prevail. "Those, therefore, that make a lie their refuge," says Henry, "will find it a refuge of lies." Houbigant translates this verse, "Perpetuity is in the lip of truth: the tongue of falsehood is for a point of time."

Verses 20, 21. *Deceit is in the heart of them that imagine evil*—Either, 1st, Deceit toward others,

A. M. 3004. gine evil: but to the counsellors of
B. C. 1000. peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 ^v Lying lips are abomination to the LORD: but they that deal truly are his delight.

23 ^z A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

^v Chapter vi. 17; xi. 20; Rev. xxii. 15.—^z Chapter xiii. 16; xv. 2.—^z Chap. x. 4.

whom they design to deceive, and then to destroy, while good counsellors bring safety and joy to others: or, rather, 2d, To themselves. So the sense of the verse is, They whose hearts devise mischief against others, shall be deceived in their hopes, and bring that trouble upon themselves which they design against others: but they who, by good counsels, labour to promote the peace and happiness of others, shall reap the comfort and benefit of it themselves. *There shall no evil happen to the just*—Either of sin or suffering, as the next clause explains this: no such evil shall befall them as commonly befalls the wicked, who are overwhelmed, or utterly destroyed by it; whereas good men are supported under their troubles, and shall be delivered out of them, and receive much benefit by them.

Verse 22. *Lying lips are an abomination to the Lord*—“The Lord,” says Melancthon, on this verse, “recommends to us the love and care of truth, both in doctrines concerning himself, and in arts, and all honest covenants and contracts: for truth being among the chiefest and most conspicuous virtues, therefore the contrary vice is condemned by an expressive word, *abomination*, that is, such an evil as God detests with a singular indignation; (for idols are called *abominations*;) which is principally true of such lies as are invented on purpose to destroy men’s fame, and much more of such as are devised for taking away their lives, and for the ruin of their families.”

Verse 23. *A prudent man concealeth knowledge*—He doth not vain-gloriously and unseasonably utter what he knows, but keeps it in his breast till he hath a fit occasion to bring it forth for God’s glory, and the good of others; *but the heart of fools proclaimeth foolishness*—The heart of a foolish man induces him to make ostentation of his knowledge, whereby he betrays his ignorance and folly.

Verse 24. *The hand of the diligent shall bear rule*—Industry is the way to preferment. An instance of which we have 1 Kings xi. 28, where we learn that Solomon advanced Jeroboam because he saw he was an *industrious young man*. Men that take pains in an honest employment, and especially those that labour to be useful to others, will thereby gain such an interest and reputation, as will give them a superiority over all about them. Thus many have risen strangely; and he that has been *faithful in a few things* has been made *ruler over many things*. And those who are diligent while they are young, frequently procure that wealth and power

24 ^a The hand of the diligent shall bear rule: but the ^b slothful shall be under tribute.

25 ^b Heaviness in the heart of man maketh it stoop: but ^c a good word maketh it glad.

26 The righteous is more ⁷ excellent than his neighbour: but the way of the wicked seduceth them.

^a Or, *deceitful*.—^b Chapter xv. 13.—^c Isaiah i. 4.
⁷ Or, *abundant*.

which enable them to rule, and so to rest, when they are old; *but the slothful shall be under tribute*—Or, rather, *the deceitful*, as רמיהו signifies. He terms the slothful *deceitful*, because deceit and idleness are generally companions; and such persons seek to gain by fraud, by their shifts and arts of dishonesty, what they either cannot, or will not, get by honest labour.

Verse 25. *Heaviness in the heart of man maketh it stoop*—Anxious cares and grief depress the spirit of a man, and disable him from exerting himself with any vigour in fulfilling his duty in his place and station, and from bearing with fortitude the sufferings to which he is exposed, in the course of divine providence; *but a good word maketh it glad*—A compassionate and encouraging word, from a friend or minister, affords him relief and comfort, and enables him to go on his way with tranquillity and peace if not also with joy.

Verse 26. *The righteous is more excellent than his neighbour*—Than any other man who is not righteous; that is, either, 1st, He is more excellent in his spirit and conduct, more just, benevolent, public-spirited, and merciful, &c.; or, 2d, In his condition, more happy, notwithstanding all his sufferings, and the contrary opinion of the world concerning him. He is even richer, though not in this world’s goods, yet in the graces and comforts of the Holy Spirit, which are the true riches. There is a real excellence in religion: it ennobles men, gives them elevated views and expectations; inspires them with disinterested and generous principles; renders them sincere, constant, and faithful; and endues them with fortitude, patience, and peace. It has an excellence which, in the sight of God, who is an infallible judge of what is excellent, is of great price and value. His neighbour may make a greater figure in the world, and may be more applauded, but the righteous man has the intrinsic worth. *But the way of the wicked seduceth them*—Hebrew, סתתו, *maketh them to err*, or *wander*; that is, to fail of obtaining, or to lose, that advantage or happiness which they had promised themselves in and by their wicked practices. The way in which they walk seems to them to be not only a pleasant but the right way; it is so agreeable to flesh and blood, that they therefore flatter themselves with an opinion that it cannot be wrong; but they will not gain the point they aim at, nor enjoy the good they hope for. It is all a cheat; and therefore the righteous is wiser than his neighbours, who yet despise and trample upon him.

A. M. 3004. 27 The slothful *man* roasteth not
B. C. 1000. that which he took in hunting: but
the substance of a diligent man *is* precious.

28 In the way of righteousness *is* A. M. 3004.
life; and *in* the pathway *thereof* B. C. 1000.
there is no death.

Verse 27. *The slothful man*—Or, *the deceitful man*, as in verse 24, who seeks to enrich himself, not by his industry and diligence, but by fraudulent and unjust practices; *roasteth not that which he took in hunting*—Is too negligent and slothful to *roast*, or to take care that others roast, that which he took in hunting; so that he does not enjoy the fruit of his own labour. Or, if he has roast-meat, it is not that which he himself took, in hunting; but others have taken, or procured, for him. He lives upon the fruit of their labours, and not of his own. *But the substance of a diligent man is precious*—As being

the fruit of his own industry, and of the blessing of God upon it: hence he has comfort in the enjoyment of it: it is his own daily bread, which God gives him in answer to his prayers, and not bread, so to speak, out of other people's mouths.

Verse 28. *In the way of righteousness is life, &c.*—The practice of righteousness, though it expose a man to some dangers and inconveniences in the world, through the corruption of mankind, and the malice of the devil, yet it will certainly lead a man to life and happiness; whereas the end of all the wicked is death and destruction.

CHAPTER XIII.

A. M. 3004. A WISE son *heareth* his father's
B. C. 1000. instruction: ^a but a scorner *hear-*
eth not rebuke.

2 ^b A man shall eat good by the fruit of *his*
mouth: but the soul of the transgressors *shall*
eat violence.

3 ^c He that keepeth his mouth keepeth his
life: *but* he that openeth wide his lips shall
have destruction.

4 ^d The soul of the sluggard desireth, and

hath nothing: but the soul of the A. M. 3004.
diligent shall be made fat. B. C. 1000.

5 A righteous *man* hateth lying: but a wick-
ed man is loathsome, and cometh to shame.

6 ^e Righteousness keepeth *him that is* up-
right in the way: but wickedness overthrow-
eth ¹ the sinner.

7 ^f There is that maketh himself rich, yet
hath nothing: *there is* that maketh himself
poor, yet *hath* great riches.

^a 1 Sam. ii. 25.—^b Chap. xii. 14.—^c Psa. xxxix. 1; Chapter
xxi. 23; James iii. 2.

^d Chapter x. 4.—^e Chapter xi. 3, 5, 6.—¹ Hebrew, *son*.
^f Chapter xii. 9.

NOTES ON CHAPTER XIII.

Verses 1-3. *A wise son, &c.*—Houbigant translates this verse, "*A wise son regardeth the instruction of his father; but a son who is a scorner heareth not rebuke.*" *A man shall eat good*—Shall receive much comfort, credit, and benefit to himself; *by the fruit of his mouth*—By his wise and profitable discourses; *but the soul*—That is, the person, as the word *soul* often signifies; *of the transgressors*—Of those that transgress with their lips, which seems to be the meaning here; *shall eat violence*—Shall have that violence and injury returned upon themselves, which they have offered to others in word or deed. *He that keepeth his mouth*—Namely, shut; that speaks sparingly, and with due care and caution; *keepeth his life*—Prevents many sins and mischiefs which others run into; *but he that openeth wide his lips*—That takes the liberty of speaking whatever he pleases, or all that comes into his mind; *shall have destruction*—From God or men.

Verse 4. *The sluggard desireth and hath nothing*—Because he contents himself with lazy desires, without diligent endeavours; *but the soul of the dili-*

gent shall be made fat—He shall be enriched with the fruit of his own labours.

Verse 5. *A righteous man hateth lying*—Both in himself and in other men, whereby he gets that good name, which is like a precious ointment; *but a wicked man*—Who accustoms himself to lying; *cometh to shame*—Makes himself contemptible and hateful to all that know him; there being scarcely any reproach which men endure more impatiently, or revenge more severely, than that of being called or accounted *liars*.

Verse 7. *There is that maketh himself rich, &c.*—Some men, who have little or nothing, pretend to have great riches, and carry themselves accordingly; either out of pride and vanity, or with a design to gain reputation with others, whom they intend to defraud. *There is that maketh himself poor, &c.*—Some rich men seem and profess themselves to be very poor, that they may preserve and increase their estates, by concealing them from those who would either desire a share in them, or take them away by deceit and violence. Some, however, think the sense of the verse is, "There are those who are rich in their

A. M. 3004. 8 The ransom of a man's life are
B. C. 1000. his riches: but the poor heareth not
rebuke.

9 The light of the righteous rejoiceth: ^ε but
the ² lamp of the wicked shall be put out.

10 Only by pride cometh contention: but
with the well-advised *is* wisdom.

11 ^h Wealth gotten by vanity shall be dimi-

^ε Job xviii. 5, 6; xxi. 17; Chapter xxiv. 20.—³ Or, *candle*.
^h Chap. x. 2; xx. 21.

poverty, because they are content, desire nothing more, and use generously and charitably what they have: and there are others who, in the midst of their riches, are really poor and in necessity, because of their insatiable covetousness or profusion."

Verse 8. *The ransom of a man's life are his riches*—This verse is considered by some as setting forth the several advantages of riches and poverty. Riches enable a man to redeem his life when it is in the greatest danger, and poverty preserves a man from those rebukes and injuries which endanger, and oft destroy the rich. Others again consider it as showing the convenience of poverty above riches. Riches frequently expose men to the peril of losing their lives by false accusers, thieves, or tyrants, which they are forced to redeem with the loss of their riches; whereas poverty commonly secures men not only from such kinds of death, but even from rebukes and injuries; partly because the poor are cautious that they may not offend or provoke others; and partly because their persons and actions are neglected and slighted, and they are esteemed objects of pity. Bishop Patrick paraphrases the passage in the latter of these senses, thus: "Rich men are not always so happy as they are imagined; for their wealth sometimes only serves to make them accused of high crimes, and then to bring them off with a huge sum of money, which they pay to save their lives; but nobody is apt to find fault with the poor, or to bring any charge against them." Dr. Waterland renders the latter clause, *The poor heareth no disturbance*.

Verse 9. *The light of the righteous rejoiceth, &c.*—Or, as Schultens renders it, *The light of the righteous shall shine forth joyfully; but the darkening lamp of the wicked shall be put out*—See note on chap. iv. 18, 19. The meaning seems to be, 1st, The comfort of good men is flourishing and lasting; their prosperity increases and makes them glad. 2d, The comfort of bad men is withering and dying; their lamp burns dim and faint; it looks melancholy, like a taper in an urn; and it will shortly be put out in utter darkness, Isa. l. 11.

Verse 10. *Only by pride cometh contention*—This is not to be understood exclusively, as to all other causes of contention; for contentions often spring from ignorance, or mistake, or covetousness, or other passions; but eminently, because, as pride bioweth up those coals of contention, which other passions kindle, so oftentimes pride alone, without

nished: but he that gathereth ³ by A. M. 3004.
labour shall increase. B. C. 1000.

12 Hope deferred maketh the heart sick: but ¹ when the desire cometh, *it is* a tree of life.

13 Whoso ^k despiseth the word shall be destroyed: but he that feareth the commandment ⁴ shall be rewarded.

³ Heb. *with the hand*.—¹ Verse 19.—^k 2 Chron. xxxvi. 19.
⁴ Or, *shall be in peace*.

any other cause, stirreth up strife; which it doth by making a man self-conceited in his opinions, and obstinate in his resolutions, and impatient of any opposition, and many other ways; *but with the well-advised*—Who are not governed by their own passions, but by prudent consideration, and the good counsel of others; *is wisdom*—Which teacheth them to avoid and abhor all contention. "Melancthon," says Bishop Patrick, "singled out for the observation of his scholars two remarkable sentences of this chapter, of which this is one; and upon it he reminds them of the Greek proverb, *Ορος ορεις μγνυται, A mountain cannot mix with a mountain*, that is, two high men will never agree together; and of another excellent saying among the Latins, *Crede mihi, sapere est non multum sapere, Believe me, to be wise, is not to be over wise*. For they whose minds are infected with a vain opinion of themselves, either cannot see the truth, if it be against their thoughts; or, if they do, they will not acknowledge it, for fear they should yield and confess themselves overcome."

Verse 11. *Wealth gotten by vanity*—By vain, or deceitful, or wicked practices; *shall be diminished*—Because the curse of God attends it, and the same corrupt dispositions which incline men to sinful ways of getting riches will incline them to the like sinful ways of spending them. *Wealth gotten by vanity* will be bestowed upon vanity, and then it will be diminished. That which is obtained by such employments as are not lawful, or not becoming Christians; as by gaming, by the stage, or by any employment which only serves to feed the pride and luxury of mankind, may as truly be said to be gotten by vanity, as that which is got by fraud and lying, and will be diminished; *but he that gathereth by labour*—By diligence in an honest calling; *shall increase*—Through the divine blessing, and his property and influence will become greater instead of growing less.

Verse 12. *Hope deferred maketh the heart sick*—The delay of that which a man eagerly desires and expects is such an affliction, that it differs little from a lingering disease; *but when the desire cometh*—When the good desired and expected is obtained. *It is a tree of life*—That is, most sweet, satisfactory, and reviving to the soul.

Verses 13, 14. *Whoso despiseth*—Or wilfully and presumptuously disobeys, *the word*—Namely, the word of God, which is called the word, by way of

A. M. 3004. 14 ¹ The law of the wise is a fountain of life, to depart from ^m the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

16 ^a Every prudent man dealeth with knowledge: but a fool ^b layeth open his folly.

17 A wicked messenger falleth into mischief: but ^o a ^e faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction: but ^p he that regardeth reproof shall be honoured.

19 ^q The desire accomplished is sweet to the

¹ Chapter x. 11; xiv. 27: xvi. 22.—^m 2 Samuel xxii. 6. ^a Chap. xii. 23; xv. 2.—^b Heb. spreadeth.—^o Chap. xxv. 23. ^e Heb. an ambassador of faithfulness.

eminence; shall be destroyed—Except he repent and return to obedience. *But he that feareth the commandment*—That hath a reverence to its authority, and is afraid to violate it; shall be rewarded—He makes God his friend, who will certainly reward him for his obedience. *The law of the wise*—The doctrine, instruction, or counsel of holy men, who are commonly called *wise*, as sinners are called *fools*, in this book; *is a fountain of life*—Sending forth streams of living water, and affording both refreshment and comfort to all that will partake thereof; *to depart from the snares of death*—Enabling them to repel the temptations of Satan, and keeping them at a distance from the snares of sin, and therefore from the snares of death, into which they run that forsake the law of the wise.

Verse 15. *Good understanding*—Discovering itself by a man's holy and righteous practices; *giveth favour*—Maketh a man acceptable both to God and men; *but the way of transgressors*—Their conduct, or manner of conversation—*is hard*; Hebrew, רחוק, rough, as this very word is rendered Deut. xxi. 4; it is offensive to God and men, as rough ways are to travellers; fierce, intractable, and incorrigible. Bishop Patrick interprets the verse thus: "If a man have understanding enough to be thoroughly good, he will find things favourable to his honest desires; but they that take evil courses meet with great difficulties, and are forced to go backward and forward, and wind and turn every way, to bring about their ends, or save themselves perhaps from ruin."

Verse 17. *A wicked messenger*—Who is unfaithful in the execution of the business committed to his charge; *falleth into mischief*—Shall not escape punishment from God, or from them who sent him; *but a faithful ambassador is health*—Procures safety and benefit, as to his master, so also to himself.

Verse 18. *Poverty, &c., shall be to him that refuseth instruction*—Whereby he might have been preserved from destructive and dishonourable courses; *but he that regardeth reproof*—That considers it seriously, receives it kindly, and reforms

soul: but *it is* abomination to fools ^{A. M. 3004. B. C. 1000.} to depart from evil.

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 ^r Evil pursueth sinners: but to the righteous, good shall be repaid.

22 A good man leaveth an inheritance to his children's children: and ^s the wealth of the sinner is laid up for the just.

23 ^t Much food is in the tillage of the poor: but there is *that is* destroyed for want of judgment.

^p Chapter xv. 5, 31.—^q Verse 12.—^r Heb. shall be broken. ^s Psa. xxxii. 10.—^t Job xxvii. 16, 17; Chap. xxviii. 8; Eccies. ii. 26.—^u Chap. xii. 11.

himself by it; shall be honoured—And enriched, which is to be inferred from the former branch. Not indeed that it is always the case, but commonly, and when God sees it will be good for a man. Or, if he do not gain riches, he shall certainly have honour both from God and good men.

Verse 19. *The desire accomplished is sweet*—Whatever men earnestly desire the enjoyment of, it is sweet to them; therefore sinners rejoice in the satisfaction of their sinful lusts, and abhor all restraint of them.

Verses 20, 21. *He that walketh with wise men*—That is, who keeps company, and commonly converses with them; *shall be wise*—Shall learn wisdom and goodness, both from their counsels and examples; *but a companion of fools*—But he who associates himself with the wicked; *shall be destroyed*—Shall be as certainly ruined as he will be unavoidably infected with their wickedness. *Evil pursueth sinners*—The evil of punishment, in proportion to their evil of sin, shall certainly, sooner or later, overtake them, although they may please themselves with hopes of impunity; *but to the righteous good shall be repaid*—The good which men, truly righteous, do, will infallibly return into their own bosoms, and reward them with many blessings.

Verse 22. *A good man leaveth an inheritance, &c.*—"A man that doeth good with his estate, takes the surest course to settle it upon his posterity for many generations;" *and the wealth, &c.*—Rather, *but the wealth of the sinner*, "of him who regards nothing but his own sinful lusts and pleasures, shall be transferred from his family into one that is truly virtuous."

Verse 23. *Much food is in the tillage of the poor*—A poor man many times, through God's blessing upon his endeavours, makes a plentiful provision for himself and family out of a few acres of land, which he manages judiciously and honestly; *but there is that is destroyed for want of judgment*—There are some whose far larger estates are wasted for want of skill, care, industry, and the divine blessing upon their labours. This is the other sentence of this

A. M. 3004. **24** ^a He that spareth his rod hateth
B. C. 1000. his son : but he that loveth him chas-
teneth him betimes.

^a Chap. xix. 18 ; xxii. 15 ; xxiii. 13 ; xxix. 15, 17.

chapter, (see on verse 10,) which Melancthon selected for the observation of his scholars; "the latter part of which," says Bishop Patrick, "he renders differently from all that I have read: (namely, thus:) *There is much food in the furrows of the poor, and others heap up without any measure, that is, to no purpose, when a little will suffice; which is a wise saying, but not agreeable to the Hebrew text.*"

Verse 24. *He that spareth*—Hebrew, נָשַׁן, *with-holdeth*; *his rod*—From his son, when it is due to him; or that keeps back that correction which his son's fault requires, and which he, as a father, is required to give him; *hateth his son*—His fond affection is as pernicious to his son as his or another man's hatred could be; *but he that loveth him, chasteneth him betimes*—Either, 1st, In his tender years, as soon as he is capable of being profited by chastisement; or, 2d, *Speedily*, before he be hardened in sin. Thus, "as the chapter begins," says Bishop Patrick, "with an admonition to hearken to reproof,

25 ^a The righteous eateth to the A. M. 3004.
satisfying of his soul : but the belly B. C. 1000.
of the wicked shall want.

^a Psa. xxxiv. 10 ; xxxvii. 3.

especially from parents, which is repeated again in the thirteenth and eighteenth verses, so here again, in the last verse but one, advice is given to parents not to spare the rod, if reproof will not do, some children being so disposed that they must be thus treated. And it seems a wonderful piece of wisdom in the old Lacedemonians, as Plutarch relates, who, out of a universal love and care for each other's good, made it lawful for any man to correct the child of another person, if he saw him do amiss. And if the child complained of it to his father, it was looked upon as a fault in the father if he did not correct him again for making that complaint. For they did not, according to Plutarch, look every man only after his own children, servants, and cattle; but every man looked upon what was his neighbour's as his own, *ὅπως οἱ μάλιστα κοινωνῶσι καὶ φροντισῶσιν ὡς ἰδίων, that there might be, as much as possible, a communion among them; and they might take care of what belonged to others, as if they were their own proper goods.*"

CHAPTER XIV.

A. M. 3004. **EVERY** ^a wise woman ^b buildeth
B. C. 1000. her house : but the foolish pluck-
eth it down with her hands.

2 He that walketh in his uprightness feareth the LORD: ^c but *he that is* perverse in his ways, despiseth him.

^a Chap. xxiv. 3.—^b Ruth iv. 11.

NOTES ON CHAPTER XIV.

Verse 1. *Every wise woman buildeth her house*—By her care, industry, diligence, and prudent management, she improves, and raises her family and estate. So the phrase is used Exod. i. 21 ; 2 Sam. vii. 11 ; Psa. cxxvii. 1. He speaks of the woman, not exclusively of the man, of whom this is no less true, but because the women, especially in those times, were very industrious in managing their husbands' estates. *But the foolish plucketh it down with her hands*—By her negligence, idleness, ill management, or want of economy, she lays it low, and wastes all that had been gotten by the care of others.

Verse 2. *He that walketh in his uprightness*—Whose conversation is sincerely godly and righteous; *feareth the Lord*—Hath a due regard and reverence for the Lord, from which all true piety and virtue flow; *but he that is perverse in his ways*—That cares not what he does, so he may but satisfy his own lusts and passions; *despiseth him*—Plainly

3 In the mouth of the foolish is a A. M. 3004.
rod of pride : ^d but the lips of the wise B. C. 1000.
shall preserve them.

4 Where no oxen *are*, the crib is clean : but much increase is by the strength of the ox.

^c Job xii. 4.—^d Chap. xii. 6.

declares that he does not fear him, but lives in a profane contempt of him, and of his commands and threatenings, which is the very source of all wickedness.

Verse 3. *In the mouth of the foolish is a rod of pride*—"Fools often bring upon themselves, by their ungoverned tongues, the correction due to their crimes," and especially to their pride and arrogance; *but the lips of the wise shall preserve them*—From that rod. Wise men are careful of their words, that they may not offend, much more that they may not abuse, the meanest person, and hereby they remain in safety.

Verse 4. *Where no oxen are, the crib is clean*—The crib and stable may be easily kept clean where there are few or no oxen: but there is so much advantage arising from tilling the ground, that it is better to have a litter with plenty of oxen, than to have great neatness without them. Some think this is spoken of those who boast much of constant neat-

A. M. 3004. 5 ° A faithful witness will not lie :
B. C. 1000. but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not : but ^f knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way : but the folly of fools *is* deceit.

9 ° Fools make a mock at sin : but among the righteous *there is* favour.

• Exodus xx. 16 ; xxiii. 1 ; Chapter vi. 19 : xii. 17 ; Verse 25.
† Chap. viii. 9 ; xvii. 24.—‡ Chap. x. 23.

ness about their houses, &c., which, at the same time, shows they carry on but little business. For where there is much business done, and many persons coming and going, there will necessarily be oftentimes less cleanliness and neatness. This verse, however, may be considered as containing an admonition for the man without doors, (as the first admonished the woman within,) that he should not neglect his husbandry, of which it is well known oxen were the principal instruments, being not only employed in ploughing the ground, and carrying home the crop, but also in treading out the corn.

Verses 6, 7. *A scorner*—A proud, self-conceited, and profane person ; *seeketh wisdom and findeth it not*—Because he doth not seek it aright, namely, sincerely, earnestly, and seasonably, and in a constant and diligent use of all the means which God hath appointed to that end ; and with an honest intention of employing his knowledge in the service of God, and for the furtherance of true religion. *But knowledge is easy unto him*—That is, is plain, and easily attained by him ; *that understandeth*—That knows, and is deeply sensible of his own want of it, and of its great worth and necessity, which will make him use all possible diligence in seeking it, and, among other means, in praying earnestly to God for it. *Go from the presence of a foolish man*—Avoid the company and conversation of the ungodly. *When thou perceivest not the lips of knowledge*—When they break forth into foolish or wicked speeches, lest thou either be infected by them, or seem to approve them.

Verse 8. *The wisdom of the prudent is to understand his way*—It consists not in vain speculations, nor in a curious prying into other men's matters, much less in subtle arts of deceiving others, but in a diligent study of his own duty, and of the way to true and eternal happiness ; *but the folly of fools is deceit*—The wit of ungodly men, which, though they account it their wisdom, is really their folly, is employed only in finding out ways of overreaching and deceiving others, and themselves too.

Verse 9. *Fools make a mock at sin*—Wicked men, here meant by fools, please and divert themselves with their own and other men's sins, which is a high offence to God and all good men. Or, as others render the clause, *excuse, or cover sin* ; they

10 The heart knoweth ¹ his own ^{A. M. 3004.} bitterness ; and a stranger doth not ^{B. C. 1000.} intermeddle with his joy.

11 ^h The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish.

12 ⁱ There is a way which seemeth right unto a man, but ^k the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful ; and ^l the end of that mirth *is* heaviness.

¹ Heb. *the bitterness of his soul*.—^h Job viii. 15.—ⁱ Chapter xvi. 25.—^k Rom. vi. 21.—^l Chap. v. 4 ; Eccles. ii. 2.

sin against God or men, and then justify or extenuate their sins, which is to double the iniquity. Possibly the Hebrew of this clause, אֱוֹלָם לִיץ אִשָּׁם, may be rendered, *Sin deludes, or makes a mock of, fools, or sinners* ; that is, exposes them to shame and contempt, which is fitly opposed to *favour*, in the next clause. This translation suits exactly with the Hebrew words, and is adopted by two ancient and learned interpreters, Aquila and Theodotus. *But among the righteous*—Who are so far from making a mock at sin, or excusing it, that they do not allow themselves to commit it ; *there is favour*—They find favour with God and men, because they make conscience of ordering their lives so that they may offend neither. Or, there is *good-will*, as the word רַצוֹן is properly and usually understood : they have a real love to one another, and are ready to perform to each other all offices of kindness ; and therefore they neither willingly sin against others, nor rejoice in the sins of others.

Verse 10. *The heart knoweth its own bitterness*—The inward griefs and joys of men's hearts, though sometimes they may be partly manifested by outward signs, yet are not certainly and fully known to any but the persons themselves who are the subjects of them ; or, as Bishop Patrick paraphrases *the* verse, "Nobody can know what another suffers, well as the sufferer himself ; and he alone is privy to the greatness of that joy which springs from the happy conclusion of his sufferings." The scope of the proverb may be, to keep men from murmuring under their own troubles, or envying other men's happiness.

Verse 12. *There is a way which seemeth right unto a man*—There are some evil actions or courses which men may think to be lawful and good, either through gross ignorance, or self-flattery, or through want of necessary diligence in examining them by the rule of God's word ; all which are culpable causes of the mistake, and therefore do not excuse the error ; *but the end thereof are the ways of death*—The event shows that they were sinful and destructive.

Verse 13. *Even in laughter the heart is sorrowful*—Do not think that every one that laughs is happy, or that profuse and immoderate joy is true pleasure, for the outward signs of it are often mixed with, or

A. M. 3004. 14 The backslider in heart shall be
B. C. 1000. ^m filled with his own ways : and a
good man *shall be satisfied* from himself.

15 The simple believeth every word : but the
prudent *man* looketh well to his going.

16 ⁿ A wise *man* feareth, and departeth from
evil : but the fool rageth, and is confident.

17 *He that is soon angry* dealeth foolishly :
and a man of wicked devices is hated.

^m Chap. i. 31 ; xii. 14.—ⁿ Chap. xxii. 3.—^o Chap. xix. 7.

end in, real sadness : nay, such is the vanity of this
present life, that there is no joy without a mixture
of sorrow, which often immediately follows upon it.

Verse 14. *The backslider in heart*—He who de-
parts from God, although but inwardly ; *shall be
filled with his own ways*—With the fruit of his ways,
namely, the punishment of his sins ; *and a good
man shall be satisfied from himself*—From the
pious temper of his own heart, which cleaves to the
Lord, and from the holy and righteous course of his
life, he shall receive unspeakable comfort, both in
this world and in the next.

Verse 15. *The simple*—A foolish man ; *believeth
every word*—Is easily deceived with the smooth
words and fair pretences of false and deceitful men ;
but the prudent man—The man well instructed and
truly wise ; *looketh well to his goings*—Either, 1st,
To his own goings : he ordereth his conversation and
dealings in the world with due circumspection, not
considering so much what other men say as what he
ought to do. Or, 2d, To the goings of the deceiver :
that is, he judges of men's words and professions by
their conduct, which is a good rule. He is cautious,
examining before he believes, and trying before he
trusts, especially in matters of great moment ; and
considering things maturely before he does as he is
advised. Bochart observes well upon this verse,
that "as prudence without simplicity degenerates
into craft, so simplicity without prudence is no bet-
ter than downright folly. We must follow our Sa-
viour's counsel, and unite the serpent with the dove."

Verse 16. *A wise man feareth, and departeth
from evil*—He trembles at God's judgments when
they are either inflicted or threatened ; and shuns
sin, which is the procuring cause of all calamities ;
but the fool rages—Frets against God, or is enraged
against his messengers who declare the threatening ;
or, as the Hebrew, כַּתְעִבֵר, should rather be translated
here, *transgresseth, or goeth on in sin constantly and
resolutely* ; which is fitly opposed to *departing from
evil* ; as his being *confident*, in the next clause, that
is, secure and insensible of danger, till God's judg-
ments overtake him, is opposed to *fearing*. Bishop
Patrick's interpretation is, "A wise man, being ad-
monished of his error, and of his danger, is afraid
of incurring the divine displeasure ; and instantly
starts back from that evil way into which he was
entering, or wherein he was engaged : but a fool
storms at those that would stop him in his course,
and proceeds boldly and securely to his own ruin."

2

18 The simple inherit folly : but the ^{A. M. 3004.}
^{B. C. 1000.} prudent are crowned with knowledge.

19 The evil bow before the good ; and the
wicked at the gates of the righteous.

20 ^o The poor is hated even of his own neigh-
bour : but ² the rich *hath* many friends.

21 He that despiseth his neighbour sinneth :
^p but he that hath mercy on the poor, happy
is he.

² Heb. *many are the lovers of the rich.*—^p Psa. xli. 1 ; cxii. 9.

Verse 17. *He that is soon angry dealeth foolishly*
—His passion hurries him into many rash and fool-
ish speeches and actions ; *and a man of wicked de-
vices*—One who, it may be, suppresses his passion,
but designs and meditates revenge, watching for the
fittest opportunities of executing it ; *is hated*—Both
by God and men ; as being most deeply malicious, and
like the devil, and most dangerous and pernicious to
human society. The LXX. translate this verse,
Οξυθυμος πρασσει μετα αβουλιας, ανηρ δε φρονιμος πολλα
υποφει, *A hasty man acteth rashly, but a prudent
man endureth many things* : to which Houbigant's
translation is similar, *He who is soon angry will deal
inconsiderately ; a considerate man will endure
patiently.*

Verse 18. *The simple inherit folly*—Possess it as
their inheritance, or portion ; holding it fast, improv-
ing it, and delighting in it ; *but the prudent are
crowned with knowledge*—They place their honour
and happiness in a sound, practical, and saving
knowledge of God, and of their duty ; and there-
fore earnestly pursue it, and heartily embrace it.

Verse 19. *The evil bow before the good*—Giving
honour to them, and supplicating their favour and
help ; *and the wicked at the gates of the righteous*—
As clients and petitioners are wont to wait at the
houses of the great and powerful, or beggars at the
doors of such as they expect will relieve their wants.
The sense is, good men will have the pre-eminence
over the wicked often in this life, when God sees it
expedient, but assuredly in the life to come.

Verse 20. *The poor is hated*—That is, despised
and abandoned, as hateful persons and things are ;
of his own neighbour—Strictly so called of persons
nearest to him, either by habitation or relation, and
therefore most obliged to love and help him ; *but the
rich hath many friends*—As matter of fact daily
shows. Every one is ready to make court to those
whom the world smiles upon, though otherwise un-
worthy. Such, however, are not so much friends to
the *rich* as to their *riches*, hoping to get some benefit
by them. There is little friendship in the world but
what is governed by self-interest, which is no true
friendship at all ; nor what a wise man will value
himself upon, or put any confidence in.

Verse 21. *He that despiseth his neighbour*—That
doth not pity and relieve the poor, as this is explained
in the next clause ; *sinneth*—And therefore shall be
punished for his inhumanity, which is opposed to his
being *happy*, in the next branch ; *but he that hath*

1095

A. M. 3004. 22 Do they not err that devise evil?
B. C. 1000.

but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise is their riches: but the foolishness of fools is folly.

25 ^a A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

27 ^r The fear of the LORD is a fountain of

^a Verse 5.—^r Chap. xiii. 14.—^s Chap. xvi. 32; James i. 19.
^t Heb. *short of spirit*.—^u Psa. cxii. 10.

mercy on the poor—That shows his compassion for them by his bounty to them; *happy is he*—He doth a worthy action, and shall be *blessed in his deed*.

Verse 23. *In all labour there is profit, &c.*—Diligent labour is the ready way to riches; but idle talking, wherein too many spend most of their precious time, will bring a man to poverty. Houbigant renders the verse, *All labour will produce abundance, but garrulity nothing but want*. “Solomon here,” says Lord Bacon, as quoted by Bishop Patrick, “separates the fruit of the *labour of the tongue*, and of the *labour of the hands*; as if want was the revenue of the one, and wealth the revenue of the other. For it commonly comes to pass that they who talk liberally, boast much, and promise mighty matters, are beggars, and receive no benefit by their brags, or by any thing they discourse of. Nay, rather, for the most part, such men are not industrious and diligent in their employment; but only feed and fill themselves with words as with wind.”

Verse 24. *The crown of the wise is their riches*—They are a singular advantage and ornament to them, partly as they make their wisdom more regarded, while the poor man's wisdom is despised, Eccles. ix. 16; and partly as they give a man great opportunity to exercise wisdom or virtue, by laying out his riches in the service of God, to the great good of mankind; which also tends to his own glory and happiness; *but the foolishness of fools, &c.*—But as for rich fools, their folly is not cured, but made worse and more manifest by their riches. Their riches find them fools, and leave them fools; they are not a crown, but a reproach to them, and an occasion of greater contempt.

Verse 25. *A true witness delivereth souls*—That is, persons, namely, such as, being innocent, are falsely accused; whom he delivers from the mischief designed against them, by declaring the truth, and thereby clearing them from the charges brought against them; *but a deceitful witness speaketh lies*—To the injury and destruction of the innocent.

Verse 28. *In the multitude of people is the king's honour*—“The honour and splendour of a king depend upon the multitude, wealth, and strength of

life, to depart from the snares of death. A. M. 3004.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 ^a *He that is slow to wrath is of great understanding: but he that is ³ hasty of spirit exalteth folly.*

30 A sound heart is the life of the flesh: but ^t envy ^u the rottenness of the bones.

31 ^r He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wick-

^a Chap. xii. 4.—^b Chap. xvii. 5; Matt. xxv. 40, 45.—^c Job xxxi. 15, 16; Chap. xxii. 2.

his subjects, whom, therefore, he ought to protect and cherish: for if they be wasted by unnecessary wars, or forced into other countries by oppression and unjust exactions, it proves the ruin of his kingdom.”—Bishop Patrick.

Verse 29. *He that is slow to wrath, &c.*—He who is not soon provoked to anger by reproaches or ill usage, shows himself to be a wise and great man; *but he that is hasty of spirit exalteth folly*—Exposes his folly, and makes it apparent to every body. Hebrew, כריים אולת, *lifteth up folly*, displays it like a banner.

Verse 30. *A sound heart*—Free from envy, and such like inordinate passions, which are commonly called the diseases of the soul, even in heathen, as well as in the sacred writers. Or, as others render לב כרם, *a healing heart*, mild, merciful, and kind to others, which is opposed to envy; *is the life of the flesh*—Procures and maintains the health and vigour of the whole body; *but envy the rottenness of the bones*—It wasteth the spirits, or consumeth even the strongest and most inward parts of the body.

Verse 31. *He that oppresseth the poor*—That uses the poor man *hardly*, as the Syriac renders it: that withholdeth from him that which is his due, either by the rules of strict justice, or by the great law of charity, of which see Prov. iii. 27; *reproacheth his Maker*—Whose image the poor man bears, by whose counsel and providence he is made poor, and who hath declared himself to be the protector and avenger of the poor; *but he that honoureth him*—That honoureth God's image, and works, and laws; *hath mercy on the poor*—Does not only forbear oppressing or injuring the poor man, but affords him his pity and help.

Verse 32. *The wicked is driven away*—From God's favour and presence, and from the society of the righteous, and from all his hopes of happiness, both in this life and in the next; *in his wickedness*—Or, *for his wickedness*. The Hebrew, however, ברעה, is literally, *in his evil*; and may be understood of the evil of punishment: in the day of his trouble, when he shall flee to God for help, he shall be driven away from him. *But the righteous hath*

A. M. 3004. edness : but ^a the righteous hath hope
B. C. 1000. in his death.

33 Wisdom resteth in the heart of him that hath understanding : but ^a that which is in the midst of fools is made known.

^a Job xiii. 15 ; xix. 26 ; Psa. xxiii. 4 ; xxxvii. 37 ; 2 Cor. i. 9 ; v. 8 ; 2 Tim. iv. 18.

hope in his death—In his greatest dangers and distresses ; yea, even in death itself he hath hope of deliverance from, or of great and everlasting advantage by what he suffers.

Verse 33. *Wisdom resteth in the heart, &c.*—Is laid up and hid there, and not vainly or rashly uttered by him, but only brought forth upon necessary or fit occasions ; but that which is in the midst—That is, in the heart ; of fools, is made known—That folly which is there instead of wisdom, or that small degree of wisdom which they have, they will publish in all times and companies, without any consideration or discretion.

Verse 34. *Righteousness exalteth a nation*—A righteous administration of the government of it, impartial equity between man and man, public countenance given to religion, the general practice and profession of virtue, the protecting and preserving of virtuous men, mercy, humanity, and kindness to

34 Righteousness exalteth a nation : A. M. 3004.
but sin is a reproach ^a to any people. B. C. 1000.

35 ^b The king's favour is toward a wise servant : but his wrath is against him that causeth shame.

^a Chap. xii. 16 ; xxix. 11.—^b Heb. to nations.—^c Matthew xxiv. 45, 47.

strangers and enemies : these things put honour upon a nation, and exalt it in the eyes of God, and of all other nations. *But sin is a reproach to any people*—Brings contempt and ruin upon them, by provoking both God and men against them.

Verse 35. *The king's favour is toward a wise servant*—He will respect and prefer those who behave themselves wisely and virtuously, whatever enemies they may have that seek to undermine them. This Solomon was determined to do. He was resolved that no man's services should be neglected to please a party, or a favourite. *But his wrath is against him that causeth shame*—He will displace and banish from the court those who are selfish and false, who betray their trust, oppress the poor, sow the seeds of discord in the country, and thus cause shame both to themselves, for their foolish and improper management of the king's affairs, and to the king, who made so foolish a choice of servants.

CHAPTER XV.

A. M. 3004. A ^aSOFT answer turneth away
B. C. 1000. wrath : but ^b grievous words stir

up anger.

2 The tongue of the wise useth knowledge

^a Judges viii. 1, 2, 3 ; Chap. xxv. 15.—^b 1 Sam. xxv. 10, &c. ; 1 Kings xii. 13, 14, 16.—^c Verse 28 ; Chap. xii. 23 ; xiii. 16.

NOTES ON CHAPTER XV.

Verse 1. *A soft answer, &c.*—A mild, submissive, and yielding answer to him who severely chides, or reproves, turns away wrath—And prevents the further progress of it. The word כַּנְיָהוּ, here rendered answer, however, signifies as well what is first said, as the reply to it, and may not improperly be translated speech, or discourse. *But grievous words stir up strife*—But sharp, contemptuous, and insolent replies, or speeches, incense it the more, and raise a passion where there was none before, and perhaps cause it to flame forth into fury. Melancthon, in his short lectures upon this book, commends this lesson very much to his scholars, considering it as a general precept for the preservation of peace, and avoiding unnecessary contentions, which commonly arise from pride, ambition, emulation, and wrath, which excite men either to give ill words, or to return worse to those that are given them ; endeavouring to overcome by sharpness and bitterness, not by lenity and

aright : ^a but the mouth of fools A. M. 3004.
^b poureth out foolishness. B. C. 1000.

3 ^d The eyes of the LORD are in every place, beholding the evil and the good.

^a Heb. belcheth, or, bubbleth.—^b Job xxxiv. 21 ; Chapter v. 21 ; Jer. xvi. 17 ; xxxii. 19 ; Heb. iv. 13.

moderation. Solomon, he says, meant by this caution, that we should not think it enough not to begin strife and contention ; but that, if others begin it, we should not continue it by rough answers, but endeavour to make an end of it presently, by softening the matter, and should yield much for the sake of tranquillity ; and he thinks it is a precept of the same nature with that of Pythagoras ; *Stir not up fire with a sword* : see Bishop Patrick.

Verses 2-4. *The tongue of the wise useth knowledge aright*—Expressing what he knows prudently and gracefully ; taking due care both what, and when, and to whom, and in what manner he speaks ; but the mouth of fools poureth out foolishness—Plentifully, continually, promiscuously, and vehemently, as a fountain doth waters, as the word בִּיבֵי signifies. *A wholesome tongue*—Which utters sound and useful counsels ; is a tree of life—Is very useful to preserve the present life, and to promote the spiritual and eternal life, both of the speaker and the hearers ; but

A. M. 3004. 4 ² A wholesome tongue is a tree
B. C. 1000. of life: but perverseness therein is a
breach in the spirit.

5 ° A fool despiseth his father's instruction:
f but he that regardeth reproof is prudent.

6 In the house of the righteous is much
treasure: but in the revenues of the wicked is
trouble.

7 The lips of the wise disperse knowledge:
but the heart of the foolish doeth not so.

8 ° The sacrifice of the wicked is an abomi-
nation to the LORD: but the prayer of the up-
right is his delight.

9 The way of the wicked is an abomination

² Heb. *The healing of the tongue.*—³ Chap. x. 1.—^f Chap. xiii. 18; Verses 31, 32.—⁵ Chap. xxi. 27; xxviii. 9; Isa. i. 11; lxi. 8; lxvi. 3; Jer. vi. 20; vii. 22; Amos v. 22.—^h Chap. xxi. 21; 1 Tim. vi. 11.—³ Or, *Instruction.*

perverseness therein—False or corrupt speeches; *is a breach in the spirit*—Disturbs and wounds the spirit both of the speaker and hearers.

Verse 5. *A fool despiseth*—Doth not regard nor obey; (which is an evidence of contempt;) *his father's instruction*—Who hath both love to him and authority over him, which greatly aggravates his folly; *but he that regardeth reproof*—That is, is willing to receive, and duly regard the reproof of any person whatsoever, and much more of a father; *is prudent*—Hath already attained a great degree of wisdom, and prudently consults his own welfare and happiness.

Verse 6. *In the house of the righteous is much treasure*—“A truly just and merciful man is very rich, whether he have little or much, because he is well contented, and what he hath is likely to continue in his family: but there is much disquiet and trouble in the greatest revenues of the wicked; which can neither stay long with him, nor give him satisfaction while he enjoys them.”—Bishop Patrick.

Verse 7. *The lips of the wise disperse knowledge*—Freely communicate to others what they know, as they have opportunity; *but the heart of the foolish doth not so*—Either because he hath no knowledge to disperse, or because he hath not a heart to perform his duty, or to do good to others. Or, as others render the word קָ, and as it is rendered Gen. xlii. 34, *is not right*; that is, *the heart of the foolish is not right*, or disperseth (by his lips) *that which is not right*, namely, foolish and corrupt discourse, which is fitly opposed to knowledge.

Verses 8, 9. *The sacrifice of the wicked*—Or the religious services, yea, the best and most costly of them, one kind being put for all the rest; *is an abomination to the Lord*—Because not offered with a sincere desire to glorify him, nor from a principle of faith and love, but is made a cloak for sin, is used to silence the clamours of conscience, and commute for the neglect of obedience to God's moral commands: see the margin. It is justly observed by

unto the LORD; but he loveth him ^{A. M. 3004.}
that ^{B. C. 1000.} followeth after righteousness.

10 ³ Correction is ¹ grievous unto him that
forsaketh the way: *and* ^k he that hateth reproof
shall die.

11 ¹ Hell and destruction *are* before the
LORD: how much more then ^m the hearts of
the children of men?

12 ² A scorner loveth not one that reproveth
him: neither will he go unto the wise.

13 ° A merry heart maketh a cheerful coun-
tenance: but ^p by sorrow of the heart the spirit
is broken.

14 The heart of him that hath understanding

¹ 1 Kings xxii. 8.—^k Chap. v. 12; x. 17.—¹ Job xxvi. 6; Psalm cxxxix. 8.—² 2 Chron. vi. 30; Psalm vii. 9; xlv. 21; John ii. 24, 25; xxi. 17; Acts i. 24.—³ Amos v. 10; 2 Tim. iv. 3.—³ Chap. xvii. 22.—^p Chap. xii. 25.

Mr. Scott here, that “the most costly sacrifices of the wicked, under the Mosaic law, must have been an abomination to the Lord; because their whole way was abominable to him, and because of their corrupt motives; and the case is precisely the same with all external acts of worship, nay, with the largest oblations, and most liberal alms of the impenitent and unbelieving, under the Christian dispensation. For, by them, they either mean nothing determinate, or they intend to cover their sins, to bribe their Judge, to make compensation for past, or to purchase indulgences for future transgressions: they put their services in the stead either of Christ's atonement, or of holy obedience; they present them with hypocritical hearts; and they grossly affront the holy God by supposing that he can be imposed on by forms or gifts, or pleased by them while they are enemies to his justice, his authority, and his grace.” *But the prayer of the upright is his delight*—Their cheapest and meanest services, even their very prayers, are acceptable, yea, highly pleasing to him, and prevail for great blessings from him.

Verses 10–12. *Correction is grievous unto him that forsaketh the way*—God's way, emphatically called *the way* here, as also *Psa. cxix. 1*, and elsewhere. He abhors reproof, because it is a reproach to him, and because it strikes at the sin which he loves. *And he that hateth reproof shall die*—That is, shall be destroyed, both here and for ever; which is a more grievous thing than a harsh reproof. *A scorner loveth not*—That is, hateth and avoideth; (more being understood than expressed;) *one that reproveth him*—That tells him of his faults, warns him of his danger, and advises him to reform his conduct; *neither will he go unto the wise*—That is, the godly: he will not seek their company and conversation, as his duty and interest oblige him to do, because he knows they will make conscience of reproving him.

Verses 13–15. *A merry heart maketh a cheerful countenance, &c.*—“When the mind of a man is in-

A. M. 3004. seeketh knowledge: but the mouth
B. C. 1000. of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: ^a but he that is of a merry heart *hath* a continual feast.

16 ^r Better *is* little with the fear of the LORD, than great treasure and trouble therewith.

17 ^r Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 ^t A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 ^u The way of the slothful *man is* as a hedge of thorns: but the way of the righteous ^v *is* made plain.

^q Chapter xvii. 22.—^r Psalm xxxvii. 16; Chapter xvi. 8; 1 Tim. vi. 6.—^s Chap. xvii. 1.—^t Chap. xxvi. 21; xxix. 22. ^u Chap. xxii. 5.—^v Heb. *is raised up as a causey.*

wardly satisfied, and full of joy, it does good to his body too, as appears in his cheerful countenance: but when grief seizes on the heart, it dejects, enfeebles, and breaks the most courageous spirit.^q *All the days of the afflicted*—Of those troubled in mind, as the meaning of this general expression may be very fitly restrained from the following clause; *are evil*—Tedious and uncomfortable; he takes no satisfaction in any person, place, or thing; *but he that is of a merry heart*—Hebrew, *of a good heart*, that is, composed, quiet, and contented, conscious of intending God's glory in all things, and of being devoted to his service in love and obedience; *hath a continual feast*—Hath constant satisfaction and delight in all conditions, yea, even in affliction.

Verses 16, 17. *Better is a little with the fear of the Lord*—Which gives a man tranquillity and comfort in what he hath; *than great treasure and trouble therewith*—Tumultuous lusts and passions, vexatious cares and fears, horrors of conscience, and expectations of God's wrath and indignation. *Better is a dinner of herbs where love is*—True friendship and kindness between those that eat together; *than a stalled ox and hatred therewith*—Than the most sumptuous entertainment by him that hates us, or among those that quarrel and contend. "Stalled oxen, or oxen fatted in a stall, were looked upon as the highest entertainment in those ancient times. It is remarkable that Homer never sets any other repast than this before his heroes."

Verse 19. *The way of the slothful man*—The way in which he does or ought to walk; any good work which he pretends or desires to undertake; *is as a hedge of thorns*—As a way hedged up with thorns, (see Hos. ii. 6,) troublesome, perplexed, and full of such difficulties as he despairs, and therefore never strives to overcome; *but the way of the righteous*—Who is always diligent in his calling, (this being one branch of his righteousness,) and, therefore, is fitly opposed to the slothful, who is joined with the wicked, Matt. xxv. 26, and censured as wicked both in the Scriptures and in heathen authors,

20 ^x A wise son maketh a glad father: but a foolish man despiseth his mother.

21 ^y Folly *is* joy to *him that is* ^z destitute of wisdom: ^a but a man of understanding walketh uprightly.

22 ^b Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and ^c a word *spoken* ^d in due season, *how good is it!*

24 ^e The way of life *is* above to the wise, that he may depart from hell beneath.

^x Chapter x. 1; xxix. 3.—^y Chapter x. 23.—^z Heb. *void of heart.*—^a Eph. v. 15.—^b Chap. xi. 14; xx. 18.—^c Chap. xxv. 10.—^d Heb. *in his season.*—^e Phil. iii. 20; Col. iii. 1, 2.

idleness being both in itself a sin, and leading the way to many other sins; *is made plain*—Is easy and pleasant to him, notwithstanding all its difficulties.

Verses 20, 21. *A wise son, &c.*—See the note on chap. x. 1, where we have the same proverb. *Folly is joy to him that is destitute of wisdom*—He not only works wickedness, but takes pleasure in doing it; *but a man of understanding walketh uprightly*—Hebrew, *לכתה ישר*, *directeth, or maketh straight, his going*; that is, ordereth all his actions by the rule of God's word, and delights in so doing, as may be understood from the opposite clause.

Verses 22, 23. *Without counsel*—When men do not seek, or will not receive advice from others in weighty affairs; *purposes are disappointed*—Their designs are ill managed, and succeed accordingly; *but in the multitude of counsellors*—That is, of wise and good counsellors, for such only deserve that name; *they are established*—Accomplished, and brought to a good issue. *A man hath joy by the answer of his mouth*—By a wise or good and reasonable answer: that is, "It is a great pleasure to a man to give wholesome counsel, and a greater to see the good success of it; but the greatest of all, both to himself and others, is to have given it so seasonably, that a business was easily effected by it, which had not been done without it." *For a word spoken in due season*—Counsel or comfort given to another in a fit time and manner; *how good is it!*—It is highly acceptable and useful.

Verse 24. *The way of life is above to the wise*—The way which a wise man takes to preserve and obtain spiritual and eternal life, is to place his heart, treasure, and conversation in things above; and to manage all his affairs in this world with due respect and subserviency to the happiness of another world; *that he may depart from hell beneath*—Or, *from the lowest hell*; not from the grave, as this word is sometimes used, for no wisdom can preserve from that, but from *hell*, properly so called, as this word elsewhere signifies, as has been before observed.

A. M. 3004. 25 ^d The LORD will destroy the
B. C. 1000. house of the proud: but ^e he will
establish the border of the widow.

26 ^f The thoughts of the wicked are an abomination to the LORD: ^g but *the words* of the pure are ^h pleasant words.

27 ⁱ He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous ^j studieth to answer: but the mouth of the wicked poureth out evil things.

^d Chapter xii. 7; xiv. 11.—^e Psalm lxxviii. 5, 6; cxlvi. 9. ^f Chap. vi. 16, 18.—^g Psa. xxxvii. 30.—^h Heb. words of pleasantness.—ⁱ Chap. xi. 19; Isa. v. 8; Jer. xvii. 11.

Verse 25. *The Lord will destroy the house of the proud*—Of the most mighty oppressors, who suppose themselves to be immoveably fixed; or the family of haughty men, who, forgetting him, trample upon their inferiors; *but he will establish the border of the widow*—The estate, the border being often used for the land within the borders: he will preserve her in her right, who hath no helper, even though such insolent and powerful persons invade it. Trust not, therefore, in riches and power, but in the great Lord of the world, who possesses and disposes of all things.

Verse 26. *The thoughts of the wicked*—Their evil intentions and affections, their wicked designs and contrivances, nay, their very thoughts and imaginations; *are an abomination to the Lord*—Are abhorred, and will be punished by him; *but the words of the pure*—Which discover and proceed from their thoughts, Matt. xv. 19; *are pleasant words*—Acceptable to God, the reverse of being an abomination to him.

Verse 27. *He that is greedy of gain*—That seeketh wealth by unjust practices, which the opposite clause shows to be the sense intended; *troubleth his own house*—Bringeth God's displeasure and destruction upon himself and his family, whom he designed to enrich, honour, and establish; *but he that hateth gifts*—Bribes given to pervert judgment; he who refuses them, not with dissimulation, nor only from prudential considerations, but from a hearty abhorrence of all unrighteousness; *shall live*—Shall preserve himself and (which may be understood out of the former clause) his family from ruin.

Verse 28. *The heart of the righteous studieth to answer*—He answers, or speaks, considerably and conscientiously, and therefore profitably, to the edification of the hearers; *but the mouth of the wicked*—Not the heart, for they are without heart, in the Scripture account, and speak rashly whatever comes into their minds, without the direction of their hearts or consciences; *poureth out evil things*—Foolish, unprofitable, and hurtful speeches.

Verse 29. *The Lord is far from the wicked*—They set him at defiance, and therefore he sets him-

29 ^k The LORD is far from the wicked: but ^l he heareth the prayer
A. M. 3004
B. C. 1000
of the righteous.

30 The light of the eyes rejoiceth the heart. and a good report maketh the bones fat.

31 ^m The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ⁿ instruction despiseth his own soul: but he that ^o heareth reproof ^p getteth understanding.

33 ^q The fear of the LORD is the instruction of wisdom; and ^r before honour is humility.

^k 1 Peter iii. 15.—^l Psalm x. 1; xxxiv. 16.—^m Psalm cxlv. 18, 19.—ⁿ Verse 5.—^o Or, correction.—^p Or, obeyeth.—^q Heb. possesseth a heart.—^r Chap. i. 7.—^s Chap. xviii. 12.

self at a distance from them; they say to the Almighty, *Depart from us*, and he accordingly does depart, and is far from them; he does not manifest himself to them, has no communion with them, will not hear them when they cry to him, nor help them, no, not in the time of their need; and they shall be for ever banished from his presence, and he will behold them afar off to all eternity; *but he heareth the prayer of the righteous*—He will draw near to those in a way of mercy, who draw near to him in a way of duty; he hears and accepts their prayers, and will grant an answer of peace; he is nigh to them, even a present help, in all that which they call upon him for.

Verse 30. *The light of the eyes rejoiceth the heart, &c.*—"In the same manner that the sensible light rejoices a sound eye, and diffuses its pleasure through the whole soul, so a good reputation gives pleasure, and contributes to the health of the body. The wise man frequently advises his disciple to labour for a good reputation: see chap. x. 7, and xxii. 1. He often proposes to him human motives, and reasons of private interest, to incline him to virtue and his own good: weak minds have need of this sort of succours. They raise them, by little and little, to more elevated sentiments, and to the most pure and sacred motives."—See Calmet.

Verses 31–33. *The ear that heareth the reproof of life*—The man that hearkens to and delights in that reproof and good counsel which lead to life; *abideth among the wise*—He will thereby be made wise, and be esteemed one of that number: or rather, he seeks and delights in the company and conversation of the wise, by whom he may be admonished; as, on the contrary, fools, who hate reproof, avoid and abhor the society of wise men and reprovers, Amos v. 10. *He that refuseth instruction despiseth his own soul*—Which he thereby exposes to the danger of utter destruction, and so shows his folly; *but he that heareth, &c., getteth understanding*—Whereby he saves his soul. Hebrew, קוּנָה לֵב, possesseth a heart, which the Hebrews make the seat of wisdom. *The fear of the Lord is the instruction, &c.*—Doth instruct men in, or lead them to, true wis-

dom, whence it is said to be the beginning of wisdom; and before honour—Or, the ready way to honour, both from God and men; is humility—Whereby

men submit to God, and yield to men, which gains them love and respect; whereas pride procures them hatred and contempt, both from God and man.

CHAPTER XVI.

A. M. 3004. B. C. 1000. **T**HE ^apreparations ¹ of the heart in man, ^b and the answer of the tongue, is from the LORD.

2 ^cAll the ways of a man are clean in his own eyes; but ^d the LORD weigheth the spirits.

3 ^e Commit ² thy works unto the LORD, and thy thoughts shall be established.

4 ^f The LORD hath made all things for

himself: ^g yea, even the wicked for A. M. 3004. the day of evil. B. C. 1000.

5 ^h Every one that is proud in heart is an abomination to the LORD: ⁱ though hand join in hand, he shall not be ^j unpunished.

6 ^k By mercy and truth iniquity is purged: and ^l by the fear of the LORD men depart from evil.

^a Verse 9; Chap. xix. 21; xx. 24; Jeremiah x. 23.—¹ Or, disposings.—^b Matt. x. 19, 20.—^c Chap. xxi. 2.—^d 1 Sam. xvi. 7.—^e Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.

² Heb. Roll.—^f Isa. xlvi. 7; Romans xi. 36.—^g Job xxi. 30; Romans ix. 22.—^h Chapter vi. 17; viii. 13.—ⁱ Chapter xi. 21.—^j Heb. held innocent.—^k Dan. iv. 27; Luke xi. 41. ^l Chap. xiv. 16.

NOTES ON CHAPTER XVI.

Verse 1. *The preparations of the heart in man, &c.*—As we read this verse, it teacheth us a great truth, that we are *not sufficient of ourselves to think, or speak, any thing of ourselves*, that is wise and good, but *all our sufficiency is of God*, who is with the heart and with the mouth, and *works in us both to will and to do*, Phil. ii. 13; Psa. x. 17. But most read it otherwise, namely, thus: *The preparation of the heart is in man*, he may contrive this and the other; *but the answer of the tongue*—Not only the delivering of what he designed to speak, but the issue and success of what he designed to do; *is of the Lord*—That is, in short, 1st, Man may purpose; he hath a freedom of thought and of will permitted him; he may form his projects, and lay his schemes as he thinks best; but, after all, 2d, God disposeth; he easily can, and often does, cross man's purposes, and break his measures: nor can man proceed with success in any undertaking, nor carry into execution any design, without God's assistance and blessing. It was a curse that was prepared in Balaam's heart, but the answer of the tongue was a blessing.

Verse 2. *All the ways of man are clean in his own eyes*—Men can easily flatter and deceive themselves into a good opinion of themselves, and of their own actions, though they be sinful; *but the Lord weigheth the spirits*—He as exactly knows, as men do the things which they weigh and examine, the hearts of men, from which both their actions and the quality of them, in a great measure, proceed. Their ends and intentions, their dispositions and affections, which are hid, not only from others, but oftentimes in a great degree from themselves, are fully manifest to him. Thus he here intimates the reason why men deceive themselves, in judging of their state and actions; they do not search their own hearts.

Verse 3. *Commit thy works unto the Lord*—Hebrew, גל אל יהוה, literally, *Roll unto the Lord, &c.*,

namely, as a man rolls to another a burden, which is too heavy for himself, imploring his help. Refer all thy actions and concerns to God, and to his glory, as the end of them; and, in the discharge of thy duty, depend upon God's providence and grace for assistance and success; *and thy thoughts shall be established*—Thy honest desires and designs shall be brought to a happy issue one way or other.

Verse 4. *The Lord hath made all things*—And especially all men; *for himself*—For his own service and glory; for the discovery and illustration of his own wisdom, power, goodness, truth, justice, and his other most glorious perfections. The Hebrew, כּל פּעל יְהוָה, is, literally, *The Lord hath wrought, or doth work*, all things; or, he ordereth, or disposeth of them; and so this may be understood of the works of providence, as well as of those of creation; *yea, even the wicked*—Wilful, impenitent sinners; *for the day of evil*—For the time of punishment, as this phrase is used Psa. xlix. 5; Jer. xvii. 18, and elsewhere: of which the Scriptures frequently speak, both to warn sinners of their danger, and to satisfy the minds of them who are disquieted with the consideration of the present impunity and prosperity of wicked men. Men make themselves wicked, and God therefore makes them miserable.

Verse 6. *By mercy and truth iniquity is purged*—By the covenant of grace, in which mercy and truth shine so bright, even the mercy and truth of God, which meet together, and kiss each other, in Jesus Christ the Mediator; by mercy in promising, and truth in performing, is the guilt of sin taken away from us, when we are truly penitent, and cast our sinful souls by faith on that mercy and truth. Hereby also a principle of mercy and truth is implanted in us, by which the power of sin is broken, and our corrupt inclinations are mortified and destroyed. In this way, and not by any legal sacrifices, or ceremonial observances, such as those on which the hypocritical Jews depended for the expi-

A. M. 3004. 7 When a man's ways please the
B. C. 1000. LORD, he maketh even his enemies

to be at peace with him.

8 ^m Better is a little with righteousness, than
great revenues without right.

9 ⁿ A man's heart deviseth his way: ° but
the LORD directeth his steps.

10 ^a A divine sentence is in the lips of the

^m Psa. xxxvii. 16; Chap. xv. 16.—ⁿ Verse 1; Chap. xix. 21.
° Psa. xxxvii. 23; Prov. xx. 24; Jer. x. 23.

ation of their sins, is *iniquity purged*, and the sinner both pardoned and renewed, Mic. vi. 7, 8; Hosea vi. 6; Matt. ix. 13. *And by the fear of the Lord*—By a filial reverence toward God, and by a holy fear of offending him; *men depart from evil*—They are kept from abusing pardoning mercy, and from returning to folly or wickedness. So he shows that forgiveness and holiness, or justification, and at least a measure of sanctification, are constant and inseparable companions.

Verse 7. *When a man's ways please the Lord*—The best way to have our enemies reconciled unto us, is for us first to be reconciled unto God; for such is the love which the Lord hath to pious and virtuous persons, that when all their designs and actions are such as he approves, he often inclines even those that were their foes to become their friends, disposing their hearts to kindness toward them.

Verse 8. *Better is a little, &c.*—A small estate, honestly gotten and usefully employed, is much to be preferred before vast incomes, gathered by oppression, and kept without the exercise of mercy and charity. This was, in effect, said before, chap. xv. 16, (where see the note,) and is here repeated, partly because of the great importance and usefulness of this truth, and partly because men are very hardly brought to a serious belief of it.

Verse 9. *A man's heart deviseth his way*—Considers and proposes to himself what he will do; designs an end, and contrives by what means he may attain it; *but the Lord directeth his steps*—Ruleth and disposeth all his intentions and actions as he pleases, determining what the event shall be, and ordering his motions, perhaps, to such an issue as never came into his thoughts.

Verse 10. *A divine sentence*—Hebrew, דִּבְרֵי, *divination*, (a word which is sometimes taken in a good sense for *prudence*, as Isa. iii. 2,) that is, great sagacity, and a piercing judgment to discern dubious and difficult cases; *is in the lips of the king*—Of a *wise* king, who only is worthy of the name and office. Thus understood, the assertion was verified by fact in David, 2 Sam. xiv. 17; and in Solomon, 1 Kings iii. 28. "God," says Bishop Patrick, "is present, in a singular manner, with a pious king, inspiring his mind to divine sagaciously in dubious and obscure things; that his resolutions and decrees may be received like oracles; and all causes be decided by him so justly and exactly, that no man may be wronged in the judgment which he passes." But

king: his mouth transgresseth not
in judgment. A. M. 3004.
B. C. 1000.

11 ^p A just weight and balance *are* the
LORD's: ^q all the weights of the bag *are* his
work.

12 *It is* an abomination to kings to commit
wickedness: for ^r the throne is established by
righteousness.

^a Heb. *Divination*.—^p Lev. xix. 36; Chap. xi. 1.—^q Heb. *of the stones*.—^r Chap. xxv. 5; xxix. 14.

as the verb is wanting, and there is nothing for *is*, in the Hebrew, the clause may be rendered, *A divine sentence, or divination, should be in the lips of the king*. Thus it speaks not so much of a *matter of fact*, as if it were thus in all kings, which is notoriously and confessedly untrue, as of the *duty* of kings, in whom wisdom is a necessary qualification; and thus the two proverbs, verses 12 and 13, must be understood, otherwise they are repugnant to common experience. *His mouth transgresseth not in judgment*—That is, does not easily transgress, or go beyond the bounds of justice, or truth, or piety, in pronouncing sentence, if he be truly wise and pious: or, *should not transgress*, if understood of kings in general.

Verse 11. *A just weight, &c., are the Lord's*—Are God's work, as it follows; made by his direction and appointment, so that no man can corrupt or alter them, without violating God's rights and authority, and incurring his displeasure. In other words, the administration of public justice by the magistrate is an ordinance of God; in it the scales are held, or ought to be held, by a steady and impartial hand; and we ought to submit to it for the Lord's sake, and to see his authority in that of the magistrate, Rom. xiii. 1; 1 Pet. ii. 13. The observation of justice in commerce between man and man is likewise a divine appointment. He taught men discretion to make scales and weights, for the adjusting of right exactly between buyer and seller, that neither might be wronged. And all other useful inventions, for the preserving of right, are from him. He has also appointed, by his law, that men be just; it is, therefore, a great affront to him, and to his government, to falsify, and so to do wrong under colour and pretence of doing right, which is *wickedness in the place of judgment*.

Verse 12. *It is an abomination to kings to commit wickedness*—They should not only abstain from all wicked practices, but abhor them, both in their own persons, and in all their servants and subjects. It is too plain that he speaks not of the common practice, but of the duty of kings, as in verse 10. A good king not only does justice, but it is an abomination to him to do otherwise: he hates the thought of doing wrong, and perverting justice: he not only abhors the wickedness done by others, but abhors to do any himself, though, having power, he might easily and safely do it. *For the throne is established by righteousness*—He that makes conscience of

A. M. 3004. 13 ^a Righteous lips are the delight
B. C. 1000. of kings; and they love him that
speaketh right.

14 ^a The wrath of a king is as messengers of
death: but a wise man will pacify it.

15 In the light of the king's countenance is
life; and ^a his favour is ^a as a cloud of the
latter rain.

16 ^a How much better is it to get wisdom
than gold? and to get understanding rather to
be chosen than silver?

17 The highway of the upright is to depart
from evil: he that keepeth his way preserveth
his soul.

18 ^a Pride goeth before destruction, and a
haughty spirit before a fall.

19 Better it is to be of an humble spirit with

^a Chapter xiv. 35; xxii. 11.—^a Chapter xix. 12; xx. 2.
^a Chap. xix. 12.—^a Job xxix. 23; Zech. x. 1.—^a Chap. viii.
11, 19.—^a Chapter xi. 2; xvii. 19; xviii. 12.—^a Or, He that

using his power aright, shall find that to be the best
security of his government; both as it will oblige
people, and keep them true to his interests, and as
it will bring down upon him and his government
the blessing of God, which will be a firm basis to his
throne, and a strong guard about it.

Verses 13-15. *Righteous lips are the delight of
kings*—All wise and good kings do, and all kings
should, delight in employing such counsellors,
judges, and officers, under them, as are just and
faithful in their counsels, sentences, and actions; be-
cause such bring great honour and advantage to
them. *The wrath of a king is as messengers of
death*—It strikes as great terror into those with
whom he is offended, as if the sentence of death
were pronounced against them, and officers were
sent to execute it; *but a wise man will pacify it*—
Will use all prudent and lawful means so to do. *In
the light of the king's countenance is life*—His re-
conciled and smiling countenance is most sweet and
refreshing, especially to such as are under a sentence
of death; *and his favour as a cloud of the latter
rain*—As acceptable as those clouds that bring the
latter rain, whereby the fruits are filled and ripened,
a little before the harvest.

Verses 16-18. *How much better is it*—It is inex-
pressibly and inconceivably better to get wisdom
than gold—Because it brings a man more certain,
and complete, and lasting comfort and advantage.
The way of the upright—Their common road, in
which they constantly desire, purpose, and endea-
vour to walk; *is to depart from evil*—The evil of
sin, whereby they escape the evil of punishment. *He
that keepeth his way*—That takes heed to walk in
that high way; *preserveth his soul*—From that
mischief and ruin which befall those that walk in
the crooked paths of wickedness. *Pride goeth be-
fore destruction*—Is commonly a forerunner and

the lowly, than to divide the spoil A. M. 3004.
with the proud. B. C. 1000.

20 ^a He that handleth a matter wisely shall
find good: and whoso ^a trusteth in the LORD,
happy is he.

21 The wise in heart shall be called pru-
dent: and the sweetness of the lips increaseth
learning.

22 ^a Understanding is a well-spring of life
unto him that hath it: but the instruction of
fools is folly.

23 ^b The heart of the wise ^a teacheth his
mouth, and addeth learning to his lips.

24 Pleasant words are as a honeycomb,
sweet to the soul, and health to the bones.

25 ^a There is a way that seemeth right unto a
man, but the end thereof are the ways of death.

understandeth a matter.—^a Psalm ii. 12; xxxiv. 8; cxxv. 1;
Isa. xxx. 18; Jer. xvii. 7.—^a Chap. xii. 14; xiv. 27.—^b Psa.
xxxvii. 30; Matt. xii. 34.—^a Heb. maketh wise.—^c Ch. xiv. 12.

cause of men's ruin, because it highly provokes both
God and men.

Verses 20, 21. *He that handleth a matter wisely,
&c.*—“He that understands his business thoroughly,
and manages it prudently and discreetly, is likely to
have good success; but no one is so happy, no one
is so sure of prospering in his designs, as he that
confides more in God than in his own skill and in-
dustry.” *The wise in heart, &c.*—“He whose
mind is well furnished with wisdom, cannot but ob-
tain a great reputation, and be highly esteemed for
his prudent counsels and resolutions: but if he have
the powerful charms of eloquence to convey his
mind delightfully unto others, it will add a greater
value to his wisdom, and make it more diffusive and
instructive unto the world.”—Bishop Patrick.

Verses 22-24. *Understanding is a well-spring of
life*—A clear understanding and right judgment of
things, like an inexhaustible spring, gives perpetual
comfort and satisfaction to him who has it, and
makes him very useful unto others; *but the instruc-
tion of fools is folly*—Their learning is frivolous and
vain; their most grave and serious counsels are
foolish; and, therefore, if they undertake to instruct
others, they only make them like themselves. *The
heart of the wise teacheth his mouth*—Directeth him
what, and when, and how to speak, and keeps him
from speaking rashly and foolishly; *and addeth
learning to his lips*—Enables him to communicate
his thoughts to others so judiciously and wisely, as
not only to show his own learning, but to increase
theirs. *Pleasant words are as a honeycomb, &c.*
—Namely, the discourses of the wise, last mention-
ed, which yield both profit and delight; their whole
some counsels and refreshing comforts.

Verses 25, 26. *There is a way, &c.*—See on chap.
xiv. 12. *He that laboreth, laboreth for himself*—
For his own use and benefit. Solomon's design in

A. M. 3004. 26 ^d He ^o that laboureth, laboureth
B. C. 1000. for himself; for his mouth ^o craveth
it of him.

27 ¹⁰ An ungodly man diggeth up evil; and
in his lips *there is* as a burning fire.

28 ^o A froward man ¹¹ soweth strife: and ^f a
whisperer separateth chief friends.

29 A violent man ^e enticeth his neighbour,
and leadeth him into the way *that is not*
good.

^d Chapter ix. 12; Ecclesiastes vi. 7.—^o Heb. *The soul of him that laboureth.*—^o Heb. *boweth unto him.*—¹⁰ Heb. *A man of Belial.*

this proverb is, to condemn idleness, and to commend diligence, in a man's calling; *for his mouth craveth it of him*—Hebrew, *וְהָקַעַלָיו*, *boweth to him*, namely, as a suppliant; beggeth him to labour, that it may have something put into it, for its own comfort, and the nourishment of the whole body.

Verses 27, 28. *An ungodly man diggeth up evil*—Invents or designs mischief to others, and prosecutes his evil designs with great and constant industry; *in his lips is as a burning coal*—As his thoughts, so also his words, are very vexatious and pernicious; his tongue is set on fire of hell, and sets himself and others on fire, by lies, slanders, and other provoking speeches. *A froward man*—Or *perverse*, who perverteth his words and ways; *soweth strife*—By speaking such things as may provoke one against another; *and a whisperer*—Who secretly carries tales from one to another; *separateth chief friends*—Makes a breach between those who were most dear to one another.

Verses 29, 30. *A violent man*—Hebrew, *a man of violence*, that is, devoted to violent and injurious courses; *enticeth his neighbour*—Into a confederacy with him in his wicked practices; *and leadeth him into the way that is not good*—That is, into a way that is very sinful, as this phrase is frequently used. *He shutteth his eyes*—That his thoughts may be more free, and intent to contrive mischief; he meditates with the closest intention and application of mind, to devise wicked things, to contrive how he may do the greatest evil to his neighbour, may do it effectually, and yet without endangering himself; *moving his lips, &c.*—Speaking, or making signs to others to assist him in executing that wickedness which he hath contrived.

Verse 31. *The hoary head is a crown of glory*—A great honour and ornament, as it is a singular blessing of God, and a token of great experience and prudence; *if it be found in the way of righteousness*—If it be accompanied with true piety, otherwise an old *sinner is accursed*, Isa. lxxv. 20. "Old age," says Bishop Patrick, "is very venerable, when a man's past life has been truly virtuous and useful;

30 He shutteth his eyes to devise
froward things: moving his lips he
bringeth evil to pass.

31 ^h The hoary head is a crown of glory, if
it be found in the way of righteousness.

32 ⁱ He that is slow to anger is better than
the mighty; and he that ruleth his spirit, than
he that taketh a city.

33 The lot is cast into the lap; but the whole
disposing thereof is of the LORD.

^e Chap. vi. 14, 19; xv. 18; xxvi. 21; xxix. 22.—¹¹ Hebrew, *sendeth forth.*—^f Chap. xvii. 9.—^g Chap. i. 10.—^h Chapter xx. 20.—ⁱ Chapter xix. 11.

which is the best way also to prolong one's days, and bring one to that great honour, which is due to those who have long done much good to mankind.⁷

Verse 32. *He that is slow to anger*—That can suppress its motions, and does not revenge, but shows himself ready to forgive injuries; *is better than the mighty*—Because he is more like God, more wise to foresee, and to prevent mischief both to himself and others, which often arises from rash anger; of a more gallant and generous spirit, and more valiant and victorious. This is opposed to the perverse judgment of the world, who esteem such persons pusillanimous and cowardly; *and he that ruleth his spirit*—That hath power to govern all his own inclinations, affections, and passions by reason; *than he that taketh a city*—Hath a nobler empire than he that subdues cities and countries by force of arms. For the conquest of ourselves, and our own unruly passions, requires more true conduct, and a more steady, constant, and regular management, than the obtaining of a victory over the forces of an enemy. A rational conquest is more honourable to a rational creature, than a brutal one; it is a victory that doth nobody any harm; no lives or treasures are sacrificed to it, but only some base lusts. It is harder, and therefore more glorious, to quash an insurrection at home than to resist an invasion from abroad; nay, such are the gains of meekness, that by it we are more than conquerors.

Verse 33. *The lot is cast into the lap*—As the ancient practice was in dividing inheritances, and deciding in doubtful cases; *but the whole disposing thereof is of the Lord*—The event, though casual to men, is directed and determined by God's counsel and providence. But it is to be well observed, that when solemn appeals are made to divine providence, by the casting of lots, for the deciding of a matter of moment, which could not otherwise be at all, or not so well, decided, God must be applied to by prayer to give a perfect lot, 1 Sam. xiv. 41; Acts i. 24; and his decision must afterward be acquiesced in with entire satisfaction, under a persuasion that it is wise and righteous.

CHAPTER XVII.

A. M. 3004. **BETTER** is ^a a dry morsel, and
B. C. 1000. quietness therewith, than a house
full of ¹ sacrifices *with* strife.

2 A wise servant shall have rule over ^b a son
that causeth shame, and shall have part of the
inheritance among the brethren.

3 ^c The fining-pot is for silver, and the fur-
nace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips;
and a liar giveth ear to a naughty tongue.

5 ^d Whoso mocketh the poor reproacheth his
Maker: and ^e he that is glad at calamities
shall not be ² unpunished.

6 ^f Children's children *are* the crown
of old men; and the glory of children
are their fathers.

7 ³ Excellent speech becometh not a fool:
much less do ⁴ lying lips a prince.

8 ⁵ A gift is *as* ⁵ a precious stone in the eyes
of him that hath it: whithersoever it turneth,
it prospereth.

9 ^h He that covereth a transgression ⁶ seeketh
love; but ⁱ he that repeateth a matter, sepa-
rateth *very* friends.

10 ⁷ A reproof entereth more into a wise man
than a hundred stripes into a fool.

^a Chap. xv. 17.—¹ Or, good cheer.—^b Chap. x. 5; xix. 26.
^c Psa. xxvi. 2; Ch. xxvii. 21; Jer. xvii. 10; Mal. iii. 3.—^d Ch.
xiv. 31.—^e Job xxxi. 29; Obad. 12.—² Heb. held innocent.
^f Psa. cxviii. 3; cxviii. 3.

³ Heb. A lip of excellency.—⁴ Heb. a lip of lying.—⁵ Chap.
xviii. 16; xix. 6.—⁵ Heb. a stone of grace.—^h Chap. x. 12.
⁶ Or, procureth.—ⁱ Chap. xvi. 28.—⁷ Or, a reproof aseth more
a wise man than to strike a fool a hundred times.

NOTES ON CHAPTER XVII.

Verse 1. *Better is a dry morsel*—“Bread with pulse, or husks,” as Bochart and Houbigant interpret it; which was the food of meaner persons; and quietness therewith—Peace, love, and concord among the members of a family; than a house full of sacrifices—Of the remainder of sacrifices, of which they used to make feasts; concerning which, see on chap. vii. 14: or, of slain beasts, as the same word, נֹכַח, is used Gen. xxxi. 54, and elsewhere.

Verse 2. *A wise servant shall have rule, &c.*—“Probity and prudence are so much better than mere riches and noble birth, that a wise and faithful servant sometimes arrives at the honour of being appointed the governor of a son, whose folly and wickedness make him a discredit to his family;” and shall have part of the inheritance among the brethren—“His merits, perhaps, are rewarded with a portion of the estate, which is to be distributed among them.”

Verse 4. *A wicked doer*—A malicious and mischievous man, whose practice and delight it is to bring trouble upon others; giveth heed to false lips—Hebrew, שָׁפַח אֵיִן, the lip of iniquity, to any wicked counsels or speeches; to false accusations and calumnies, which give him occasion and encouragement to do mischief. And a liar giveth ear to a naughty tongue—He who accustoms himself to speak what is false and wicked, delights in the like speeches of others. This proverb contains a comparison between an evil-doer and an evil-speaker, and shows their agreement in the same sinful practice of being eager to hear false and wicked speeches.

Verse 5. *Whoso mocketh the poor*—See on chap. xiv. 31; and he that is glad at calamities—At the miseries of other men; shall not be unpunished—The cup shall be put into his hands, Ezekiel xv. 6, 7.

Verse 6. *Children's children are the crown of old men*—It is an honour to parents, when they are old, to leave children, and children's children growing up, that tread in the steps of their virtues, and are

likely to maintain and advance the reputation of their families, and to serve their generation according to the will of God; and the glory of children are their fathers—Namely, fathers that are wise and godly. To have such parents is an honour to children, and to have them continued to them even after they are themselves grown up, and settled in the world. Those are unnatural children indeed who reckon their aged parents a burden to them, and think they live too long; whereas, if children be wise and good, it is their greatest honour, that thereby they are comforts to their parents in the unpleasant days of their old age.

Verse 7. *Excellent speech*—Either, 1st, Discourse concerning difficult, high, and excellent things, far above his capacity: or, 2d, Lofty, eloquent speech, which fools often affect: or, 3d, Virtuous and godly discourse; becometh not a fool—Either one properly so called, or, as the word fool is most commonly used in this book, a wicked man, whose actions give the lie to his expressions.

Verse 8. *A gift is as a precious stone, &c.*—“A gift is so tempting that it can no more be refused than a lovely jewel can, by him to whom it is presented; and such is its power, that it commonly prevails over all men, despatches all business, carries all causes; and, in a word, effects whatsoever a man desires.”—Bishop Patrick.

Verse 9. *He that covereth a transgression*—That passes by and buries in oblivion a transgression that hath been committed against himself; or that concealeth, as far as he may, other men's faults against their friends or neighbours; seeketh love—Takes the best course to preserve friendship, and to make himself universally beloved; but he that repeateth a matter—Who rakes up that fault again, and objects it afresh when it was forgotten; or that publishes and spreads it abroad; separateth very friends—Breaks the strictest bonds of amity, and makes an irreconcilable separation.

Verse 10. *A reproof entereth more into a wise man*—Penetrates deeper into the mind of an ingen-

A. M. 3004. 11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let ^a a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso ¹ rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore ^m leave off contention, before it be meddled with.

15 ⁿ He that justifieth the wicked, and he that

^a Hos. xiii. 8.—¹ Psa. cix. 4, 5; Jer. xviii. 20; Rom. xii. 17; 1 Thess. v. 15; 1 Peter iii. 9.—^m Chap. xx. 3; 1 Thess. iv. 11.

uous person, and produces a greater reformation in him, than a hundred stripes will do for the amendment of an obstinate fool.

Verse 11. *An evil man seeketh only rebellion*—Seeketh nothing but his own will; and being so refractory that he hath shaken off all reverence for God and his governors, he is wholly bent upon mischief, and cannot be reclaimed; *therefore a cruel messenger shall be sent against him*—Some dreadful judgment or other, as a messenger from God; angels, God's messengers, shall be employed as ministers of justice against him, Psa. lxxviii. 49. Satan, the angel of death, and the messengers of Satan, shall be let loose upon him. His prince shall send a sergeant to arrest him, and an executioner to cut him off. He that kicks against the pricks *is waited for of the sword*.

Verse 12. *Let a bear robbed of her whelps*—When she is most cruel and fierce; *meet a man, rather than a fool in his folly*—That is, in the heat of his lust or passion, because the danger is greater, all things considered, and more unavoidable. A man may more easily stop, escape from, or guard against, an enraged bear than an outrageous man. It is observed by Bochart, (*de Animal Sacr.*, lib. iii. cap. 9.) that the female bear is more fierce than the male; that she is more fierce than ordinary when she has whelps; and that when she is robbed of them she is fiercest of all.

Verse 14. *The beginning of strife, &c.*—"Those who begin a quarrel are like those who make a breach in a bank, and give an opening to the waters of a rapid river; which they can never be sure to stop before it produces the most fatal and calamitous events. This painting admirably represents the effects of lying and false reports, and supplies us with an excellent lesson to avoid the contagion, and prevent the beginnings of contentions:" see Calmet.

Verse 15. *He that justifieth the wicked*—That acquitteth him as innocent by a judicial sentence, or otherwise approveth or commendeth his evil practices; *and he that condemneth the just*—Or, contributes to his condemnation, defeats the end of government, which is to protect the good, and punish the bad; and therefore *they both are abomination to the Lord*—Who would have justice ex-

condemneth the just, even they both *are* abomination to the LORD. A. M. 3004. B. C. 1000.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, ° seeing *he hath* no heart to it?

17 ^p A friend loveth at all times, and a brother is born for adversity.

18 ^q A man void of ⁸ understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife:

ⁿ Exod. xxiii. 7; Chap. xxiv. 24; Isa. v. 23.—^o Chap. xxi. 25, 26.—^p Ruth i. 16; Chap. xviii. 24.—^q Ch. vi. 1; xi. 15. ⁸ Heb. heart.

actly administered, and so cannot but be highly displeased at those who endeavour to confound the nature of good and evil among men.

Verse 16. *Wherefore is there a price in the hand of a fool, &c.*—The Hebrew is literally, *Wherefore is this? A price in the hand of a fool to procure wisdom, and not a heart?* The question implies, that the price is unworthily placed, and that it is to no purpose, or benefit of the possessor. All the ancient translators interpret the word כֹּחַר, here rendered *price*, of *possessions*, or *riches*, of which the same word is used Isa. lv. 1, and elsewhere. It comprehends all opportunities and abilities of getting wisdom; *seeing he hath no heart to it*—Neither discretion to discern the worth of it, nor any sincere desire to get it. Observe, reader, this price, these abilities and opportunities to gain wisdom, are put into all our hands; we have rational souls, the means of grace, the aids of the Holy Spirit, liberty of access to God by prayer, time and opportunity, perhaps also we have good parents, relations, friends, ministers, books to assist us. A sufficient price, therefore, is put into our hands, wherewith to procure wisdom, a talent, or talents rather, of inestimable value; and surely we shall be inexcusable, and cannot escape condemnation and wrath, if we die without it.

Verse 17. *A friend loveth at all times*—A sincere and hearty friend not only loves in prosperity, but also in adversity, when false friends forsake us; *and a brother*—Who is so, not only by name and blood, but by brotherly affection; *is born for adversity*—Was sent into the world for this among other ends, that he might comfort and relieve his brother in his adversity.

Verse 18. *A man, &c., striketh hands*—In token of his becoming surety; of which phrase, and the thing intended by it, see notes on chap. vi. 1, and xi. 15. This proverb is fitly placed after that in verse 17, to intimate that although the laws of friendship oblige us to love and help our friends in trouble as far as we are able, yet they do not oblige us to become surety for them rashly, and above what we are able to pay, for by that means we should make ourselves unable to do good, either to them, or to others, or to ourselves.

Verse 19. *He loveth transgression that loveth*

A. M. 3004. *and* ^rhe that exalteth his gate seeketh destruction.
B. C. 1000.

20 ⁹ He that hath a froward heart findeth no good: and he that hath ^a a perverse tongue fall-eth into mischief.

21 ^r He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 ^a A merry heart doeth good ¹⁰ like a medicine: ^x but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom ^r to pervert the ways of judgment.

24 ^r Wisdom is before him that hath under-

standing; but the eyes of a fool are ^{A. M. 3004.} in the ends of the earth.
^{B. C. 1000.}

25 ^a A foolish son is a grief to his father, and bitterness to her that bare him.

26 ^b Also to punish the just is not good, *nor* to strike princes for equity.

27 ^o He that hath knowledge spareth his words: *and* a man of understanding is of ¹¹ an excellent spirit.

28 ^d Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips is *esteemed* a man of understanding.

^r Chap. xvi. 18.—⁹ Heb. *the froward of heart.*—^a James iii. 8.—^x Ch. x. 1; xix. 13; Verse 25.—^a Ch. xv. 13, 15; xii. 25.
¹⁰ Or, *to a medicine.*—^x Psa. xxii. 15.—^r Exod. xxiii. 8.

^a Chap. xiv. 6; Eccles. ii. 14; viii. 1.—^a Chap. x. 1; xv. 20; xix. 13; Verse 21.—^b Verse 15; Chap. xviii. 5.—^a James i. 19.—¹¹ Or, *a cool spirit.*—^d Job xiii. 5.

strife—Because contention is in itself a sin, and is commonly accompanied or followed with many sins, as detraction, malice, hatred, pride, &c.; *and he that exalteth his gate*—Namely, the gate of his house, that maketh it, and consequently his house, lofty and magnificent beyond what becomes his quality, that he may overtop and outshine his neighbours; which being an effect and evidence of pride and haughtiness, is here mentioned for all other evidences thereof. So the sense is, he who carries himself loftily and scornfully; *seeketh destruction*—Seeks those things which will expose him to destruction, because he makes himself odious both to God and men.

Verse 22. *A merry heart*—Cheerfulness of mind, especially that which is solid, and ariseth from the testimony of a good conscience; *doeth good like a medicine*—Even to the body; it contributes very much to the restoration or preservation of bodily health and vigour, as physicians observe and experience shows; *but a broken spirit*—A spirit sad and dejected; *drieth the bones*—Wasteth the marrow of the bones, and the moisture and strength of the body.

Verse 23. *A wicked man*—Whether judge or witness; *taketh a gift out of the bosom*—In secret, as this phrase is expounded chap. xxi. 14, being privily conveyed from the bosom of the giver into his own bosom; *to pervert the ways of judgment*—To give or procure an unjust sentence. Bishop Patrick's paraphrase of the verse is, "No man would willingly be known to be so wicked as to be bribed to do injustice, but there are too many that will suffer themselves to be secretly corrupted by presents, to give counsel or judgment contrary to the course of law and equity."

Verse 24. *Wisdom is before him*—Hebrew, ^{וְחָכְמָה}, *in the face, or countenance, of him that hath understanding*—His wisdom appears in his very countenance, or in his gestures, or looks, which are modest, composed, and grave. Or, rather, wisdom is *before him*, or in his eye, he never loses sight of it; it is the mark at which he constantly aims, and the rule by which he constantly walks, and by which he orders all his steps, continually minding his present duty and business. *But the eyes of the fool are*

in the ends of the earth—He manifests his folly, as the man of understanding doth his *wisdom*, by his very appearance, by his light, unsteady, disorderly carriage and looks. And his mind is wavering and unsettled; he neither proposes a right and certain end to himself, nor is he constant in the use of fit means to attain it; he neglects his present business and true interest, and wanders hither and thither in the pursuit of earthly vanities, minding most those things which are most remote from him, and which least concern him.

Verses 25, 26. *A foolish son, &c.*—This was said before, chap. xv. 20, and elsewhere; but he here repeats it, as a point of great moment and constant use, and as a powerful motive to oblige both children to conduct themselves wisely and dutifully toward their parents, as they would not be thought to be unnatural and inhuman, and parents to educate their children prudently and religiously, at least for their own comfort, if not for the public good. *Also to punish, &c.*—The particle *also*, here, seems to have relation to the foregoing sentence, and to imply that, as it is a very evil thing for children to cause grief to their parents, so is it also to do what here follows. *To punish the just is not good*—For parents, princes, or rulers, (to whom alone this power belongs,) to punish innocent and good men, is highly evil and abominable; *nor to strike princes for equity*—Nor to smite magistrates, either with the hand or tongue, for the execution of justice, as condemned persons are apt to do. But some learned interpreters read this clause, *Nor for princes to strike any man for equity*, or for doing his duty, or what is just. The Hebrew will very well bear this reading, and it agrees better with the former clause than that which our translators have adopted. Besides that it belongs properly to princes, or magistrates, to punish or strike.

Verses 27, 28. *He that hath knowledge spareth*—Hebrew, ^{וְיָחִיף}, *restraineth, his words*—As at other times, so especially when he is under a provocation to anger or any other passion, in which case fools utter all their minds. *And a man of understanding is of an excellent spirit*—Which he shows, as in various other things, so by commanding

his passions, and bridling himself from hasty and unadvised speeches. But this is according to the marginal reading of the *Masora*; but the reading of the Hebrew text is, *קָר*, cool, according to which, the sense of the clause is, *a man of understanding is of a cool spirit*, calm and moderate, not easily provoked, *humble*, as the Chaldee renders it, *μακροθυμος*, patient, or long-suffering, as the LXX. and Arabic interpreters render the words. *Even a fool, when he holds his peace, is counted wise*—Because he is sensible of his folly, and therefore forbears to speak

lest he should discover it, which is one point of true wisdom. If a fool hold his peace, men of candour will think him wise, because nothing appears to the contrary, and because it will be thought he is making observations on what others say, and gaining experience, or consulting with himself what he should say, that he may speak pertinently. Thus, *he that shutteth his lips is esteemed a man of understanding*—He gains the reputation of being a wise man, on the easy condition of restraining his tongue, or of hearing, and seeing, and saying little.

CHAPTER XVIII.

A. M. 3004. B. C. 1000. **T**HROUGH¹ desire, a man having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 ^a The words of a man's mouth are as deep waters, ^b and the well-spring of wisdom as a flowing brook.

¹ Or, *He that separateth himself seeketh according to his desire, and intermeddleth in every business*, Jude 19.—² Chapter x. 11; xx. 5.—^b Psa. lxxviii. 2.—^c Lev. xix. 15; Deut. i. 17; xvi.

NOTES ON CHAPTER XVIII.

Verses 1, 2. *Through desire, a man having separated himself, &c.*—According to this translation, the sense of this controverted proverb is, *Through desire of wisdom, a man, having separated himself from the company, and noise, and business of the world, seeketh and intermeddleth with all wisdom*—Uses all diligence that he may search and find out all solid knowledge and true wisdom. But this verse is otherwise rendered in the margin of our Bible, and in divers other versions, and is thus interpreted; *He that separateth himself*, either, 1st, From his friend, or, rather, 2d, From other men; who affects singularity, is wedded to his own opinion, and, through self-conceit, despiseth the opinions and conversation of others, *seeketh according to his desire*, that is, seeketh to gratify his own inclinations and affections, and chooseth those opinions which most agree with them, *and intermeddleth*, Hebrew, *התערב*, (a word used in a bad sense, chap. xvii. 14, and found nowhere else except in this place,) *in every business*, or *in every thing that is*, as the words *בכל תושיהו* may be properly rendered; namely, thrusting himself into the actions and affairs of other men. The latter interpretation is preferred by Bishop Patrick, whose paraphrase is, “He that affects singularity, inquires into all manner of things, according as his vain-glorious humour leads him; which makes him also bend himself, with all the wit he hath, to over-

5 ^o *It is not good to accept the per-* A. M. 3004. son of the wicked, to overthrow the B. C. 1000. righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 ^d A fool's mouth is his destruction, and his lips are the snare of his soul.

8 ^o The words of a ² tale-bearer are ³ as wounds, and they go down into the ⁴ innermost parts of the belly.

19; Chap. xxiv. 23; xxviii. 21.—^d Chap. x. 14; xii. 13; xiii. 3; Eccles. x. 12.—^e Chapter xii. 18; xxvi. 22.—³ Or, *whisper*.—⁴ Or, *like as when men are wounded*.—⁶ Heb. *chambers*.

throw the solid reasonings of wiser men.” In consistency with this view of the verse, the bishop thus interprets the next: “For a fool will never take pleasure in true understanding, but the design of his studies is to make a vain ostentation of wisdom unto others; this is his chiefest pleasure, to hear himself discourse: that is, discover the folly that is in his heart.”

Verse 3. *When the wicked cometh*—Into any place or company; *then cometh also contempt*—Either, 1st, He is justly contemned by those who converse with him; or rather, 2d, He despiseth and scorneth all instruction and reproof, neither fearing God nor reverencing man; *and with ignominy reproach*—And he not only contemns others in his heart, but shows his contempt of them by ignominious and reproachful expressions and actions. Bishop Patrick takes this verse in a somewhat different sense, namely, “Into whatsoever company or society (suppose into the schools of wisdom) a profane person comes, he brings along with him contempt of God and religion, and good men; and (as one wickedness grows out of another) that contempt improves into affronts, and reproachful language of them.”

Verse 4. *The words of a man's mouth*—Of a wise man's; *are as deep waters*—Full of deep wisdom; *and the well-spring of wisdom as a flowing brook*—That wisdom which is in his heart is continually pouring forth wise and good counsels.

Verses 8, 9. *The words of a tale-bearer*—Who

A. M. 3004. 9 He also that is slothful in his
B. C. 1000. work is 'brother to him that is a
great waster.

10 ^a The name of the LORD is a strong tower: the righteous runneth into it, and ^b is safe.

11 ^b The rich man's wealth is his strong city, and as a high wall in his own conceit.

12 ⁱ Before destruction the heart of man is haughty, and before honour is humility.

13 He that ^e answereth a matter ^k before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his

^f Chap. xviii. 24.—^g 2 Samuel xxii. 3, 51; Psalm xviii. 2; xxvii. 1; lxi. 3, 4; xci. 2; cxliv. 2.—^h Hebrew, *is set aloft*.
ⁱ Chap. x. 15.

privily slanders his neighbour; *are as wounds*—Deeply wound the reputation, and afterward the heart, of the slandered person. *They go down, &c.*—They wound mortally, piercing to the heart, which is often meant by *the belly*. *He also that is slothful is brother, &c.*—They are alike: though they take different paths, yet both come to one end, even to extreme want and poverty.

Verses 10, 11. *The name of the Lord*—That is, the Lord, as he hath revealed himself in his works, and especially in his word, by his promises, and the declarations of his infinite perfections, and of his good-will to his people; *is a strong tower*—Is sufficient for our protection in the greatest dangers. *The righteous*—By faith and prayer, devotion toward God, and dependance on him; *run into it*—As their city of refuge. Having made sure of their interest in God's name, they take the comfort and benefit of it: they go out of themselves, retire from the world, live above it, dwell in God and God in them, and so they are *safe*, as if they were in an impregnable fortress. They think themselves so, and they shall find themselves so. Observe, reader, there is enough in God, and in the discoveries which he has made of himself to us, to make us easy at all times. The *wealth* laid up in this tower is enough to enrich us, to be a continual feast, and a continuing treasure to us; the *strength* of this tower is enough to protect us; the name of the Lord, or that whereby he has made himself known as *God*, and as *our God*; his titles and attributes; his covenant, and all the promises of it, make up a tower, and a strong tower, impenetrable, impregnable, for us, if we be his people. This is necessary; for it is only *the righteous* that run into this tower, as is here stated, or that have access to it, according to Isaiah xxvi. 2, which is signified to beat down the vain confidences of those who, though they live in a gross neglect and contempt of God, yet presume to expect salvation from him.

Verse 13. *He that answereth a matter before he heareth it*—Before he hath fully heard and considered what another is speaking about it; *it is folly and shame unto him*—It is a shameful folly, though he seek the reputation of a wise man by it; as if he

infirmity; but a wounded spirit who ^{A. M. 3004.}
can bear? ^{B. C. 1000.}

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 ^l A man's gift maketh room for him, and bringeth him before great men.

17 *He that is first in his own cause seemeth just*; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is *harder to be won*

^j Chap. xi. 2; xv. 33; xvi. 18.—^k Hebrew, *returneth a word*.
^l John vii. 51.—^m Gen. xxxii. 20; 1 Sam. xxv. 27; Chap. xvii. 8; xxi. 14.

could readily and thoroughly understand all that another can say before he has uttered it.

Verse 14. *The spirit of a man*—That is, his soul, namely, not wounded, as appears by the opposite branch of the verse, and which is vigorous and cheerful, supported by a sense of God's love, the consciousness of its own integrity, and of its present peace with him, and by a bright prospect of future happiness; *will sustain his infirmity*—Will easily support him under any bodily or outward troubles, as God's people have often found by experience; *but a wounded spirit*—Depressed and dejected with a sense of its own guilt, depravity, and misery; *who can bear?*—It is most grievous and intolerable, if divine support and comfort be withheld.

Verse 16. *A man's gift maketh room for him*—Procures him free access to great men. Hebrew, ררחיב לו, *enlargeth him*, as this very phrase is rendered Psa. iv. 1, and elsewhere; freeth him from straits and oppressions; *and bringeth him before great men*—Procures him favour and free conversation with them.

Verse 17. *He that is first in his own cause*—He that first pleadeth his cause; *seemeth just*—Both to himself, and to the judge, or court, by his fair pretences; *but his neighbour cometh*—To contend with him in judgment, and to plead his cause; *and searcheth him*—Examineth the truth and weight of his allegations, disproveth them, and detecteth the weakness of his cause.

Verse 18. *The lot causeth contentions to cease*—By determining the matters in difference; *and parteth between the mighty*—Maketh a partition, and giveth to each of the contending parties what is right or meet, by the order and disposition of divine providence. It parteth also between mean persons, but he mentions *the mighty*, because they are most prone to contention, and most fierce and obstinate in it, and most capable of doing great mischief to themselves and others by it, and therefore they most need this remedy.

Verse 19. *A brother offended*—Namely, by his brother's unkindness or injury; *is harder to be won*—Or, is stronger and more impregnable; *than a strong city*—Which is hardly to be conquered. *And their*

A. M. 3004. than a strong city; and their con-
B. C. 1000. tentions are like the bars of a castle.

20 ^m A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 ⁿ Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

^m Chap. xii. 14; xiii. 2.—ⁿ Matt. xii. 37.—^o Chap. xix.

contentions are like the bars of a castle—Which are very strong, and not to be broken, as being made of iron or brass: see 1 Kings iv. 13; Isa. xlv. 2. The truth of this assertion is confirmed by the testimony of several learned men who affirm the same thing; and the reason of it is evident, because the nearness of the relation greatly heightens the provocation, and love abused frequently turns to extreme hatred. "There are no contentions," says Bishop Patrick, in his paraphrase on this verse, "so sharp and obstinate as those among brethren; who grow so refractory when they have transgressed against each other, that it is easier to take a strong city, or to break the bars of a castle, than it is to compose their differences, and remove all the obstructions that lie in the way of their hearty reconciliation." The LXX., but on what authority does not appear, render this, *Ἀδελφός ὑπο ἀδελφῆ βοηθημένος, &c.*, *A brother assisted by a brother is powerful, as a strong and high city, and as a well-founded kingdom.* And Bochart, following the Vulgate, renders the verse, "As a fortified city is a brother assisted by a brother, and they who mutually love one another are like the bars of a castle." But certainly neither of these readings is consistent with the Hebrew text, which is literally and faithfully translated in our English Bible.

Verse 20. *A man's belly shall be satisfied, &c.*—Wise and edifying discourses tend to the comfort and satisfaction of the speaker, as well as to the good of the hearers.

Verse 21. *Life and death are in the power of the tongue*—Are brought upon men by the good or bad use of their tongues; and they that love it—Namely,

22 ^o Whoso findeth a wife, findeth a good thing, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth ^p roughly.

24 A man that hath friends must show himself friendly: ^q and there is a friend that sticketh closer than a brother.

14; xxxi. 10.—^p James ii. 3.—^q Chapter xvii. 17.

the tongue; that love much talking; shall eat the fruit thereof—Shall receive either good or evil according to the quality of their speeches.

Verse 22. *Whoso findeth a wife—A good wife*; one that deserves the name, and performs the duty of that relation. Thus Houbigant interprets it after many of the versions: see chap. xix. 14. *Findeth a good thing*—A singular blessing; and *obtaineth favour of the Lord*—Obtaineth her, not by his own wisdom, or art, or endeavours, merely or chiefly, but by God's good providence toward him, which orders that and all other events as it pleases him. The LXX. and Vulgate read at the end of this verse, "He that putteth away a good wife, putteth away a good thing; but he who retains an adulteress is foolish and wicked."

Verse 23. *The poor useth entreaties*—Humbly begs the favour of rich and powerful men, as his necessities and occasions require; but the rich answereth roughly—Speaks proudly and scornfully, either to the poor, or to others that converse with him, being puffed up with a conceit of his riches and self-sufficiency.

Verse 24. *A man that hath friends*—Hebrew, *a man of friends*; either, 1st, Who desires the friendship of others; or, 2d, Who professes friendship to others; *must show himself friendly*—Must perform all kind offices to his friend, which is the very end of friendship, and the way to preserve it; and there is a friend that sticketh closer—To him that desires and needs his help; who is more hearty in the performance of all duties of friendship; than a brother—Than the nearest relation.

CHAPTER XIX.

A. M. 3004. **BETTER** ^a is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

^a Chapter

2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

xxviii. 6.

NOTES ON CHAPTER XIX.

Verses 1, 2. *Better is the poor*—Hebrew, *טוֹב, a poor man*; that walketh in his integrity—Who is upright in his words and actions; he has a better character, is in a better condition, is more beloved, lives to better purpose, and is greater and more excel-

lent in the eyes of God, and of all wise and good men; than he that is perverse in his lips—Who is in the habit of uttering sinful and mischievous expressions, however high he may be in rank, wealth, or dignity. Also, that the soul be without knowledge—Without wisdom or prudence to discern the right

A. M. 3004. 3 The foolishness of man per-
B. C. 1000. verteth his way: ^b and his heart fret-
teth against the LORD.

4 ^o Wealth maketh many friends; but the
poor is separated from his neighbour.

5 ^d A false witness shall not be ¹ unpunished,
and *he that speaketh lies* shall not escape.

6 ^o Many will entreat the favour of the
prince: and ^f every man is a friend to ² him
that giveth gifts.

7 ^s All the brethren of the poor do hate him:
how much more do his friends go ^b far from

^b Psa. xxxvii. 7.—^c Chapter xiv. 20.—^d Verse 9; Exodus
xxiii. 1; Deuteronomy xix. 16, 19; Chapter vi. 19; xxi. 28.
¹ Heb. *held innocent*.—^e Chapter xxix. 26.—^f Chapter xvii.
8; xviii. 16; xxi. 14.

way of speaking and acting, and how a person ought
to conduct himself in all affairs, and on all occasions;
is not good—Is of evil and pernicious consequence;
and he that hasteth with his feet—That rashly and
hastily rushes into actions without serious considera-
tion; *sinneth*—Contracts guilt, and involves himself,
and perhaps also many others, into difficulties and
troubles. "Solomon, in this verse," says Bishop
Patrick, "observes two great springs of all our mis-
carriages; want of understanding and want of delib-
eration. To make too much haste in a business is
the way not to speed; and to run blindly upon any
thing is no less prejudicial to our undertakings.
Both he that affects things without knowledge, and
he that pursues what he understands without delib-
eration, runs into many mistakes, and commits many
sins. For which Solomon shows in the next verse
that he must blame none but himself, and never, in
the least, reflect upon God as if he were negligent
of us, or hard to us; which men are prone to think,
when they have foolishly undone themselves."

Verse 5. *A false witness shall not be unpunished*
—Though he escape the observation and punishment
of men, yet he shall not avoid the judgment of God.
And he that speaketh lies—That accustoms himself
to lying, either in giving evidence in courts of jus-
tice, or in common conversation; *shall not escape*—
The righteous judgment of God, though he may
flatter himself with hopes of impunity, for the Lord
is jealous of his honour, and will not suffer his name
to be profaned.

Verses 6, 7. *Many will entreat the favour of the
prince*—Or, *of the liberal, or bountiful man*, as רַבִּי
may be properly rendered. Kings and princes were
anciently called *benefactors*, Luke xxii. 25. *And
every man is a friend to him that giveth gifts*—Not
sincerely, however, as daily experience shows, but
only in show, or profession, or in the outward ex-
pressions of friendship and kindness. *All the bre-
thren of the poor*—His nearest and dearest relations,
who are often called *brethren* in the Scriptures; *do
hate him*—Despise and shun him, as men do a thing
that they hate, and as the following words explain it;
How much more do his friends go far from him—
His other friends, who are no way related to him, but

him? he pursueth *them with words*, A. M. 3004.
yet they are wanting to him. B. C. 1000.

8 He that getteth ³ wisdom loveth his own
soul: he that keepeth understanding ⁱ shall
find good.

9 ^k A false witness shall not be unpunished,
and *he that speaketh lies* shall perish.

10 Delight is not seemly for a fool; much
less ¹ for a servant to have rule over princes.

11 ^m The ⁴ discretion of a man deferreth his
anger; ² and *it is* his glory to pass over a
transgression.

² Heb. *a man of gifts*.—^s Chapter xiv. 20.—^b Psa. xxxviii.
11.—³ Heb. *a heart*.—¹ Chap. xvi. 20.—^k Ver. 5.—¹ Chap.
xxx. 22; Eccles. x. 6, 7.—^m Chapter xiv. 29; James i. 19.
⁴ Or, *prudence*.—^a Chap. xvi. 32.

in his prosperity professed love and friendship to
him. *He pursueth them with words*—Earnestly
implores their pity and help. Or, *He urgeth their
words*, as מַרְרֵף אֲמֵרֵי may be rendered; that is, he
allegeth their former promises and professions of
friendship: or, *He seeketh words*, (as the preacher
sought to find out acceptable words, Eccles. xii. 10.)
wherewith he might prevail and move them to pity;
yet they are wanting to him—Hebrew, לֹא הָמָה, *not
they*, or, *they not*. The meaning is, they are not
what they pretended to be, namely, friends to him:
or, their words are vain, and without effect; there is
no reality in them. Houbigant renders the verse,
"All his own brethren hate a poor man; how much
more his neighbours! They have departed far
from him; he followeth after them, but they are
not found."

Verse 8. *He that getteth wisdom*—That takes
pains, and labours to get knowledge, grace, and ac-
quaintance with God; *loveth his own soul*—Or,
loveth himself, because he procures great and last-
ing, yea, everlasting good to himself, as sinners, on
the contrary, are said to hate their souls, chap. xxix.
24, because they bring evil upon them; *he that
keepeth understanding*—That observes, and care-
fully practises its precepts; *shall find good*—Shall
have great benefit by it, both for his conduct in this
life, and for his happiness in the next.

Verse 10. *Delight is not seemly for a fool*—To
live in affluence, pleasure, and outward glory, doth
not become him, nor suit with him; because pros-
perity corrupts even wise men, and makes fools
mad; and because it gives him more opportunity to
discover his folly, and to do mischief both to himself
and others. He implies that a rod, or punishment,
is fitter for him than pleasure; *much less for a ser-
vant*—For one who has been a slave, or who is in a
servile condition, and of a servile disposition, not
much differing from a fool; or who is a servant to
his lusts, and wholly unfit to rule other men; *to
have rule over princes*—Over men of better quality
than himself: for servants are commonly ignorant;
and when they are advanced, they grow insolent,
presumptuous, and intolerable.

Verse 11. *The discretion of a man deferreth his*

A. M. 3004. 12 ° The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

13 ° A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

14 ° House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

15 ° Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 ° He that keepeth the commandment

° Chapter xvi. 14, 15; xx. 2; xxviii. 15.—^p Hosea xiv. 5. ^q Chap. x. 1; xv. 20; xvii. 21, 25.—^r Chap. xxi. 9, 19; xxvii. 15.—^s 2 Cor. xii. 14.—^t Chapter xviii. 22.—^u Chapter vi. 9. ^v Chap. x. 4; xx. 13; xxiii. 21.

anger—Defers the admission of anger, till he has thoroughly considered all the merits of the provocation, seen them in a true light, and weighed them in a just balance; and then defers the prosecution of it, till there be no danger of going into indecencies of speech or behaviour. Plato said to his servant, "I would beat thee if I were not angry." *And it is his glory to pass over a transgression*—Not to revenge a wrong, or an affront, when he hath an opportunity. This is opposed to the perverse judgment of worldly men, who account it folly and stupidity not quickly to resent a provocation, and a dishonour and reproach not to revenge it.

Verse 12. *The king's wrath is as the roaring of a lion*—The words of a king in anger are as much to be feared as the roaring of a lion; *but his favour is as dew upon the grass*—Any token of his favour and kindness is as comfortable as the dew which refreshes the grass and herbs, parched by the hot beams of the sun.

Verse 13. *A foolish son, &c.*—Two things make a man exceeding unhappy, a dissolute son, and a contentious wife: for the former is a perpetual grief to his father, to see him likely to prove the utter destruction of his family; and the quarrels of a wife spoil a man's happiness, like perpetual droppings, which wear away what they fall upon.

Verse 14. *House and riches are the inheritance of fathers, &c.*—Parents may bestow on their children houses, and lands, and riches; *but a prudent wife is from the Lord*—Is vouchsafed to a man by the singular providence of God, who is the only searcher and ruler of hearts, exactly discerning who are prudent or pious, (with regard to which the judgments even of wise men are frequently mistaken,) and inclining the hearts of persons one toward another. So that when such a wife falls to the lot of any one, he should look upon it as a singular favour of God to him, for which he ought to be very thankful.

Verse 15. *Slothfulness casteth into a deep sleep*—As labour makes men vigorous and rich, so sloth and idleness have these two miserable effects, that they insensibly sink the mind into a dull stupidity and unconcernedness about the most necessary things, and thereby reduce a man to extreme want

keepeth his own soul: but he that despiseth his ways shall die.

17 ° He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given will he pay him again.

18 ° Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

20 Hear counsel, and receive instruction, that

^y Luke x. 28; xi. 28.—^z Chapter xxviii. 27; Eccles. xi. 1; Matt. x. 42; xxv. 40; 2 Cor. ix. 6, 7, 8; Heb. vi. 10.—^a Or, his deed.—^b Chap. xiii. 24; xxiii. 13; xxix. 17.—^c Or, to his destruction, or, to cause him to die.—^d Heb. add.

and beggary; to which may be added a third, that they tempt him to shift and use dishonest arts for a livelihood."—Bishop Patrick.

Verse 17. *He that hath pity on the poor*—And relieves their necessities; *lendeth unto the Lord*—Doth not impoverish, but enrich himself: for the Lord takes what is done to them as done to himself, because it is done to those whom he has appointed in his own stead to be his receivers, and whom he hath, in a peculiar manner, commended to the care and charity of all other men. He therefore will not fail to make a full compensation; he will return the benefit done to others, with large interest and increase of blessings, upon the beneficent man and his posterity.

Verse 18. *Chasten thy son while there is hope*—Before custom in sin, and thy indulgence have made him hard-hearted and incorrigible; *and let not thy soul spare for his crying*—Forbear not to give him due and necessary correction, through a foolish and destructive pity, excited by his tears and cries; for it is better he should cry under thy rod, than under the sword of the magistrate, or, which is more to be feared, that of divine vengeance.

Verse 19. *A man of great wrath*—Or, *he who is of great wrath*, that is, of strong passions; who is of a fierce and furious temper; *shall suffer punishment*—Will certainly bring great mischiefs upon himself; *for if thou deliver him*—If any parent, relation, or friend deliver him out of one trouble, through his ungovernable temper he will soon involve himself in another; *and thou must do it again*—Thou wilt soon find it necessary to interpose for his deliverance a second, third, or even fourth time: all which trouble to themselves and others would be prevented if such men would look unto God for grace to enable them to mortify their passions, and to get the rule of their own spirits.

Verse 20. *Hear counsel, &c.*—Be willing to be taught and ruled; to be advised and reprov'd, when thou art young; *that thou mayest be wise in thy latter end*—Before thy death come. Which he adds, not exclusively, as if a man ought not to be wise before, but emphatically, to show that how foolishly soever he may have spent his former and younger years, it highly and especially concerns him to be wise before it is too late, or before death comes.

A. M. 3004. thou mayest be wise ^b in thy latter
B. C. 1000. end.

21 ^o *There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.*

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 ^d The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 ^a A slothful *man* hideth his hand in his

^b Psalm xxxvii. 37.—^c Job xxiii. 13; Psalm xxxiii. 10, 11; Chap. xvi. 1, 9; Isa. xiv. 26, 27; xlv. 10; Acts v. 39; Heb. vi. 17.—^d 1 Tim. iv. 8.

Verse 21. *There are many devices in a man's heart*—Which shall not stand, but be disappointed; many designs and contrivances, which he thinks to be so well devised and planned that they cannot miscarry. *Nevertheless, the counsel of the Lord*—Which oftentimes contradicts, and therefore overrules or defeats the designs and purposes of men; *that shall stand*—Shall certainly be fulfilled, and bring to pass whatever he pleases.

Verses 22, 23. *The desire of a man is his kindness*—This expression is obscure, and will admit of several interpretations. The Seventy render it, *καρπος ανδρι ελεημοσυνη, alms-giving, or charity, is fruit to a man.* The meaning, Le Clerc thinks, is, that there is no virtue a man ought to be so desirous of as benignity, or a generous, charitable spirit, as it is the greatest ornament of human nature, and the strongest bond of human society; which if any one wants, however rich he may be, yet he is despised. Others think, that if it be considered as connected with the following clause, the most natural construction is, "A man shows his kindness by his will, or desire to do good; and in this respect a poor man, who would be beneficent if he could, is better than a liar, that is, than a rich man, who makes a profession of kindness, but does not perform it. The Seventy read this latter clause, *A poor righteous man is better than a rich man who is a liar*: and the Syriac renders it, *A poor man is better than a deceitful rich one.* *The fear of the Lord tendeth to life*—To holiness and happiness here and hereafter; in other words, nothing makes a man so comfortable to himself, and so useful to others, as a religious care to please God in all things; and *he that hath it shall abide satisfied*—Shall want nothing, and shall be fully contented with God's favour and blessing; *he shall not be visited with evil*—With any destructive calamity. But the Hebrew text of the verse being obscure, interpreters have taken it in different senses. Houbigant renders it, *The fear, &c., tendeth to life, and he who is filled with it shall sleep, or pass his nights, free from all evil.* Schultens and Grey interpret it, *The fear of Jehovah indeed is life; but he who sleeps in carnal security shall not be free from evil*: see Deut. xxxii. 15. The Seventy read it, *The fear of the Lord is to a man's life*.

bosom, and he will not so much as ^a bring it to his mouth again.

25 ^f Smite a scorner, and the simple ^g will ^h beware: and ^b reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* ⁱ a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

^a Chap. xv. 19; xxvi. 13, 15.—^f Chap. xxi. 11.—^g Heb. *will be cunning*.—^h Deut. xiii. 11.—ⁱ Chap. ix. 8.—^j Chap. xvii. 2.

but *he that is without fear* (namely, of God) *shall abide in places where there is no knowledge to govern him*; that is, shall run blindly into all manner of mischief.

Verse 24. *A slothful man hideth his hand in his bosom*—Either to keep it warm in cold weather, or to give it rest, being unwilling to fatigue it with the labour of any action; and *will not bring it to his mouth again*—Namely, to feed himself; as if he expected that the meat should drop into his mouth. "It is a most elegant, but hyperbolical, description of a man who hath given himself up to sloth; who refuses to do things as easy as pulling his hand out of his bosom, and as necessary as eating and drinking."

Verse 25. *Smite a scorner*—An obstinate and impudent transgressor, a derider of religion and virtue, who rejects and scorns all admonition: that is, punish him; and *the simple will beware*—Though the punishment do him no good, yet other inconsiderate persons, who sin, it may be, through ignorance, imprudence, or infirmity, will be awakened by it to a better way of thinking and acting; who, if they saw him pass with impunity, would be apt to follow his example. *And reprove one that hath understanding, &c.*—A verbal reproof will be more effectual for his reformation than the severest punishments will be to that of a scorner.

Verse 26. *He that wasteth his father*—That is, his father's estate, by unjust or riotous courses; and *chaseth away his mother*—Causes her to avoid and abhor his presence and society, and to go from the house where he is; *is a son that causeth shame*—Both to himself, and to his parents and family. But this verse ought rather to be rendered, *A son that causeth shame, and bringeth reproach, wasteth his father, and chaseth away his mother*; that is, as some interpret it, he gives them as much concern as if he were to waste his father's substance, and turn his mother out of doors.

Verse 27. *Cease, my son, to hear the instruction, &c.*—If thou hast done it formerly, yet do not now, any longer, hearken to those false doctrines, or evil counsels, which tend to withdraw thee from the belief or practice of God's holy word. Or, as Bishop Patrick interprets the verse, "My son, beware of their discourse, who, under the show of greater learn-

A. M. 3004. 28 ^a An ungodly witness scorneth
B. C. 1000. judgment: and ^b the mouth of the
wicked devoureth iniquity.

^a Heb. a witness of Belial.—^b Job xv. 16;

ing, seduce thee from the plain doctrines of virtue; or, if thou hast been unhappily engaged in such company, quit it presently, and stick to those that honestly instruct thee; for, remember this, to leave off hearing the instruction of good men, is the first step toward a departure from all religion."

Verse 28. *An ungodly witness scorneth judgment*—Hath no reverence to the place of justice, nor to the presence of God there, nor to that sacred and solemn work of executing judgment, but, in spite of all, gives in a false testimony. *And the mouth of the wicked devoureth iniquity*—Uttereth it with as

29 Judgments are prepared for scorn- A. M. 3004.
ers, ¹ and stripes for the back of B. C. 1000.
fools.

xx. 12, 13; xxxiv. 7.—¹ Chap. x. 13; xxvi. 3.

great greediness, delight, and ease, as they swallow down delicious meats and drinks; or, is as eager to commit it in word and deed, as if it were as necessary to their well-being as the food they eat.

Verse 29. *Judgments are prepared for scorners*—Either by men, or, at least, by God; although they be deferred for a time, yet they are treasured up for them, and shall infallibly be inflicted upon them: *and stripes for the back of fools*—Nor shall other sinners escape, who sin through want of consideration, but they also shall be punished, though in a less degree.

CHAPTER XX.

A. M. 3004. WINE ^a is a mocker, strong drink
B. C. 1000. is raging: and whosoever is
deceived thereby is not wise.

2 ^b The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger ^c sinneth against his own soul.

^a Gen. ix. 21; Chapter xxiii. 29, 30; Isa. xxviii. 7; Hos. iv. 11.
^b Chap. xvi. 14; xix. 12.

NOTES ON CHAPTER XX.

Verse 1. *Wine is a mocker*—Wine immoderately drank makes men mockers or scoffers at God and men: see Hosea vii. 5. Or, is a mocker to the sinner himself, makes a mock of him, deprives him of his understanding, and causes him to speak and act like a fool, and thereby renders him ridiculous, and exposes him to shame, contempt, and insult. *Strong drink is raging*—Excites unruly passions in men's minds, and makes them full of rage and fury. "When wine is in," says one, "wit is out," and then the man, according as his natural temper is, either mocks like a fool, or rages like a madman. The word הכה, here rendered *raging*, says Bishop Patrick, signifies "that discomposed, unquiet, and restless state of mind which expresses itself in wild and tumultuous motions." *Whosoever is deceived thereby*—Namely, by wine or strong drink; *is not wise*—Is a fool or a madman, because he deprives himself of the use of his reason. Thus, "the first precept in this chapter is against drunkenness, as an enemy to wisdom, even in common things; much more in those of everlasting consequence: for it commonly expels out of men's minds all reverence, both to God and others, inclining them to take the license to say or do any thing without restraint or discretion."

3 ^d It is an honour for a man to A. M. 3004.
cease from strife: but every fool will B. C. 1000.
be meddling.

4 ^e The sluggard will not plough by reason of the ¹ cold; ^f therefore shall he beg in harvest, and have nothing.

^c Chap. viii. 36.—^d Chap. xvii. 14.—^e Chap. x. 4; xix. 24.
^f Or, winter.—¹ Chap. xix. 15.

Therefore, though it pretends to be a *sociable* thing, it renders men unfit for society, making them abusive with their tongues, and outrageous in their passions.

Verses 2, 3. *The fear of a king, &c.*—See on chap. xvi. 14, and xix. 12. *It is an honour to a man to cease from strife*—Either to prevent it, or, if it be begun, to put an end to it: which, although proud and profane persons esteem dishonourable to them, would indeed be their glory, because it would be an evidence of their wisdom and power over their passions, and of their respect and obedience to their sovereign Lord, in which their honour and happiness consist; *but every fool will be meddling*—Namely, with matters of strife; he is always ready to begin strife, and obstinate in the continuance of it.

Verse 4. *The sluggard will not plough by reason of cold*—The cold of the ploughing season, being in the latter end of autumn, and toward winter, or early in the spring. He hates and avoids all laborious and difficult work, although his own necessity and interest oblige him to do it; *therefore shall he beg, and have nothing*—And not obtain any aims; not even in harvest, that time of plenty and bounty, because men's hearts are justly hardened against that man, who, by his own sloth and wilfulness, hath brought himself to want.

A. M. 3004. 5 ⁸ Counsel in the heart of man is
B. C. 1000. like deep water; but a man of under-
standing will draw it out.

6 ^h Most men will proclaim every one his
own ² goodness: but ⁱ a faithful man who can
find?

7 ^k The just man walketh in his integrity:
^l his children are blessed after him.

8 ^m A king that sitteth in the throne of
judgment, scattereth away all evil with his
eyes.

9 ⁿ Who can say, I have made my heart clean,
I am pure from my sin?

⁸ Chap. xviii. 4.—^h Chap. xxv. 14; Matt. vi. 2; Luke xviii.
11.—² Or, bounty.—^l Psa. xii. 1; Luke xviii. 8.—^k 2 Cor.
i. 12.—^m Psa. xxxvii. 26; cxii. 2.—ⁿ Verse 26.—¹ 1 Kings
viii. 46; 2 Chron. vi. 36; Job xiv. 4; Psa. li. 5; Eccles. vii. 20;

Verse 5. *Counsel in the heart of man*—Either, 1st, Ability to give counsel; or, 2d, The design or purpose of doing something of importance; for the word *עצה*, here rendered *counsel*, is frequently used in both senses, but the latter seems most proper here; *it is like deep water*—Is there in great abundance, or is secret and hard to be discovered; *but a man of understanding will draw it out*—By prudent questions and discourses, and a diligent observation of his words and actions. In other words, “Though the designs and intentions of another man, especially one who hath a deep understanding, are as hard to be found out as waters which lie in the secret caverns of the earth; yet there are persons of such penetration, that they will find means to discover them and draw them out.” “There are six ways,” says Lord Bacon, in his *Advancement of Learning*, lib. viii. cap. 2, “whereby the knowledge of men may be drawn out and disclosed; by their faces and countenances, by words, by deeds, by their nature, by their ends, and by the relations of others.”

Verses 6, 7. *Most men will proclaim every one his own goodness*—“Most men are ready enough to claim to themselves a large share of piety and virtue;” *but a faithful man who can find?*—“Where is that man of true and undissembled virtue to be found, who studies rather to *be*, than to *seem*, good?” There are but few such.—Schultens. *The just man walketh in his integrity*—He proves himself to be righteous, not only by his profession, which is spoken of in the former sentence, but by his upright and unblameable conversation. *His children are blessed after him*—By virtue of that covenant which God hath made with such men, which is not confined to their persons, but entails blessings upon their posterity.

Verse 8. *A king that sitteth in the throne of judgment*—That makes it his great care and business to execute justice and judgment among his people, especially if he do this in his own person, as it was usual for kings to do in ancient times, and see things with his own eyes; *scattereth away all evil*—Effectually suppresses, or removes, all wickedness; *with*

10 ^o Divers ³ weights, and ⁴ divers
measures, both of them are alike
abomination to the LORD.

11 Even a child is ^p known by his doings,
whether his work be pure, and whether it be
right.

12 ^q The hearing ear, and the seeing eye, the
LORD hath made even both of them.

13 ^r Love not sleep, lest thou come to poverty;
open thine eyes, and thou shalt be satisfied with
bread.

14 *It is naught, it is naught*, saith the buyer:
but when he is gone his way, then he boasteth.

1 Cor. iv. 4; 1 John i. 8.—^o Deut. xxv. 13; Verse 23; Chap.
xi. 1; xvi. 11; Micah vi. 10, 11.—³ Heb. a stone and a stone.
⁴ Heb. an ephah and an ephah.—^p Matt. vii. 16.—^q Exod. iv.
11; Psa. xciv. 9.—^r Ch. vi. 9; xii. 11; xix. 15; Rom. xii. 11.

his eyes—With his very looks, or by his diligent inspection.

Verse 9. *Who can say, I have made my heart clean?*—No man can say that he hath made his own heart clean: but God can create in man a clean heart, as David expresses himself, Psa. li. 10, (on which see the note,) and can renew a right spirit within him; *I am pure from my sin*—No man can render himself pure, either from the guilt of his past sins, or from the power or pollution of his corrupt inclinations and passions; but God surely, according to his promise, *if we confess our sins*, past and present, with humiliation, contrition, and godly sorrow for them, and rely on him, who gave himself for his church, that he might sanctify and cleanse it, and render it a glorious church without spot or wrinkle, or any such thing, can, and will freely and fully forgive us our sins, and cleanse us from all unrighteousness. He can justify us from all things, communicate to us a divine nature, and stamp his whole image on our souls.

Verse 11. *A child is known by his doings*—Children discover their inclinations or dispositions by their childish speeches and carriages, as not having yet learned the art of dissembling: *whether his work be*, or rather, *will be, pure*—That is, the future disposition and conduct of a man may be very probably conjectured from his childish manners.

Verse 13. *Love not sleep*—That is, immoderate sleep, nor sloth, or idleness. Take sleep because necessity requires it, not from any love to it; *lest thou come to poverty*—Lest thou reduce thyself to beggary. Persons that indulge themselves in sleep to excess, not only lose the time which they spend therein, but contract a listless, indolent disposition and habit, and are generally half asleep, or never well awake, and therefore, of course, come to poverty. *Open thine eyes*—Awake out of sleep, shake off sloth, and betake thyself to thy employment with diligence and vigour. *Thou shalt be satisfied with bread*—If thou do not grow rich, yet thou shalt have what is sufficient for the supply of thy own wants, and the wants of those dependant upon thee.

Verse 14. *It is naught, it is naught*—The com-

A. M. 3004. 15 There is gold, and a multitude
B. C. 1000. of rubies: but ^athe lips of know-
ledge are a precious jewel.

16 ^aTake his garment that is surety for a
stranger: and take a pledge of him for a strange
woman.

17 ^aBread ^bof deceit is sweet to a man;
but afterward his mouth shall be filled with
gravel.

18 ^aEvery purpose is established by counsel:
^band with good advice make war.

19 ^aHe that goeth about as a tale-bearer

^a Job xxviii. 12, 16, 17, 18, 19; Chapter iii. 15; viii. 11.
^b Chap. xii. 26, 27; xxvii. 13.—^c Chap. ix. 17.—^d Heb.
Bread of lying, or, falsehood.—^e Chapter xv. 22; xxiv. 6.
^f Luke xiv. 31.—^g Chap. xi. 13.—^h Rom. xvi. 18.

modity is but of little worth; saith the buyer—
Namely, to the seller; he discommends it, that he
may bring down the price of it; but when he is gone
his way—Having purchased the article upon his own
terms; then he boasteth—That by his subtlety he
hath overreached the seller, and obtained a great
advantage to himself, and he laughs at his simplicity
in selling it at so low a price. This Solomon notices
as a common but very blameable practice.

Verse 15. *There is gold, &c.*—Namely, in the
world, in divers persons' hands, by whom it is much
prized; but the lips of knowledge—Wise speeches,
proceeding from a well-informed and upright mind,
are a precious jewel—Are of far greater worth, both
to him that utters them, and to those that receive and
improve them to their own benefit.

Verse 16. *Take his garment, &c.*—Namely, as a
pledge, without which he ought not to be trusted,
because, by the action referred to, he shows himself
to be foolish, and takes the ready way to make him-
self a beggar; that is surety for a stranger—A
person unknown to him; and a pledge of him who
is surety for a strange woman—For a harlot, so
called chap. ii. 16, and elsewhere. "It is rank fol-
ly," says Bishop Patrick, in his interpretation of this
verse, "to trust him, who is so rash as to be bound for
one, whose ability and fidelity are utterly unknown to
him; especially for a woman, whose loose way of
life makes her credit justly suspected: therefore,
have nothing to do with such an inconsiderate person,
without the utmost security that he can give thee,
for the payment of what he owes thee."

Verse 17. *Bread of deceit*—Gain or pleasure pro-
cured by unrighteous courses; is sweet to a man—
And the more sweet, because it is unlawfully obtain-
ed; such pleasure doth the carnal mind take in the
success of its wicked projects! Observe, reader, all
the pleasures and profits of sin are bread of deceit;
they are stolen; they are forbidden fruit; and they
deceive men; for they do not perform what they
promise. For a time, indeed, they are, perhaps,
rolled under the tongue as a sweet morsel, and the
sinner blesses himself in them, but afterward his
mouth shall be filled with gravel—His bread of de-

revealeth secrets: therefore meddle ^{A. M. 3004.}
not with him ^{B. C. 1000.} that ^aflattereth with
his lips.

20 ^bWhoso curseth his father or his mother,
^chis ^dlamp shall be put out in obscure dark-
ness.

21 ^dAn inheritance may be gotten hastily at
the beginning; ^ebut the end thereof shall not
be blessed.

22 ^fSay not thou, I will recompense evil;
but ^gwait on the LORD, and he shall save
thee.

^a Or, enticeth.—^b Exod. xxi. 17; Lev. xx. 9; Matt. xv. 4.
^c Job xviii. 5, 6; Ch. xxiv. 20.—^d Or, candle.—^e Ch. xxviii. 20.
^f Hab. ii. 6.—^g Deut. xxxii. 35; Chap. xvii. 13; xxiv. 29; Rom.
xiii. 17, 19; 1 Thess. v. 15; 1 Pet. iii. 9.—^h 2 Sam. xvi. 12.

ceit will be bitter and pernicious, and produce pain
and sickness in his stomach; when his conscience is
awakened, when he sees himself cheated, and becomes
apprehensive of the wrath of God against him for
his sin, how painful and distressing then is the
thought of it!

Verse 18. *Every purpose is established by coun-
sel*—"Rashness spoils the best designs, which must
be carried on prudently, and with good advice, if we
would have them to prove successful." And with
good advice make war—Warlike expeditions are
not to be undertaken without great deliberation. It
should be maturely considered, whether the war
ought to be begun or not; whether it be just, whether
it be prudent. And, when it is begun, how, and by
what arts, it may be successfully prosecuted: for skill
is as necessary as courage. Going to law is a kind
of going to war, and therefore should not be done
without good advice.

Verse 21. *An inheritance may be gotten hastily*—
An estate is sometimes soon gained, even in the very
beginning of a man's labours for it: in which case,
it may be presumed that some indirect and unright-
eous means have been used for the getting of it,
because riches are very seldom given by God, or
gotten by men, without men's diligence. But this,
as well as many other proverbs, are to be understood
of the common course of things, which may admit
of many exceptions. For sometimes merchants or
others gain a large property speedily, suppose by a
successful voyage, or by some other prosperous
event. But the end thereof shall not be blessed—
Namely, the end of what was not righteously obtain-
ed: it was suddenly raised, and shall be as suddenly
ruined: it shall wither by God's just judgment, and
come to nothing.

Verse 22. *Say not thou, I will recompense evil*—
While we live in the world, we must expect to have
injuries done us, affronts given, and much trouble
wrongfully created to us. But we must not revenge
ourselves; no, not so much as design or think of any
such thing. We must not say, no, not in our hearts,
I will return evil for evil; but must wait on the
Lord, to whom it belongs to execute vengeance, and

A. M. 3004. 23 ^h Divers weights are an abomination unto the LORD; and ^a a false balance is not good.

24 ⁱ Man's goings are of the LORD; how can a man then understand his own way?

25 It is a snare to the man who devoureth that which is holy, and ^k after vows to make inquiry.

^b Verse 10.—^o Heb. *balances of deceit*.—^l Psalm xxxvii. 23; Chap. xvi. 9; Jer. x. 23.—^k Eccles. v. 4, 5.

to deliver his people from all their enemies. We must refer ourselves to him, and leave it to him to plead our cause, or reckon with those that do us wrong, in such a way and manner as he shall think fit, and in his own due time.

Verse 24. *Man's goings are of the Lord*—All men's purposes and actions are so entirely subject to the control of God's overruling providence, and so liable to be frustrated or changed, as he shall see good, and to be directed to ends so far distant from those they thought of and intended, that it is impossible for any man to know what shall be the event of any of his undertakings. The intention of this proverb is, to show that the events of human life are neither ordered nor foreseen by man's, but only by God's providence; and therefore that men should only mind to do their duty, and then quietly depend upon God for a good issue to their endeavours.

Verse 25. *It is a snare to the man who devoureth that which is holy*—He is ensnared in a crime, who takes away, and applies to his own use, any thing consecrated to God, and intended to be used in support of his worship and service; or who alienates any holy thing, and employs it to a secular purpose, which is here called *devouring it: and after vows to make inquiry*—After a man hath made vows, to consider whether he can possibly, or may lawfully, keep them; or to inquire of others for ways to break them, and to satisfy his conscience in so doing. "There are two pieces of profaneness," says Bishop Patrick, in his paraphrase on this verse, "which entangle him that is guilty of them in great troubles, nay, often bring ruin upon him: 1st, When he makes no distinction between things holy and common; but converts that which was consecrated to God (the *first-fruits*, suppose, or such like sacred thing) to his own proper use; and, 2d, When he vows, in his distress, to give something unto God, but having obtained his desires, studies how he may be loosed from his obligations."

Verse 26. *A wise king*—Who seriously minds his duty, and his true interest; *scattereth the wicked*—Breaks their companies and confederacies, and forces them to flee several ways for their own safety; or drives them from his presence, and from the society of good men, as the chaff is separated from the corn, by the husbandmen, and driven away by the wind; as the word מורה, here used, commonly signifies; and to which the next clause hath some reference. *And bringeth the wheel over them*—Punishes them

26 ^l A wise king scattereth the wicked, and bringeth the wheel over them.

27 ^m The spirit of man is ^o the candle of the LORD, searching all the inward parts of the belly.

28 ⁿ Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men is their strength: and ^o the beauty of old men is the gray head.

^l Psa. ci. 5; Verse 8.—^m 1 Corinthians ii. 11.—^o Or, *lamp*.
ⁿ Psa. ci. 1; Chap. xxix. 14.—^o Chap. xvi. 31.

as their offences deserve, alluding to the cart-wheel, which was anciently turned over the sheaves, to beat the corn out of them. In other words, expressive of the plain meaning, "A good king separates the bad from the good, by a due execution of his laws; which is like winnowing the corn, after the chaff is separated from it, by drawing the wheel over it."

Verse 27. *The spirit of a man*—That is, the rational soul; *is the candle, &c.*—Is a clear and glorious light, set up in man for his information and direction. It is said to be the candle of the Lord, because it comes from God in a more immediate manner than the body, Eccles. xii. 7; and because it is in God's stead, to observe and judge all our actions. *Searching all the inward parts of the belly*—Discerning not only man's outward actions, which are visible to others, but his most inward thoughts and affections. *The belly* is here put for the heart, as it is frequently. The soul can reflect upon, and judge of, its own dispositions and actions; and by the use of the means which God hath appointed, especially the word of God, and prayer for supernatural light, may arrive at a certain knowledge of its state and condition, in reference to God and salvation.

Verse 28. *Mercy*—Clemency to offenders, and bounty to worthy indigent persons; *and truth*—Faithfulness in keeping his word and promises inviolably; *preserve the king*—Because they engage God to guard him, and gain him the reverence and affections of his people, which is, under God, a king's greatest safety and happiness. *And his throne is upheld by mercy*—Which is again mentioned, to show that although to exercise mercy be an act of grace, and therefore, in some sort, *free*, yet princes are obliged to it both by their duty and by their interest, because it is a singular means of their preservation.

Verse 29. *The glory of young men*—That wherein they glory as their privilege above old men; *is their strength*—Namely, of body, and vigour and courage of mind; their fitness for action, their ability to go through business, and overcome difficulties which the aged and weak cannot grapple with. Their strength is their glory, provided they use it well, namely, in the service of God and their country, and not of their lusts; and that they be not proud of it, nor trust to it, remembering that it may soon become weakness, and that while they retain

A. M. 3004. 30 The blueness of a wound
B. C. 1000. 10 cleanseth away evil: so do

¹⁰ Heb. is a purging

it, its being made a comfort to themselves, and useful to others, depends entirely on the blessing of God. *And the beauty of old men is the gray head*—That which makes old men venerable is their gravity and experience, which qualify them to give counsel in matters of doubt and difficulty, which are important. The design of this proverb is to declare the peculiar advantages which persons of different ages possess, and the mutual need which they have one of another; and thereby to excite them to mutual love and assistance, and to make every one contented with his own age and condition; and neither to envy nor despise his brother, for the difference of his age and situation in life, as is very usual among men.

stripes the inward parts of the belly. A. M. 3004.
B. C. 1000.

medicine against evil.

Verse 30. *The blueness of a wound cleanseth away evil*—Grievous wounds which make men black and blue, or severe punishments, are the means which are frequently most effectual to reclaim a wicked man, and to purge out his corruptions; *so do stripes*—Hebrew, כִּכְרוֹת, and stripes, which answer to wounds in the former clause; *the inward parts of the belly*—Hebrew, חֲרָרֵי בֶטֶן, literally, the chambers of the belly, that is, the inward recesses of the mind. The sense of the whole is, Grievous wounds, or stripes, cleanse not only the outward man, by keeping it from evil actions, but even the inward man, by expelling or subduing vile affections; which is a great and blessed benefit of afflictions.

CHAPTER XXI.

A. M. 3004. THE king's heart is in the hand of
B. C. 1000. the LORD, as the rivers of water:
he turneth it whithersoever he will.

2 ^a Every way of a man is right in his own eyes: ^b but the LORD pondereth the hearts:

3 ^c To do justice and judgment is more acceptable to the LORD than sacrifice.

^a Chap. xvi. 2.—^b Ch. xxiv. 12; Luke xvi. 15.—^c 1 Sam. xv. 22; Psalm i. 8; Chapter xv. 8; Isaiah i. 11; Hosea vi. 6; Micah vi. 7, 8.

NOTES ON CHAPTER XXI.

Verse 1. *The king's heart*—His very inward purposes and inclinations, which seem to be most in a man's own power, and out of the reach of all other beings; and much more his tongue, and hand, and all his outward actions; *are in the hand of the Lord*—Subject to the influence, control, and government of the great Lord of all. *As the rivers of water*—Which husbandmen, or gardeners, can draw by little channels into the adjacent grounds, as they please. He names *kings*, not to exclude other men, but because they are more arbitrary and uncontrollable than others. *He turneth it*—Hebrew, שָׁנָה, he inclineth, or bendeth it; *whithersoever he will*—So that they fulfil his counsels and designs, either of mercy, or of correction to themselves, or to their people. God does this partly by suggesting those considerations to their minds which have a commanding influence upon their wills and affections, and partly by a powerful, although insensible operation upon their minds and hearts.

Verses 2, 3. *Every way of a man, &c.*—See on chap. xvi. 2, where this same thing was declared. *To do justice and judgment*—The conscientious performance of all our duties to men; *is more acceptable to the Lord than sacrifice*—Than the most

4 ^d A ¹ high look, and a proud heart, ^e and ² the ploughing of the wicked, ^f is sin. A. M. 3004.
B. C. 1000.

5 ^g The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want.

6 ^h The getting of treasures by a lying

^d Chapter vi. 17.—^e Heb. Haughtiness of eyes.—^f Or, the light of the wicked.—^g Chapter x. 4; xiii. 4.—^h Chap. x. 2; xiii. 11; xx. 21; 2 Pet. ii. 3.

costly outward services offered to God, joined with the neglect of religious and moral duties to God or men: see 1 Sam. xv. 22; Hos. vi. 6; Mic. vi. 7, 8.

Verse 4. *A high look*—One sign of pride put for all the rest; *and a proud heart*—Pride lurking and reigning in the heart, though it do not discover itself to men by outward actions, but be disguised with a show of humility, as it frequently is; *and the ploughing of the wicked*—Even their civil or natural actions, which in themselves are lawful and good, are made sinful, as they are managed by ungodly men, without any regard to the glory of God, which ought to be the end of all our actions; *is sin*—Is by them turned into sin, and made the occasion of much wickedness.

Verses 5, 6. *The thoughts of the diligent*—Who carefully and industriously prosecutes what he hath wisely contrived and resolved; *tend only to plenteousness*—To affluence and wealth; *but every one that is hasty*—That manages his affairs rashly, without due consideration; *only to want*—Is likely to bring himself to poverty. *The getting of riches by a lying tongue*—By bearing false witness, or by any deceitful words or actions, such as those by which many men get riches; *is a vanity tossed to and fro*—Is like the chaff or smoke, driven away by the wind; it is nei-

A. M. 3004. tongue is a vanity tossed to and fro
B. C. 1000. of them that seek death.

7 The robbery of the wicked shall ³ destroy them; because they refuse to do judgment.

8 The way of man is froward and strange: but *as for* the pure, his work is right.

9 ⁵ *It is* better to dwell in the corner of the house-top, than with ⁴ a brawling woman in ⁴ a wide house.

10 ^h The soul of the wicked desireth evil: his neighbour ^o findeth no favour in his eyes.

11 ⁱ When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth

³ Heb. saw them, or, dwell with them.—⁴ Verse 19; Chapter xix. 13; xxv. 24; xxvii. 15.—⁵ Heb. a woman of contentions.
^h Heb. a house of society.—^h James iv. 5.

ther satisfactory nor durable, but quickly vanisheth away, as has been frequently observed of estates ill-gotten; of them that seek death—That take those courses which bring death or destruction on them or theirs.

Verses 7, 8. *The robbery of the wicked shall destroy them*—The injury which they do to others shall, either by God or men, be returned upon their own heads; because they refuse to do judgment—They wilfully and obstinately give up themselves to unrighteous practices. *The way of man*—The course of man's life, of the life of every man, as he is by nature, or in his corrupt state; is froward and strange—Perverse and estranged from God, and from man's primitive integrity, and from the rule which God hath given him whereby to direct his actions, namely, reason and Scripture; but *as for the pure, his work is right*—His conversation, his tempers, words, and works; his designs and undertakings are agreeable to that rule.

Verse 10. *The soul of the wicked desireth evil*—His heart is earnestly and fully set in him, as it is expressed Eccles. viii. 11, to do evil, to work wickedness, to do mischief to others, or to satisfy his own lusts, though it be with injury of others. *His neighbour findeth no favour, &c.*—If he either endeavour to dissuade him from his wickedness, or stand in the way of his gratifying his lusts. He spares neither friend nor foe.

Verses 11, 12. *When the scorner, &c.*—Houbigant renders this verse, "When the scorner is punished, the humble is made more wise; and when the wise man prospers, the same person will acquire knowledge." The sense evidently is, The simple learn wisdom both from the punishment of wicked men, and from the prosperity of good men. *The righteous man wisely considereth, &c.*—He looketh through the present power and glory of the house, or family, of the wicked, which dazzles the eye of others, unto that ruin to which it is hastening; but

the house of the wicked: but God ^{A. M. 3004.} overthroweth the wicked for their ^{B. C. 1000.} wickedness.

13 ^k Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 ^l A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: ^m but destruction shall be to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth ⁿ pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

^k Heb. is not favoured.—^l Chap. xix. 25.—^k Matt. vii. 2; xviii. 30; James ii. 13.—^m Chapter xvii. 8, 23; xviii. 16.
ⁿ Chap. x. 29.—ⁿ Or, sport.

God, or rather, now, or that, God overthroweth, or will overthrow, the wicked for his wickedness—Namely, in due time, though for a season he bear with them.

Verse 13. *Whoso stoppeth his ears at the cry of the poor*—When they cry out by reason of oppression or want, and beg relief from him; he also shall cry himself—Unto God or men, in his straits which God shall bring upon him; but shall not be heard—Shall be denied his requests.

Verse 14. *A gift*—Bestowed on a person offended and angry with us, as the following words show; *in secret*—That is, given in secret, which makes it more acceptable; for gifts openly given savour of ostentation in the giver, and cause some shame to the receiver; *pacifieth anger*—Removes all resentment, and conciliates love; and a reward in the bosom—Secretly conveyed into the bosom; *strong wrath*—Will extinguish that wrath which was thought implacable.

Verse 16. *The man that wandereth out of the way of understanding*—That forsaketh the rule of God's word, and walketh after his own lusts; shall remain in the congregation of the dead—Shall, without repentance, be condemned to eternal death and destruction; Hebrew, בקהל רפאים, *In the congregation of the Rephaim*; his lot shall be among those wicked souls hereafter, namely, in the depths of Sheol; or the lowest and most wretched parts of it, where the lewd and dissolute go, chap. ix. 18. See this considered at large in the note on Job xxvi. 5.

Verse 17. *He that loveth pleasure*—That gives himself up to the pursuit and enjoyment of sensual pleasure; shall be a poor man—Takes the ready course to poverty. *He that loveth wine and oil*—Which were much used in feasts in those parts; that is, he that loves to feast and live delicately; shall not be rich—For the lusts of sensuality are not maintained but at a great expense.

A. M. 3004. 18 ^a The wicked shall be a ransom
B. C. 1000. for the righteous, and the transgressor
for the upright.

19 ^o It is better to dwell ^o in the wilderness,
than with a contentious and an angry woman.

20 ^p There is treasure to be desired, and oil
in the dwelling of the wise; but a foolish man
spendeth it up.

21 ^q He that followeth after righteousness
and mercy, findeth life, righteousness, and
honour.

22 ^r A wise man scaleth the city of the
mighty, and casteth down the strength of the
confidence thereof.

^a Chap. xi. 8; Isa. xliii. 34.—^o Verse 9.—^o Heb. in the
land of the desert.—^p Psa. cxiii. 3; Matt. xxv. 3, 4.—^q Chap.
xv. 9; Matt. v. 6.—^r Eccles. ix. 14, &c.—^r Chap. xii. 13;
xiii. 3; xviii. 21; James iii. 2.

Verse 18. *The wicked shall be a ransom for the righteous*—The wicked shall be brought into those troubles which were designed by wicked men against the righteous, and by that means, as by a ransom, the righteous shall be delivered; thus Haman was a ransom for Mordecai.

Verse 20. *There is a treasure, &c., in the dwelling of the wise*—Wise men lay up all necessary and desirable treasures for their own use and for their families. Oil is particularly mentioned, because it was a considerable part of their wealth and treasures in those countries; but a foolish man spendeth it—Or, as Houbigant renders the clause, *A foolish man will dissipate these*; or, as Schultens reads it, *A foolish man, a man given to luxury and extravagance, absorbs it*; “that is, all that desirable treasure and opulence which his wise and careful father had abundantly laid up.”

Verse 21. *He that followeth after righteousness, &c.*—That fervently desires, and diligently and constantly endeavours to attain these virtues, and to live in the exercise of them; *findeth life*—Spiritual and eternal life; *righteousness*—What is right and due to him, either from God, by virtue of his gracious promise, or from men, whose hearts God will incline to deal justly and kindly with him; *and honour*—Esteem and respect from wise and good men here, and the *crown of righteousness, that fadeth not away*, hereafter.

Verse 22. *A wise man scaleth the city of the mighty*—Wisdom and policy are oftentimes more considerable and powerful than strength; *and casteth down the strength, &c.*—The strongest forts, to which the citizens trust most for their defence.

Verse 24. *Proud and haughty scorner is his name, &c.*—Instead of that respect and glory, which he seeks by such a practice, he shall be branded with the title and imputation of an arrogant and scornful person; *who dealeth in proud wrath*—Who, in the conduct of his affairs and dealings in the world, is

23 ^s Whoso keepeth his mouth and
his tongue, keepeth his soul from
troubles.

24 Proud and haughty scorner is his name,
who dealeth ^o in proud wrath.

25 ^t The desire of the slothful killeth him;
for his hands refuse to labour.

26 He coveteth greedily all the day long: but
the ^u righteous giveth and spareth not.

27 ^v The sacrifice of the wicked is abomina-
tion: how much more, when he bringeth it
with a wicked mind?

28 ^w A ¹¹ false witness shall perish: but the
man that heareth, speaketh constantly.

^o Heb. in the wrath of pride.—^s Chapter xiii. 4.—^t Psalm
xxvii. 26; cxii. 9.—^u Psalm l. 9; Chap. xv. 8; Isa. lxvii. 3;
Jer. vi. 20; Amos v. 22.—^v Heb. in wickedness.—^w Chap.
xix. 5, 9.—¹¹ Or, a witness of lies.

not governed by reason and justice, but by his own pride and passions.

Verses 25, 26. *The desire of the slothful killeth him*—Torments him almost to death, while he passionately desires that which he sees he shall not enjoy, and will not take pains to procure. *He coveteth greedily all the day long*—Spends his whole time in vain and lazy desires, but will not labour to gain any thing, either to use himself, or to give to others. *But the righteous giveth, and spareth not*—By God's blessing upon his industry he procures enough not only for his own support, but also for the liberal relief of others.

Verse 27. *The sacrifice of the wicked*—All the most glorious and costly services which they offer to God; *is abomination*—God rejects and abhors them, because they are offered by such men, and in such a manner, as God justly abhors; *how much more when*—Hebrew, כִּי הָאֵל, because, or, even because, as all the ancient translators render it; *he bringeth it with a wicked mind*—With a hypocritical and impenitent heart, or from a bad motive; not in obedience to God's command, and with a desire and intention to glorify him; but either to cover, or countenance, or promote some wicked design or practice, which, notwithstanding all his professions of religion, he is not determined to relinquish.

Verse 28. *A false witness*—Hebrew, עֵד כֹּזֵב, A witness of lies; one who is forward to swear or speak false things, or such things as he hath neither heard nor seen, but devised in his own heart; *shall perish*—Shall be severely punished, either by God or men, and shall be confounded and silenced, because none will for the future regard or credit his testimony. *But the man that heareth*—Before he speaks, and witnesseth nothing but what he has heard or seen, and knows to be true; *speaketh constantly*—Doth not contradict himself, but always affirms the same thing. Or, as most interpreters render יִרְרַר לְנֶפֶשׁוֹ, speaketh, or may, or shall speak for ever. He dare speak freely and boldly; and,

A. M. 3004. 29 A wicked man hardeneth his
B. C. 1000. face: but *as for* the upright, he ¹² directeth his way.

30 * *There is no wisdom, nor understand-*

¹² Or, *considereth*.—^a Isaiah viii. 9, 10; Jeremiah ix. 23; Acts v. 39.

when liars are cut off, he lives, and is in a capacity of speaking and bearing witness again and again, as occasion requires, as long as he lives, and his testimony will be received.

Verse 29. *A wicked man hardeneth his face*—Continues in his evil practices with obstinacy and impudence, in spite of all the commands of God, or counsels of men; *but the upright directeth his way*—Ordereth his steps aright; and, if at any time he errs from the right path, he does not add rebel-

ling, nor counsel, against the LORD. A. M. 3004.
B. C. 1000. 31 * The horse is prepared against the day of battle: but ^b safety ¹³ is of the LORD.

^a Psalm xx. 7; xxxiii. 17; Isaiah xxxi. 1.—^b Psalm iii. 8.
¹³ Or, *victory*.

lion to his sin, nor persist in his error, but considers his ways, and turns his feet to God's testimonies.

Verse 31. *The horse is prepared, &c.*—Under which particular all warlike preparations are comprehended; *but safety is of the Lord*—The success of the battle depends not upon any human strength or art, but upon God's providence, who gives the victory when and to whom he pleases, and frequently to those that have least reason to expect it.

CHAPTER XXII.

A. M. 3004. A * *GOOD* name is rather to be
B. C. 1000. chosen than great riches, and ¹ loving favour rather than silver and gold.

2 ^b The rich and poor meet together: * the LORD is the maker of them all.

^a Eccles. vii. 1.—¹ Or, *favour is better than, &c.*—^b Chapter xxix. 13; 1 Cor. xii. 21.—^c Job xxxi. 15; Chap. xiv. 31.

NOTES ON CHAPTER XXII.

Verse 1. *A good name*—A good reputation among wise and good men; *is rather to be chosen than great riches*—That is, we should be more careful to pursue that course of life, and do those things, by which we may obtain and retain a good name, than that way and those things by which we may raise and increase a great estate. For great riches bring great cares with them, and expose men to danger, but add no real value to a man. A fool and a knave may have great riches, but a good name, which supposes a man to be wise and honest, redounds to the glory of God, and gives a man a greater opportunity of doing good. By great riches we may relieve men's bodily wants; but, by a good name, we may recommend religion to them; *and loving favour*—Hebrew דין טוב, *good grace, or favour*; that is, an interest in the esteem and affections of all about us, or hearty love and kindness from them; *rather than silver and gold*—Is a blessing much more to be prized than the possession of abundance of gold and silver.

Verse 2. *The rich and the poor meet together*—“The world doth not consist all of rich, nor all of poor; but they are mixed together, and have need one of another; and will agree well, and not clash one against another, if they both consider that there is one Lord, who is the Creator of both; and hath, by his providence, ordered their inequality for their mutual good.”

3 ^d A prudent *man* foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.

4 * By ² humility *and* the fear of the LORD are riches, honour, and life.

^d Chapter xiv. 16; xxvii. 12.—^a Psalm cxii. 3; Matt. vi. 33.
² Or, *the reward of humility, &c.*

Verse 3. *A prudent man foreseeeth the evil, &c.*—“He whose long experience and observation of things hath made him cautious and circumspect, foresees a calamity before it come, and withdraws himself from the danger into a place of safety; but an incautious and credulous person never foresees any danger, but goes on securely in his accustomed track, till it overtake him.” Thus Bishop Patrick. But in foreseeing temporal calamities, and discerning the methods by which we may escape them, as Mr. Scott justly observes, we can seldom proceed beyond probability, in either respect; but, in the concerns of the soul, faith foresees the evil coming upon sinners in the eternal state, and discerns Jesus Christ, as the refuge from this impending storm, and the penitent and believing soul flees to him, hides himself in him, and is safe, as Noah in the ark. But the careless and unbelieving go on, without concern, till they lift up their eyes in hell, being in torments.

Verse 4. *By humility*—Hebrew עקב ענוה, *because of humility*; or, as some render the expression, *the reward of humility*, that reward which God has graciously promised, and will confer on humility, which is a grace of great price in his eyes, Isa. lvii. 15; James iv. 6; *and the fear of the Lord*—By which he distinguishes true and Christian humility from counterfeit and merely moral humility: for the former arises from a deep sense of God's greatness, purity, and perfection, compared with our meanness,

A. M. 3004. 5 ^f Thorns and snares are in the way of the froward: ^g he that doth keep his soul shall be far from them.

6 ^h Train ³ up a child ⁴ in the way he should go: and when he is old, he will not depart from it.

7 ⁱ The rich ruleth over the poor, and the borrower ^{is} servant ⁵ to the lender.

8 ^k He that soweth iniquity shall reap vanity: ⁶ and the rod of his anger shall fail.

9 ^l He ⁷ that hath a bountiful eye shall be

^f Chap. xv. 19.—^g 1 John v. 18.—^h Eph. vi. 4; 2 Tim. iii. 15.—ⁱ Or, Catechise.—^j Heb. in his way.—^k James ii. 6.
^l Heb. to the man that lendeth.—^m Job iv. 8; Hosea x. 13.
ⁿ Heb. and with the rod of his anger he shall be consumed.

impurity, and manifold imperfections, whereas this latter is quite of another nature, and proceeds from other sources; *are riches, and honour, and life*—The comforts of this life, and the happiness of the next, both which are promised to godliness: see on chap. xv. 33.

Verse 5. *Thorns and snares are in the way of the froward*—The wicked, by their evil practices, expose themselves to many dangers, and occasions both of sin and mischief: *he that keeps his soul*—That takes heed to himself, and to his actions, and to the saving of his soul; *shall be far from them*—Will avoid the society of such froward persons; or rather, by that circumspection shall preserve himself from those thorns and snares to which the froward are exposed.

Verse 6. *Train up*—Hebrew, חונן, *initiate, or instruct; a child in the way he should go*—Or, *according to his way*, that is, in that course or manner of life which thou wouldst have him to choose and follow. Or, as some render the clause, *in the beginning of his way*, that is, in his tender years, as soon as he is capable of receiving instruction, the Hebrew על פי דרכו, signifying, literally, *in the mouth of his way, and the mouth being often put for the beginning or entrance of a place or thing. And when he is old, he will not depart from it*—Namely, not easily and ordinarily. The impressions made in his childish years will remain, unless some extraordinary cause occur to erase them. “Instruct a child,” says Bishop Patrick, “as soon as ever he is capable, and season his mind with the principles of virtue before he receive other impressions, and it is most likely they will grow up with him; so that when he is older he will not forsake them, but retain them as long as he lives.”

Verse 8. *He that soweth iniquity*—Or, *unrighteousness*; he, whose common practice it is to wrong or oppress others; *shall reap vanity*—Or *trouble, or misery*, as the word נזק commonly signifies, and as many here render it. The mischief which he hath done to others shall be returned to himself by God’s righteous sentence; *and the rod of his anger shall fail*—That power which he used with fury and cruelty shall be taken from him.

blest; for he giveth of his bread to the poor.

A. M. 3004.
B. C. 1000.

10 ^m Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 ⁿ He that loveth pureness of heart, ⁸ for the grace of his lips the king shall be his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth ⁹ the words of the transgressor.

13 ^o The slothful man saith, *There is a lion without, I shall be slain in the streets.*

¹ 2 Corinthians ix. 6.—² Hebrew, *Good of eye*.—³ Genesis xxi. 9, 10; Psalm ci. 5.—⁴ Psalm ci. 6; Chapter xvi. 13.
⁵ Or, and hath grace in his lips.—⁶ Or, the matters.—⁷ Chap. xxvii. 13.

Verse 9. *He that hath a bountiful eye*—Hebrew, *a good eye*. He who looks upon the wants and miseries of others with compassion and kindness: as an *evil eye* is put for one that beholds others with envy and unmercifulness; *shall be blessed*—Both by God and men.

Verse 10. *Cast out the scorner*—Avoid all society and conversation with him who neither fears God nor reverences man, but scorns all admonitions, and minds only the pleasing of himself, and the gratifying of his own lusts, which is the chief cause of most contentions; *and strife and reproach shall cease*—The strife and reproach wherewith he is wont to load those that either oppose or admonish him.

Verse 11. *He that loveth pureness of heart*—Who is plain-hearted or sincere, and abhors dissimulation; whose heart is so free from guile that he places his pleasure in the integrity of his mind, and the purity of his conscience; *for the grace of his lips*—For those gracious speeches which naturally and commonly flow from a pure heart, or whose discourse is gracious and sincere; *the king shall be his friend*—The greatest men will, or should, desire, and highly prize the acquaintance and advice of such persons, rather than of dissemblers and flatterers, with whom they are too generally surrounded.

Verse 12. *The eyes of the Lord preserve knowledge*—God, by the watchful eye of his providence, maintains and defends men of knowledge, or wise and good men, such as the last verse spoke of, whose hearts are pure, and speeches gracious. Not only shall the king be their friend, as he said there, but God also, which he adds here. *And he overthroweth the words of the transgressor*—Their false and flattering speeches, whereby they designed and expected to gain the favour and friendship of great men, which are opposed to the sincere and gracious speeches of good men, implied in the first clause of this verse, and expressed in the foregoing verse.

Verse 13. *The slothful man saith*—Alleges as his excuse to them who upbraid him with idleness, or persuade him to diligence; *There is a lion without*—There are extreme dangers and invincible difficulties in my way; *I shall be slain*—By that lion, or some other way; *in the streets*—This is added to

A. M. 3004. 14 ^p The mouth of strange women
B. C. 1000. is a deep pit: ^q he that is abhorred
of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; but ^r the rod of correction shall drive it far from him.

16 He that oppreseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

^p Chapter ii. 16; v. 3; vii. 5; xxiii. 27.—^q Eccles. vii. 26.
^r Chap. xiii. 24; xix. 18; xxiii. 13, 14; xxix. 15, 17.

show the ridiculousness of his excuse; for lions abide in the woods, or fields, not in the streets of towns or cities.

Verse 14. *The mouth of strange women*—Their fair and flattering speeches, wherewith they entice men into sin, as is observed chap. vii. 21, into which it is easy to fall, but out of which it is hard, if not impossible, to be rescued. For it is a rare thing for any person, who has once entered into a course of lewdness, to recover himself from it, chap. ii. 19. *He that is abhorred of the Lord*—Namely, in a high and singular manner; who by his former impieties, and contempt of God and his grace, hath provoked God to leave him to his own heart's lusts, and to punish one sin with another; shall fall therein—And, without a miracle of grace, shall perish everlastingly.

Verse 15. *Foolishness is bound in the heart of a child*—Is fixed and settled there, as being born with him, and rooted in his very nature; but the rod, &c., shall drive it far from him—The smart of punishment will make him weary of his sin, and watchful against it. "Ignorance, weakness, inclination to evil, corruption of heart," says Calmet, "are maladies which accompany all men from their birth; education, instruction, correction," to which we must add divine grace, earnestly asked of God, and received, "cure them, or diminish, very much, their ill effects."

Verse 16. *He that oppreseth the poor*—That extorts what is not due to him from his poor tenants and neighbours, invades their rights, and takes advantage of their ignorance, or want of experience, or necessity, to increase his riches; and he that giveth to the rich—That vainly and prodigally casts away his estate on those who do not need it, or gives it to them with an evil design, as that they may assist him in oppressing the poor, or, at least, not hinder him in it; shall surely come to want—Of the necessaries of life. God will punish him with poverty for his double and heinous sin. This exposition is given on the ground of our translation. But the vulgar Latin, which Luther and some others follow, evidently gives a more exact and literal interpretation of the Hebrew text, thus: *He that oppreseth the poor that he may increase his riches, gives to the rich only for poverty, or, to empowerish himself.* According to this, says Bishop Patrick, the paraphrase should be, "Such is the just providence of Almighty God, that

17 Bow down thine ear, and hear ^{A. M. 3004.}
the words of the wise, and apply thy ^{B. C. 1000.}
heart unto my knowledge.

18 For it is a pleasant thing if thou keep them ¹⁰ within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, ¹¹ even to thee.

¹⁰ Heb. in thy belly.—¹¹ Or, trust thou also.

he who, to enlarge his own estate or power, oppresses the poor by violence or deceit, shall meet with the like extortion from others more powerful than himself; and thereby be reduced to as poor a condition as those whom he oppressed."

Verses 17, 18. *Bow down thine ear, &c.*—From the beginning of the tenth chapter to this place, the instructions of wisdom are delivered in short sentences, and proverbs properly so called; which have seldom any connection one with another, or such as is not easily discerned: but here another form of speech begins and continues unto chap. xxv.; and therefore it may not unfitly be called, *The Second Part of the Book of Proverbs.* In this part we have various exhortations and precepts, which are all delivered in the imperative mood, and comprehended each in two, three, or more verses connected together. In which alteration, it is probable, Solomon consulted the weakness of his reader, who, if he were weary of the preceding sententious way of instruction, might be relieved, refreshed, and awakened unto new attention by varying the form of writing.—Bishop Patrick. *Hear the words of the wise*—Of wise and holy men of God. *And apply thy heart unto my knowledge*—The knowledge of God, and of thy several duties which I am here delivering to thee. Thirst after it, and give thyself up to the diligent study of it. *For it is a pleasant thing if thou keep them*—Namely, the words of the wise; *within thee*—Hebrew, *in thy belly*, that is, in thy heart; if thou receive them in love, and retain them in thy memory, so as to have them ready for use upon all occasions. *They shall be fitted in thy lips*—Fityly expressed; or, shall be disposed, or ordered, as ^{לשון} signifies. The sense seems to be, When thou hast got them into thy heart, thou wilt be able and ready to discourse pertinently and profitably of them.

Verses 19–21. *That thy trust may be in the Lord*—That, knowing God, and his word and promises, thou mayest cheerfully and confidently trust in him, which is the only way to thy safety and happiness. *I have made known to thee this day*—More fully than ever before; in this day of light and knowledge; in this thy day, the day of thy merciful visitation; *excellent things*—^{דברים} *princely things, or leading things*, "words fit for a prince to speak," says Bishop Patrick, "and the best men of the world to hear, and therefore truly excellent." Many of the ancient versions, however, read *three-fold things*, in

A. M. 3004. 20 Have not I written to thee *ex-
B. C. 1000. cellent things in counsels and know-

ledge,

21 *That I might make thee know the certainty of the words of truth; * that thou mightest answer the words of truth ¹² to them that send unto thee?

22 * Rob not the poor, because he is poor: * neither oppress the afflicted in the gate:

23 * For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man;

* Chap. viii. 6.—¹ Luke i. 3, 4.—² 1 Pet. iii. 15.—¹² Or, so those that send thee.—³ Exodus xxiii. 6; Job xxxi. 16, 21. ⁷ Zech. vii. 10; Mal. iii. 5.—¹ 1 Sam. xxiv. 12; xxv. 39; Psa.

which they are followed by Schultens and Grotius: the Jews distinguishing philosophy into three branches, *morality, physics, and divinity*; and Solomon having written in all those branches, as appears from 1 Kings iv., although most of his writings are lost. But, as the Hebrew word above quoted always signifies *great captains, generals, nobles, or the best sort of musical instruments*, "I look upon this," namely, that first given, says the bishop, "the most proper interpretation of it." *In counsels and knowledge*—Counsels to direct thy practice, and knowledge to inform thy mind. *That I may make thee know the certainty, &c.*—That I may teach thee, not false, or vain, or uncertain things, like the teachers of the heathen nations; but the true and infallible oracles of God; *that thou mightest answer the words of truth*—That, being instructed by me, thou mayest be able to give true, solid, and satisfactory answers; *to them that send unto thee*—Namely, for thy advice in great and difficult matters. Or, to those that send thee, that is, that employ thee in any business of moment, whereof they expect an account from thee.

Verses 22, 23. *Rob not the poor, &c.*—Thus, after the preceding solemn preface, among the principal rules of life which he was about to lay down, he first commends this, not to be injurious to poor people; especially by oppressing them in a form of justice: as if he had said, Never abuse thy power to the spoiling of him who is in a mean condition; *because he is poor*—And unable to resist thee, or to revenge himself upon thee. Do not take advantage of his poverty. Or, this clause may be considered as an argument against robbing him; as if he had said, Because he is a sifter object for thy pity and charity, than for thy injustice and cruelty; it is base and inhuman to crush such a person. *Neither oppress the afflicted in the gate*—In the place of judgment, or under pretence of justice; and much less in other ways, where there is no colour of justice. *For the Lord will plead their cause*—Which he hath in a peculiar manner undertaken to do; and will

and with a furious man thou shalt ^{A. M. 3004.}
^{B. C. 1000} not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 * Be not thou *one of them that strike hands, or of them that are sureties for debts.*

27 If thou hast nothing to pay, why should he ^b take away thy bed from under thee?

28 * Remove not the ancient ¹³ landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before ¹⁴ mean men.

xii. 5; xxxi. 1, 10; lxxviii. 5; cxi. 12; Ch. xxiii. 11; Jer. li. 36. * Chap. vi. 1; xi. 15.—^b Ch. xx. 16.—^c Deut. xix. 14; xxvii. 17; Chap. xxiii. 10.—¹³ Or, bound.—¹⁴ Heb. obscure men.

spoil the soul of those that spoiled them—Will take away not only their goods, but their lives too. So fully will he recompense their wickedness to them.

Verses 24, 25. *Make no friendship with an angry man*—"As there is nothing more necessary than a friend, so a principal point of wisdom consists in the choice of him; concerning which, observe this rule among others, not to enter into any familiarity with a man prone to anger;" *and with a furious man thou shalt not go*—Shalt not associate, or be intimate; *lest thou learn his ways*—Lest thou be infected by his example, or provoked by his wrath to return the like to him; *and get a snare to thy soul*—Some mischief, which is often the effect of unbridled rage; or an occasion of, or temptation to sin, being led either to imitate him, or to neglect performing that great and important duty of a friend, the giving faithful and seasonable admonition and reproof, which thou mayest be induced to omit because of his furious temper.

Verses 26, 27. *Be not of them that are sureties for debts*—Namely, rashly or unnecessarily. *Why should he take away thy bed, &c.*—Why wilt thou put thyself into the hands of such a man, who will exact the debt from thee without compassion? For though God did not allow the practice of taking and keeping a poor person's bed, or necessary clothing, (see Exod. xxii. 26, 27,) yet covetous creditors would frequently do it.

Verse 28. *Remove not the ancient landmark*—Whereby the lands of several possessors were distinguished and divided. Do not enrich thyself with the injury of other men: do not invade the rights of others.

Verse 29. *Seest thou a man diligent in his business*—Hebrew, כהיר, *expeditious*, as the word properly signifies; one of quick despatch, vigorous and speedy in executing what hath been well and wisely contrived. *He shall not stand before mean men*—He is fit to be employed in the affairs of the greatest princes.

CHAPTER XXIII.

A. M. 3004.
B. C. 1000.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 ^a Labour not to be rich: ^b cease from thine own wisdom.

5 ¹ Wilt thou set thine eyes upon that which

^a Chapter xxviii. 20; 1 Timothy vi. 9, 10.—^b Chapter iii. 5; Romans xii. 16.

NOTES ON CHAPTER XXIII.

Verses 1-3. *When thou sittest to eat with a ruler*—When thou art invited to the table of a great man; consider diligently what is before thee—What things, what plenty and variety of meats and drinks, by which thou mayest easily be tempted to excess in partaking of them, and so mayest be induced to speak or act in an unbecoming manner. *And put a knife to thy throat, &c.*—Restrain and govern thine appetite, so as to avoid all excess, as with a sword hanging over thy head, or as if a man stood with a knife at thy throat ready to take thy life, if thou didst transgress. Schultens, however, with some others, reads this verse, *For thou wilt put a knife to thy throat, if thou art given to appetite*; that is, “If thou dost not curb thy appetite, it will expose thee to certain danger, as if a knife were at thy throat.” And *be not desirous of his dainties*—Especially be on thy guard when exquisite delicacies are set before thee; *for they are deceitful meat*—Agreeable to the taste, and promising pleasure, but, if eaten to excess, loading the stomach, injuring the health, defiling the conscience, and depriving a man of peace with God, and peace of mind. “There are two evils,” says Dr. Dodd, from Patrick, Melancthon, and others, “to be avoided at the tables of the great: the one is, too much talking; the other, too much eating: the wise man exhorts his disciple to avoid both the one and the other, by the phrase, *Put a knife to thy throat*; repress your appetite and your inclination to talk. Wine, company, and the gayety which attends entertainments, often invite men to be too free in the use of meat and drink; and it is by these that kings frequently prove the fidelity and the secrecy of their confidants.”

Verses 4, 5. *Labour not*—Hebrew, אל חיוע, *Do not weary thyself*, namely, with immoderate cares and labours, as many covetous men do; *to be rich*—To raise an estate, and make thy property abundantly more than it is. Solomon does not forbid all labour, nor a provident care, which he commends in other places; but only represents how vain and foolish it is to be over solicitous, and to carry our cares and labours to such excess as to injure, if not our health of body, yet our peace and serenity of mind, and to endanger or even preclude our everlasting

is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 ^o Eat thou not the bread of him that hath ^d an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, ^e saith he to thee; but his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

¹ Heb. *Wilt thou cause thine eyes to fly upon.*—^c Psa. cxli. 4.
^d Deut. xv. 9.—^e Psa. xii. 2.

salvation. *Cease from thine own wisdom*—From that carnal wisdom which is natural to man in his corrupt estate, and which persuades men to believe that it is their interest to use all possible means to get riches, and that the happiness of their lives consists in the abundance of their possessions, directly contrary to the assertion of our blessed Lord, Luke xii. 15. *Wilt thou set thine eyes*—Wilt thou look with earnestness and eager desire; Hebrew, *Wilt thou cause thine eyes to fly; upon that which is not*—Which has no solid and settled existence; which is thine to have, but not to hold; which is always upon the wing, and oftentimes gone in the twinkling of an eye. *For riches certainly make themselves wings*—The wings on which they fly away are of their own making: like the wings of a fowl, they grow out of themselves. They have in themselves the principles of their own corruption, their own moth and rust. They are wasting in their own nature, and like a handful of sand, which, when griped, slips through the fingers. “The covetous man,” says Henry, “sits hatching and brooding over his wealth till it be fledged, as the chickens under the hen, and then it is gone. Or, as if a man should be enamoured with a flight of wild fowl that light in his field, and call them his own, because they are upon his ground; whereas, if he happen to come near them, they take wing immediately, and are gone to another man’s field.” *They fly away as an eagle*—Swiftly, strongly, and irrecoverably. We quickly lose the sight and the possession of them. Their flying away from us is elegantly opposed to our eyes being set, or flying upon them, in the beginning of the verse.

Verses 6-8. *Eat not thou the bread of him that hath an evil eye*—Of an envious or covetous man, who secretly grudges thee the meat which is set before thee. *For as he thinketh in his heart, so is he*—Thou must not judge of him by his words, for in them he professes kindness, (as it follows,) but by the constant temper of his mind, which he hath fully discovered to all that know him by the course of his life. *Eat and drink, saith he, but his heart is not with thee*—He hath no sincere love to thee, but inwardly grudges thee that which he outwardly offers thee. *The morsel, &c., shalt thou vomit up again*—

A. M. 3004. 9 ^f Speak not in the ears of a fool :
B. C. 1000. for he will despise the wisdom of thy
words.

10 ^r Remove not the old ^l landmark ; and
enter not into the fields of the fatherless :

11 ^h For their Redeemer is mighty ; he shall
plead their cause with thee.

12 Apply thy heart unto instruction, and thine
ears to the words of knowledge.

13 ⁱ Withhold not correction from the child :
for if thou beatest him with the rod, he shall
not die.

14 Thou shalt beat him with the rod, and
^k shalt deliver his soul from hell.

15 My son, ^l if thy heart be wise, my heart
shall rejoice, ³ even mine.

16 Yea, my reins shall rejoice, when thy lips
speak right things.

17 ^m Let not thy heart envy sinners : but ⁿ be

^f Chapter ix. 8 ; Matt. vii. 6.—^g Deut. xix. 14 ; xxvii. 17 ;
Chap. xxii. 28.—^h Or, bound.—ⁱ Job xxxi. 21 ; Ch. xxii. 23.
^j Chap. xiii. 24 ; xix. 18 ; xxii. 15 ; xxix. 15, 17.—^k 1 Cor. v. 5.
^l Verses 24, 25 ; Chapter xxix. 3.—^m Or, even I will rejoice.
ⁿ Psa. xxxvii. 1 ; lxxiii. 3 ; Chap. iii. 31 ; xxiv. 1.—^o Chap.
xxviii. 14.

When thou perceivest his churlish disposition and
conduct, his meat will be loathsome to thee, and thou
wilt wish that thou hadst never eaten it ; and lose
thy sweet words—Thy pleasant discourse, wherewith
thou didst adorn his table, and design both to delight
and profit him, is lost, and of no effect to him, and
thou wilt be ready to repent of it.

Verse 9. *Speak not in the ears of a fool*—Cast
not away good counsels upon obstinate and incorri-
gible sinners : see Matt. vii. 6. *For he will despise
the wisdom of thy words*—He will scornfully reject
thy wise and good admonitions.

Verses 10, 11. *Enter not into the fields of the
fatherless*—Either to take away their goods, or
rather, to possess their lands, as this phrase is used,
2 Sam. v. 6. *For their Redeemer is mighty*—He-
brew, אָבִי, their near kinsman, to whom it belongs
to avenge their wrongs, and to recover and maintain
their rights : see on Lev. xxv. 25 ; Num. xxxv. 12 ;
Job ix. 25. God is pleased to call himself the *kins-
man* of the fatherless, to show how much he con-
cerns himself for the relief of oppressed and helpless
persons.

Verses 17, 18. *Let not thy heart envy sinners*—Let
not the consideration of their present impunity and
prosperity excite thee either to envy them, or to ap-
prove and imitate their evil courses ; but be thou in
the fear of the Lord—Reverence the presence
of the Divine Majesty, and dread his power and
justice, and those judgments which he hath pre-
pared for sinners, and thou wilt see no cause to envy,
but rather to pity them ; *all the day long*—Not only
when thou art in trouble, but in all times and con-
ditions. *For surely there is an end*—An expected

thou in the fear of the LORD all
the day long. A. M. 3004.
B. C. 1000.

18 ^o For surely there is an ^e end ; and thine
expectation shall not be cut off.

19 Hear thou, my son, and be wise, and
^p guide thy heart in the way.

20 ^q Be not among wine-bibbers ; among
riotous eaters ⁵ of flesh :

21 For the drunkard and the glutton shall
come to poverty : and ^r drowsiness shall clothe
a man with rags.

22 ^s Harken unto thy father that begat thee,
and despise not thy mother when she is old.

23 ^t Buy the truth, and sell it not ; also wis-
dom, and instruction, and understanding.

24 ^u The father of the righteous shall greatly
rejoice : and he that begetteth a wise child
shall have joy of him.

25 Thy father and thy mother shall be glad,

^o Psalm xxxvii. 37 ; Chap. xxiv. 14 ; Luke xvi. 25.—⁴ Or,
reward.—^p Chapter iv. 23.—^q Isaiah v. 22 ; Matt. xxiv. 49 ;
Luke xxi. 34 ; Romans xiii. 13 ; Ephesians v. 18.—^r Heb.
of their flesh.—^s Chapter xix. 15.—^t Chapter i. 8 ; xxx. 17 ;
Ephesians vi. 1, 2.—^u Chapter iv. 5, 7 ; Matthew xiii. 44.
^v Chap. x. 1 ; xv. 20 ; Verse 15.

and happy end for such as fear God ; or, a reward,
as the word אָבִי, here used, is rendered, chap. xxiv.
20. *And thine expectation shall not be cut off*—
Thou shalt certainly enjoy that good which thou ex-
pectest, as the wicked shall lose that happiness which
they enjoy.

Verses 19–21. *Hear and be wise*—Rest not in
hearing, but see that thou grow wiser and better by
it. *And guide thy heart in the way*—Order the
whole course of thine affections and actions in God's
way, often termed the way, as has been observed be-
fore. *Be not among wine-bibbers*—Avoid their
conversation and company, lest thou be either in-
fected or injured by them. *The drunkard and
the glutton shall come to poverty*—Which is the
common effect of revelling, feasting, and riotous
living. *Drowsiness shall clothe a man with rags*
—They are wont to be attended also with immoder-
ate sleeping, laziness, and neglect of all business,
which as certainly will reduce men to extreme beg-
gary as gluttony or drunkenness does.

Verses 22–25. *Harken unto thy father that begat
thee*—And who, therefore, desires and seeks thy
good in all his counsels ; and *despise not thy mother
when she is old*—When the infirmity of age is ad-
ded to that of her sex, which is apt to produce con-
tempt. *Buy the truth*—Purchase a true and saving
knowledge of God, and his will concerning thy sal-
vation, upon any terms ; spare no pains nor cost to
obtain it ; and *sell it not*—Do not forget it, nor for-
sake it for any worldly advantages, as unthinking
backsliders frequently do ; also *wisdom and under-
standing*—Whereby thou mayest be enabled to love
and practise the truths known and received. *Ths*

A. M. 3004. and she that bare thee shall rejoice.
B. C. 1000.

26 My son, give me thy heart, and let thine eyes observe my ways.

27 *For a whore is a deep ditch; and a strange woman is a narrow pit.

28 † She also lieth in wait † as for a prey, and increaseth the transgressors among men.

29 † Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who

* Chap. xxii. 14.—† Chap. vii. 12; Eccles. vii. 26.—† Or, as a robber.—† Isa. v. 11, 22.—† Gen. xlix. 12.

father of the righteous shall greatly rejoice—"For there is no greater joy a parent can have than to see his son take virtuous ways; which, as it is the only wisdom, so it gives both parents and children the highest pleasure and satisfaction." *Thy father and thy mother shall be glad*—"Let not thy father and mother then want this singular pleasure; but, by thy well-doing, fill the heart of her *that bare thee* with joy and triumph; who, for all the pains and care she hath had in thy birth, and about thy education, desires no other requital but only this."—Bishop Patrick. Thus Solomon twice urges the same consideration, as a powerful argument to prevail with all children, that are not void of natural affection, to labour to be wise and good, that so they may rejoice the hearts of their parents, to whom they are under such high and indelible obligations.

Verse 26. *My son, give me thy heart*—Receive my counsels with thy whole heart; for the heart being esteemed by the ancients the seat of the affections, Solomon may, accordingly, be properly understood as calling upon his disciples to embrace his doctrine and injunctions with the warmest affection, and to reduce them to practice without any reluctance or delay; and *let thine eyes observe my ways*—Let thy mind seriously and practically consider the ways which I prescribe to thee. Or, rather, God is here speaking by Solomon, and saying to every true child of his, Son, daughter, *give me thy heart*. Certainly the heart is that which God especially requires, and calls for from every one of us; whatever we give, if we do not give him our hearts, it will not be accepted: he must be the chief object of our love. Our thoughts must dwell upon him; and on him, as our chief good and highest end, our most fervent affections must be placed. We must not think to divide our hearts between him and the world: he will have the whole heart, or no part of it. *Thou shalt love the Lord thy God with all thy heart*.

Verses 27, 28. *For a whore is a deep ditch*—In which a man is in evident danger of perdition, and out of which it is exceeding difficult to escape. See the note on chap. xxii. 14. *She lieth in wait, &c.*—Watching all opportunities of insnaring young men to their destruction; and *increaseth the transgressors among men*—She is the cause of innumerable sins against God, and against the souls and bodies of those whom she insnareth, and by her arts and

hath wounds without cause? who † hath redness of eyes? A. M. 3004. B. C. 1000.

30 † They that tarry long at the wine; they that go to seek † mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when it moveth itself aright*.

32 At the last it biteth like a serpent, and stingeth like † an adder.

† Chapter xx. 1; Eph. v. 18.—† Psalm lxxv. 8; Chap. ix. 2. † Or, a cockatrice.

wicked example involves many persons in the guilt of her sins. She is of no other use in the world, which already is too bad, but to make it worse, by increasing the number of lewd, faithless, and incorrigible sinners.

Verses 29, 30. *Who hath wo?*—From the sin of lewdness, he proceeds to that of drunkenness, which frequently accompanies it. As if he had said, If thou intendest to avoid such filthy practices, avoid intemperance; the lamentable effects of which are so many, that it is a hard matter to enumerate them. *For who hath sorrow? who hath contentions?*—If thou considerest who they are that run themselves into all manner of mischief; that are never out of danger, but are engaged in perpetual quarrels, disturbing the neighbourhood where they live by their noise, tumult, and fighting; *who hath babbling?*—The sin of much and impertinent talking, or clamour and confusion, usual among drunkards; *who hath wounds without cause?*—Wounds received, not in the defence of his country, but for frivolous causes, and on slight occasions; *who hath redness of eyes*—Which men, inflamed with wine, are very apt to have. *They that tarry long at the wine, &c.*—Thou wilt find they are such as are so in love with wine, that they neither willingly stir from it, nor content themselves with the ordinary sort, but make a diligent search for the richest and most generous kinds; *they that go to seek mixed wine*—Wine mixed with divers ingredients, to make it strong and delicious. Hebrew, כסס, *mixture*, mixed drinks of several sorts suited to their palates.

Verses 31, 32. *Look not thou upon the wine*—Earnestly, so as to inflame thine appetite toward it; in which sense men are forbidden to *look upon a woman*, Job xxxi. 1; Matt. v. 28. *When it is red*—Which was the colour of the best wines in that country, which therefore are called *blood*, Gen. xlix. 11; Deut. xxxii. 14; and such were used by them in the passover. Red wine, it appears, is still more esteemed in the East than white. And, according to Olearius, in his account of his travels, it is customary with the Armenian Christians, in Persia, to put Brazil wood or saffron into their wine, to give it a higher colour, when it is not so red as they wish, as they make no account of white wine. *At the last it biteth like a serpent, &c.*—It hurts the body in many respects, impairs the vigour of the mind, wastes the estate, stains the character, wounds the conscience,

A. M. 3004. 33 Thine eyes shall behold strange
B. C. 1000. women, and thy heart shall utter per-
verse things.

34 Yea, thou shalt be as he that lieth
down ^a in the midst of the sea, or as he

^a Hebrew, in the heart of the sea.—^d Jeremiah v. 3; Chapter xxvii. 22.

and, without repentance, destroys the soul. "Remember," says Bishop Patrick, in his paraphrase here, "that the pleasure will be attended at last with intolerable pains; when it works like so much poison in thy veins, and casts thee into diseases as hard to cure as the biting of a serpent, or the stinging of a basilisk;" for so the word עָפָעַץ, here rendered *adder*, properly signifies.

Verses 33, 34. *Thine eyes shall behold strange women*—With evil intent: lustful, nay, adulterous desires will be excited in thee, which thou wilt neither have inclination nor power to restrain and govern; and thy heart shall utter perverse things—Will discover its wickedness by unseemly and perverse, perhaps, even by filthy, scurrilous, and blasphemous speeches. *Thou shalt be as he that lieth down*—To sleep; in the midst of the sea—That is, in a ship in the midst of the sea; as he that lieth upon the top of the mast—The worst part of a ship to lie down upon, because of its perpetual tossings, and the ha-

that lieth upon the top of a mast. A. M. 3004.
35 ^a They have stricken me, shalt ^{B. C. 1000.}
thou say, and I was not sick; they have
beaten me, and ^b I felt it not: ^c when shall
I awake? I will seek it yet again.

^a Heb. I knew it not.—^b Ephesians iv. 19.—^c Deut. xxix. 19, Isaiah lvi. 12.

zard of him that sleeps upon it. "Thou wilt grow so perfectly senseless, that not only thy most important business will be neglected, but thou wilt unthinkingly run thyself into the extremest hazards, without any apprehension of danger: being no more able to direct thy course, than a pilot who sleeps when a ship is tossed in the midst of the sea; or to take notice of the peril thou art in, than he that falls asleep on the top of a mast, where he was set to keep the watch."

Verse 35. *They have stricken me, shalt thou say, &c.*—And to complete thy misery, shouldst thou be not only mocked and abused, but beaten also, thou thyself wilt confess afterward, that it made no impression on thee: nay, shouldst thou be most lamentably bruised, thou wilt neither know who did it, nor at all regard it; but, as if no harm had befallen thee, no sooner wilt thou open thine eyes, but thou wilt stupidly seek an occasion to be drunk and beaten again.—Bishop Patrick.

CHAPTER XXIV.

A. M. 3004. BE not thou ^a envious against evil
B. C. 1000. men, ^b neither desire to be with
them:

2 ^c For their heart studieth destruction, and
their lips talk of mischief.

3 Through wisdom is a house builded; and
by understanding it is established:

4 And by knowledge shall the chambers be filled

^a Psa. xxxvii. 1; lxxiii. 3; Chap. iii. 31; xxiii. 17; Verse 19.—^b Proverbs i. 15.—^c Psalm x. 7.—^d Chapter xxi. 22; Eccles. ix. 16.

NOTES ON CHAPTER XXIV.

Verses 1, 2. *Be not thou envious, &c.*—The proneness of good men, especially while they are weak, and only in the beginnings of their course of piety and virtue, to be dejected at the prosperity of the ungodly, and so to be tempted to imitate them, is the reason that the admonition which we here meet with is so often repeated; *neither desire to be with them*—Desire not their company, nor to imitate their manner of life. *For their heart studieth destruction*—How they may oppress and destroy others, which yet, at last, falls upon their own heads.

Verses 3-6. *Through wisdom is a house built*—There is no need that thou shouldst raise thyself

with all precious and pleasant riches. A. M. 3004.
5 ^a A wise man ¹ is strong; yea, a ^{B. C. 1000.}
man of knowledge ² increaseth strength.

6 ^c For by wise counsel thou shalt make thy
war: and in multitude of counsellors *there is*
safety.

7 ^d Wisdom is too high for a fool: he openeth
not his mouth in the gate.

¹ Hebrew, is in strength.—² Hebrew, strengtheneth might.
^a Chap. xi. 14; xv. 22; xx. 18; Luke xiv. 31.—^c Psa. x. 5; Chap. xiv. 6.

and family by ruining others, as the manner of wicked men is; for thou mayest more easily and effectually do it by wisdom and the fear of God. *And by knowledge*—Which, in the phraseology of the Scriptures, includes the love and practice of that which we know. *A wise man is strong*—Is courageous and resolute, and able by wisdom to do greater things than others can accomplish by their own strength. *For by wise counsel, &c.*—As if he had said, This is plainly seen in war itself, wherein success is often owing more to conduct than force. So this proves what was said in verse 5.

Verse 7. *Wisdom is too high for a fool*—For a wicked man, whose sins enfeeble his mind, and make

A. M. 3004. 8 He that ^a deviseth to do evil shall
B. C. 1000. be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is ³ small.

11 ^b If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not ⁱ he that pondereth the heart consider

^a Rom. i. 30.—^b Heb. *narrow*.—^c Psa. lxxxii. 4; Isa. lviii. 6, 7; 1 John iii. 16.—^d Chap. xxi. 2.—^e Job xxxiv. 11; Psa. lxii. 12; Jer. xxxii. 19; Rom. ii. 6; Rev. ii. 23; xxii. 12.

it incapable of wisdom. Or, he judges it too difficult for him to understand: he despairs of attaining it, because he will not put away his sins, and be at the trouble of using the means necessary in order to that end: as, on the contrary, wisdom is said to be easy to *him that understandeth*, Prov. xiv. 6, because he seriously gives his mind to it, and therefore easily and certainly attains it. *He openeth not his mouth in the gate*—He knows not how to speak acceptably in the public assembly.

Verses 8, 9. *He that deviseth, &c., shall be called mischievous*—Hebrew, בעל מומות, a master of crafts or mischiefs. Though he cover his wicked devices with fair pretences, and wishes to be better esteemed, he shall be branded with that infamy which is due to him. *The thought of foolishness is sin*—The very inward thought or contrivance of evil, of which he spake verse 8, even before it break forth into action, is a sin in God's sight, and is hateful to God; and *the scorner*—He who not only deviseth and practiseth wickedness, but obstinately persists in it, and rejects all admonitions against it; *is an abomination to men*—Is abominable not only to God, as all sinners are, but to all sober men.

Verse 10. *If thou faint in the day of adversity*—If thou art impatient and unable to bear sufferings; if thy resolution flag, and thou give way to despondency or dejection of mind; *thy strength is small*—Hebrew, *is narrow*, it lies in a little compass; it is strait, as thy condition is; for there is an elegant allusion in the word rendered *small*, or *narrow*, in this clause, to that rendered *adversity* in the former. The sense is, This is a sign that thou hast but little Christian strength or courage, for that is best known by adversity.

Verses 11, 12. *If thou forbear to deliver*—When it is in thy power to do it lawfully; *them that are drawn unto death*—Namely, unjustly, or by the violence of lawless men; and *those that are ready to be slain*—That are in present danger of death or destruction. He enforces, in these verses, the necessity of giving our assistance toward the rescue of innocent persons, when their lives are in danger, either by counselling them, or petitioning others in their behalf, or by doing any thing in our power for their deliverance. *If thou sayest, We knew it not*—

it? and he that keepeth thy soul, A. M. 3004.
doth not he know *it?* and shall not B. C. 1000.
he render to every man ^a according to his works?

13 My son, ¹ eat thou honey, because *it is* good; and the honey-comb, *which is sweet* ⁴ to thy taste:

14 ^m So shall the knowledge of wisdom be unto thy soul: when thou hast found *it*, ⁿ then there shall be a reward, and thy expectation shall not be cut off.

¹ Cant. v. 1.—² Hebrew, upon thy palate.—³ Psa. xix. 10; cxix. 103.—⁴ Chap. xxiii. 18.

I was ignorant, either of his innocence, or of his extreme danger, or of my power to relieve him; *doth not he consider it*—That this is only a frivolous excuse, and that the true reason of thy neglect was, thy want of true love to thy brother, whose life thou wast, by the law of God and of nature, obliged to preserve, and a carnal fear of some mischief, or trouble, which might befall thee in the discharge of thy duty. *And he that keepeth thy soul*—Who is the preserver of men, Job vii. 20, who daily does, and who only can, keep thee both in and from the greatest dangers; and this favour of God may be here mentioned, partly as an encouragement to the performance of the duty here spoken of, from the consideration of God's special care and watchfulness over those that do their duty; and partly to intimate to them, that by the neglect of this duty they would forfeit God's protection over themselves, and expose themselves to manifold dangers and calamities. The Hebrew word נצר, however, may be rendered, *he that observeth* thy soul, that sees all the secret thoughts and inward motions of thy heart; which interpretation is favoured both by the preceding and following words. *And shall not he render, &c.*—God will certainly deal with thee as thou hast dealt with him, either rewarding thy performance of this duty, or punishing thy neglect of it.

Verses 13, 14. *My son, eat thou honey*—This is not a command, but a concession, and is here expressed only to illustrate the following verse. Do not slight, much less nauseate, such precepts as these; but, as honey is most acceptable to thy palate, especially that pure part of it which drops of itself immediately from the honey-comb, so let that knowledge be to thy mind, which tends to make thee wise and virtuous. *Then there shall be a reward*—As nothing is more necessary for thee, nothing more delightful; so, if it be seriously studied, and thoroughly digested, it will abundantly reward thy pains, even in the present world, but more especially in the next. It is well known, says Bishop Patrick, in how high esteem honey was among the ancients, for food, for drink, for medicine, for preserving of dead bodies, and particularly for infants, Isa. vii. 15. All this is here fitly applied to wisdom, from which the mind derives the greatest satisfaction, and

A. M. 3004. 15 ° Lay not wait, O wicked man,
B. C. 1000. against the dwelling of the righteous;
spoil not his resting-place :

16 ° For a just man falleth seven times, and riseth up again : ° But the wicked shall fall into mischief.

17 ° Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth :

18 Lest the LORD see it, and ° it displease him, and he turn away his wrath from him.

19 ° Fret ° not thyself because of evil men,

° Psa. x. 9, 10.—° Job v. 19; Psa. xxxiv. 19; xxxvii. 24; Mic. vii. 8.—° Esth. vii. 10; Amos v. 2; viii. 14; Rev. xviii. 21.—° Job xxxii. 29; Psa. xxxv. 15, 19; Chap. xvii. 5; Obad. 12.—° Heb. it be evil in his eyes.—° Psa. xxxvii. 1; lxxiii. 3; Chap. xxxiii. 17; Verse 1.

which therefore ought to be our daily diet, our sweetest refreshment.

Verses 15, 16. *Lay not wait, &c., against the dwelling of the righteous*—Against his person, or family, or possessions. Do him no injury, either by subtle and secret devices, or, as it follows, by manifest violence. *For a just man falleth*—Into calamities, of which he evidently speaks both in the foregoing verse, and in the opposite and following branch of this verse; and in this sense the same word, נפל, is used in the next verse, and in many other places. It is never applied to sin; but, when set in opposition to the word *riseth up*, implies affliction or calamity, as Mic. vii. 8; Am. viii. 4; Jer. xxv. 27; Psa. xxxiv. 19, 20. These words are commonly, not only in sermons, but in books, applied to the falling into sin; and, that men may the more securely indulge themselves in their sins, and yet think themselves good men, they have added something to them; for the words are commonly cited thus: *A just man falleth seven times a day*, which last words, *a day*, or, *in a day*, are not in any translation of the Bible, much less in the original, but only in some corrupt editions of the vulgar Latin, which, against the plain scope of the context, and the meaning of the words, seems to understand this place of falling into sin. See Bishop Patrick. But the plain meaning is that which is given above, and *seven times* is put for frequently. The righteous fall frequently into trouble. *But the wicked shall fall into mischief*—Into unavoidable and irrecoverable destruction, oftentimes in this life, and infallibly in the next.

Verses 17, 18. *Rejoice not when thine enemy falleth*—Namely, into mischief or trouble, as in the former verse; please not thyself in his destruction. This plainly shows that the love of our enemies is a precept of the Old Testament, as well as of the New: see Exod. xxiii. 4, 5. *Lest the Lord see it, &c.*—“For though nobody sees it, God does; and such affections are so displeasing to him, that they may provoke him to translate the calamity from thy enemy unto thee, and thereby damp thy sinful joy with a double sorrow.”

Verses 19, 20. *Fret not thyself because of evil*

neither be thou envious at the A. M. 3004.
wicked; B. C. 1000.

20 For ° there shall be no reward to the evil man; ° the ° candle of the wicked shall be put out.

21 My son, ° fear thou the LORD and the king: and meddle not with ° them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both ?

23 These things also belong to the wise. ° It

° Or, *Keep not company with the wicked.*—° Psalm xi. 6. ° Job xviii. 5, 6; xxi. 17; Chapter xiii. 9; xx. 20.—° Or, *lamp.*—° Romans xiii. 7; 1 Peter ii. 17.—° Heb. *changers.* ° Lev. xix. 15; Deut. i. 17; xvi. 19; Chapter xviii. 5; xxviii. 21; John vii. 24.

men—For their present impunity, or good success. *For there shall be no reward to the evil man*—All his hopes and happiness shall quickly and eternally perish, and he shall have no share in those solid felicities, and blessed recompenses of another life, which thou shalt enjoy. Therefore thou hast no reason to envy him. *The candle of the wicked shall be put out*—All their comfort and glory shall cease.

Verses 21, 22. *My son, fear thou the Lord and the king*—Honour and obey both God and the king, and all in authority. He properly puts God before the king, because God is to be served in the first place, and our obedience is to be paid to kings only in subordination to God, and not in those things which are contrary to God's will and command; and *meddle not with them that are given to change*—Hebrew, עם שנים אל תתערב, literally, *mix not thyself with changers, or changeable persons*, that is, join not in the counsels, practices, or familiar conversation of those that love changes; that are unstable in their obedience to God, or to the king, and are prone to rebel against either of them. *For their calamity shall rise suddenly*—An unexpected and dreadful evil shall unavoidably and violently seize on them. *And who knoweth the ruin of them both*—Who can conceive how sudden and sore the destruction will be, both of them that fear not God, and of them that fear not the king! For they have two potent and terrible enemies; whom, if they will not obey out of conscience, as their duty enjoins them, yet they ought to obey, at least, for their own sakes, and for fear of those severe punishments which will certainly be inflicted on all rebels and disobedient persons.

Verses 23–26. *These things also, &c.*—These words seem to be a new title to the proverbs which follow to the end of the chapter, and Calmet, Grotius, Grey, and some others, are of opinion the meaning is, that these proverbs were selected from the books of the wise men who lived after Solomon, to the time of Hezekiah. But it seems more probable that this short preface is only and simply intended to signify that the proverbs or counsels here following, no less than those before mentioned, are

A. M. 3004. *is* not good to have respect of persons in judgment. B. C. 1000.

24 ^a He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him;

25 But to them that rebuke *him* shall be delight, and ⁹ a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips ¹⁰ that giveth a right answer.

27 ^a Prepare thy work without, and make it fit for thyself in the field; and afterward build thy house.

28 ^b Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 ^o Say not, I will do so to him as he hath

^a Chapter xvii. 15; Isa. v. 23.—⁹ Hebrew, a blessing of good.
¹⁰ Heb. that answereth right words.—¹ 1 Kings v. 17, 18; Luke xiv. 28.—^b Eph. iv. 25.

worthy of the consideration and fit for the use of those who are or would be wise; or, that they belong to the wise and virtuous conduct of life. *It is not good to have respect of persons in judgment*—This is the first of these counsels; which expresses that it is a very evil thing for judges to determine controversies by partiality, according to the quality of the persons, and not according to the merits of the cause. *He that saith unto the wicked*—Namely, publicly and in judgment; *Thou art righteous*—That is, he that justifies wicked men in their unrighteous practices; *nations shall abhor him*—Partly for the grossness and odiousness of the crime; and partly for the great and general mischief which such proceedings bring on civil societies. *But to them that rebuke him*—That publicly and judicially rebuke and condemn the wicked; *shall be delight*—The peace of a good conscience; *and a good blessing shall come upon them*—Which the people shall wish, and by their prayers obtain from God for them. This is fitly opposed to the people's curse in the last verse. *Every man shall kiss his lips*—Shall respect and love him, of which *kissing the lips* was a sign. *That giveth a right answer*—That speaks pertinently, and plainly, and truly, to the conviction and satisfaction of the hearers.

Verse 27. *Prepare thy work without*—Use both industry and prudence in the management of thy concerns, and do every thing in the proper order.

done to me: I will render to the man A. M. 3004. according to his work. B. C. 1000.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, ^d it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and ¹¹ considered *it* well: I looked upon *it*, and received instruction.

33 ^o Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want *as* ¹² an armed man.

^c Chap. xx. 22; Matt. v. 39, 44; Rom. xii. 17, 19.—^d Gen. iii. 18.—¹¹ Heb. set my heart.—^o Chap. vi. 9, &c.—¹² Heb. a man of shield.

First, mind those things which are most necessary, cultivating the ground, and furnishing thyself with cattle, and the fruits of the field, which are needful for thy subsistence; and after that thou mayest procure such things as are for ornament and comfort, such as the building of a convenient house. Some, by the *house* here, understand a *family*, and consider this to be a direction respecting engaging in marriage, interpreting the verse thus: "Begin with cultivating thy land, and thou wilt be enabled to feed thy family; and after this, if thou wilt, thou mayest think of marrying."—See Calmet.

Verses 28, 29. *Be not witness against thy neighbour*—Either in judgment or in private conversation; *without cause*—Rashly or falsely, without just and sufficient cause; *and deceive not with thy lips*—Neither thy neighbour, nor the judge, nor any other hearers, with false information. Or, this clause forbids flattering him to his face, as the former forbids slandering him behind his back. *Say not*—Within thyself: give not way to any such thoughts or passions; *I will render, &c., according to his works*—I will repay him all his calumnies and injuries.

Verses 30–34. *I went by the field of the slothful*—For the counsel intended to be conveyed by this paragraph, see note on chap. vi. 6–11. *I looked upon it and received instruction*—I learned wisdom by his folly, and by his gross idleness was provoked to greater care and diligence.

CHAPTER XXV.

Here begins what Bishop Patrick and others have termed The third part of the book of Proverbs, being a collection made after the preceding, by persons belonging to Hezekiah, and probably appointed by him. Who these persons were we are not informed. Some have supposed that the prophets who lived in his time, Isaiah, Hosea, and Ni-

cah, or one or two of them, were employed in this work; or some who were trained up in the schools of the prophets. Others have thought some of the priests or Levites performed it, especially as we find Hezekiah giving a charge to them concerning divine things, 2 Chron. xxix. 4. The Jews think some of his ministers of state, who were more properly called his servants, were chiefly concerned in it, and Eliakim, Shebna, and Joah have been named as the persons most probably employed. Be this as it may, the proverbs are acknowledged to be Solomon's, and no doubt with very many others (for he spake three thousand, 1 Kings iv. 32) had been preserved by his successors in a book, out of which some wise and pious men selected such as they thought would be most useful for the people. And besides those contained in the foregoing chapters, which had been compiled either in Solomon's days or soon after, these which now follow were judged proper to be added by way of appendix in the days of Hezekiah: who, restoring the service of God, in the temple, to its purity and splendour, took care, in all likelihood, for the better instruction of the people in piety and virtue, and in every thing which might be profitable for them; and therefore ordered this selection of Solomon's wise observations and counsels to be published and circulated among them. We have in this chapter, Observations about kings, 1-7. A caution against contentions, 8. Against revealing of secrets, and the reason of it, 9, 10. Of the utility of reproof, and the right way of receiving it, 11, 12. Of faithful messengers and vain boasters, 13, 14. Of forbearance, temperance, and prudence, 15-17. Of false witnesses, unfaithful friends, and unseasonable mirth, 18-20. Of kindness to enemies, discountenancing backbiters, and discord in families, 21-24. Of the righteous falling before the wicked, vain-glory, and an ungoverned temper, 25-28.

A. M. 3304. THESE ^a are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 ^b It is the glory of God to conceal a thing: but the honour of kings is ^c to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings ¹ is unsearchable.

^a 1 Kings iv. 32.—^b Deut. xxix. 29; Romans xi. 33.—^c Job xxix. 16.—¹ Heb. there is no searching.

NOTES ON CHAPTER XXV.

Verse 1. *These*—Which are contained in this and the following chapters; *are also the proverbs of Solomon*—Lessons on piety and virtue, sententiously delivered by Solomon, and collected out of his works by some of the servants of that good king, Hezekiah; who, setting himself with all his heart to reform the people of Judah, among other things which he did for that purpose, and wherein God blessed his endeavours, (2 Chron. xxxi. 21,) caused these proverbs to be transcribed out of the ancient records, for their fuller instruction.

Verse 2. *It is the glory of God to conceal a thing*—It is agreeable to the nature of God, and highly conducing to his honour, as being a testimony of his infinite wisdom and knowledge, of his absolute power and sovereignty, and of his other incomprehensible perfections, to keep his counsels, and the reasons of his actions, in his own breast; which he does not need to impart to any other being for his advice and assistance; since he is self-sufficient, both for the contrivance and execution of whatsoever pleases him, and accountable to none for any of his matters; *but the honour of kings, &c.*—But kings must not affect to be like God in this respect, because they are but creatures, and therefore ignorant and insufficient, and accountable to a higher authority; *to search out a matter*—In the conduct of their great affairs they must not lean to their own understandings, nor be wedded to their own wills, but must communicate their counsels to others, that so they may search and find out the true and right way, and be ready to give a satisfactory account of the justice

4 ^d Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 ^e Take away the wicked *from* before the king, and ^f his throne shall be established in righteousness.

6 ² Put not forth thyself in the presence of the king, and stand not in the place of great men:

^d 2 Tim. ii. 21.—^e Chap. xx. 8.—^f Chap. xvi. 12; xxix. 14.
² Heb. Set not out thy glory.

and reasonableness of all their administrations, as occasion shall require.

Verse 3. *The heaven for height, &c.*—As no man upon earth can exactly discover the height of heaven, or the depth of earth, or discern what is contained in them; so, *the heart of kings is unsearchable*—Though wise kings will search out other men and things, yet their inward thoughts and purposes are hardly to be discovered, not only because every man's heart lies out of the sight of others, but because it is the practice of kings industriously to conceal their intentions.

Verses 4, 5. *Take away the dross from the silver, &c.*—When the dross is separated from the silver, and not before, it becomes so pliable, that the finer may cast or work it into what form he pleases; thus, *take away the wicked from before the king*—Remove from his court and counsels those who, by their wicked advices and practices, provoke God's displeasure against him, blast his reputation, and alienate the hearts of his subjects from him, *and his throne shall be established in righteousness*—By such impartial execution of justice, his kingdom will be settled in peace, and his government become as durable as it will be beneficial.

Verses 6, 7. *Put not forth thyself in the presence of the king*—Hebrew, אל תתהדר, *do not magnify, or glorify thyself, before the king*; namely, by vaunting or vain-glorious speech, or behaviour; but, which is implied, conduct thyself in an humble and modest manner, which is most pleasing to kings, princes, and other superiors, and most becoming and safe for thee; *and stand not in the place of great*

A. M. 3304. 7 ^s For better *it is* that it be said
B. C. 700.

unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 ^h Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ⁱ Debate thy cause with thy neighbour *himself*; and ³ discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

^s Luke xiv. 8, 9, 10.—^h Chapter xvii. 14; Matt. v. 25. ⁱ Matthew v. 25; xviii. 15.—³ Or, *discover not the secret of another.*

men—Do not affect frequent and familiar society with greater persons than thyself; much less intrude thyself into places where none but the great officers or nobles ought to come. *For better is it*—It is more for thy credit and comfort; *that it be said unto thee*—By some public officer, or by the king himself, *Come up hither*—To a higher place, to which, of thyself, thou didst not dare to presume to go; *than that thou shouldest be put lower*—Shouldest have a check given thee for thy forwardness; *in the presence of the prince, &c.*—Into whose presence thou hadst so boldly intruded thyself, and who, as before he observed thy impudence, so now he sees and suffers this public disgrace to be cast upon thee.

Verses 8–10. *Go not forth hastily to strive*—To contend with thy neighbour judicially or otherwise; especially take some time to consider both whether thy cause be good, and whether it be important, as also how to manage it, before thou bring an action at law against him; reflect on the certainty of the expense and the uncertainty of the success, and how much care and vexation it will occasion; *lest thou know not what to do, &c.*—Lest, in the conclusion, thou wish the matter had not been begun, when he puts thee to open shame, by showing thou hast sued him wrongfully, or for a trifle. *Debate thy cause with thy neighbour*—If thou hast any quarrel with him, first try to compose it by private discourse with him. *And discover not a secret*—Any secret; *to another*—Let no heat of contention provoke thee to divulge any of his secret counsels committed to thy trust, or to reproach him with any of his secret faults, as is usual in law-suits and other contentions. Or the words may be rendered, *Discover not the secret*; namely, the secret difference between thee and him; let it be ended secretly between you, and not be imparted to any other. *Lest he that heareth it put thee to shame*—Reproach thee for thy gross violation of the laws of prudence, justice, charity, and friendship therein; *and thy infamy turn not away*—And that disgrace, which thou didst design against another, fall and be fastened upon thyself.

Verse 11. *A word fitly spoken*—As to the matter, and season, and other circumstances of it; *is like apples of gold in pictures of silver*—Which, it seems, were usual in those times, and were grateful

11 ^k A word *fitly spoken is like* A. M. 3304.
apples of gold in pictures of silver. B. C. 700.

12 *As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovor upon an obedient ear.*

13 ^l *As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.*

14 ^m *Whoso boasteth himself ^s of a false gift is like ⁿ clouds and wind without rain.*

^k Chap. xv. 23; Isa. l. 4.—^l Heb. *spoken upon his wheels.* ^m Chap. xiii. 17.—ⁿ Heb. *in a gift of falsehood.*—^s Jude 12.

to the eye for the beauty and variety both of the colours and figures, the golden apples appearing through the net-work of silver, or being engraven, or portrayed, upon tablets of silver. Some translate the clause, *Golden apples in vessels of silver*, and think that, by *golden apples*, citrons or oranges are meant, or some fruit of the like kind and colour, which, put into silver vessels, appear the more beautiful by the contrast of the whiteness of the silver with their golden colour. Bishop Lowth observes, that Solomon in this sentence gives us not only an apt description of the proverb or parable, but also an example of the thing described. He means, in these words, that weighty and hidden meanings are as much commended by a concise and well-turned speech, as apples, exquisite for their colour, appear more lovely and pleasing when they shine through the net-work of a silver basket exquisitely chased: see his twenty-fourth lecture.

Verse 12. *As an ear-ring of gold, &c.*—That is, highly acceptable, and a great ornament, and not an offence and dishonour, as fools think it; *is a wise reprovor*—One who reproves an offender faithfully, and yet prudently, in the fittest manner and season; *upon an obedient ear*—To the man that hearkens to the reproof, and is instructed and reformed by it.

Verse 13. *As the cold of snow, &c.*—Solomon does not here intend a fall of snow in the time of harvest, which must have been incommoding instead of being pleasurable and refreshing, as the proverb supposes what he speaks of to be; but liquors cooled with snow or ice, which they usually were in summer or harvest in the East, and which rendered them extremely grateful; *so is a faithful messenger*—One that faithfully and diligently executes his commission, to the satisfaction of the persons that sent him; *for he refreshes the soul of his masters*—With a true account and speedy despatch of those important affairs which were committed to him.

Verse 14. *Whoso boasteth himself of a false gift*—Falsely pretends that he hath given, or will give, a valuable gift; or who raises high expectations by promising much, and then deceives them by performing little or nothing; *is like clouds and wind without rain*—Is like empty clouds carried about with wind, and not affording that rain which by their appearance they promise.

A. M. 3304. 15 ° By long forbearing is a prince
B. C. 700. persuaded, and a soft tongue breaketh
the bone.

16 ° Hast thou found honey? eat so much
as is sufficient for thee, lest thou be filled there-
with, and vomit it.

17 ° Withdraw thy foot from thy neighbour's
house; lest he be weary of thee, and so hate thee.

18 ° A man that beareth false witness against
his neighbour is a maul, and a sword, and a
sharp arrow.

° Gen. ii. 4; 1 Sam. xxv. 24; Chap. xv. 1; xvi. 14.—Verse
27.—° Or, *Let thy foot be seldom in thy neighbour's house.*
° Heb. full of thee.

Verse 15. *By long forbearing is a prince persuaded*—That is, by patient submission and expectation he is pacified, whereas his rage is increased by opposition. *And a soft tongue breaketh the bone*—A mild and humble answer softens a heart which is as hard as a bone or stone. He alludes to those oils which sink through the flesh to the very bone: see Psa. cix. 18.

Verse 16. *Hast thou found honey?*—Which, in those parts, was often found in woods or fields. By *honey*, he understands not only all delicious meats, but all present and worldly delights, which we are here taught to use with moderation: for as honey, moderately taken, strengthens the body and prolongs life, but, if taken to excess, disturbs the stomach, and turns the pleasure into pain; so it is with earthly satisfactions and pursuits. Moderately used they are refreshing and useful; immoderately, they produce disgust, or are accompanied with guilt and followed by trouble.

Verse 17. *Withdraw thy foot from thy neighbour's house*—Visit him not too frequently nor unseasonably: do not, upon every light occasion, interrupt his weightier affairs, nor intrude upon him, and take up his time uninvited and unexpected. *Lest he be weary of thee*—Lest, having too much of thy company, it grow not only troublesome, but loathsome to him, and his love turn into hatred of thee.

Verse 18. *A man that beareth false witness, &c., is a maul*—Or, *club*, by which a man's fame and character are beaten down to the ground. *And a sword, and a sharp arrow*—By his tongue he is as cruel and pernicious to his neighbour as any instrument of death: he destroys him, not only when he is near, as with a sword, but when he is afar off, as with a sharp arrow shot at him.

Verse 19. *Confidence in an unfaithful man, &c.*—“As a broken tooth, or leg out of joint, not only fails a man when he comes to use them, but likewise puts him into pain; so doth a faithless person serve them that depend upon him, when they have the greatest need of his help; and such also is the confidence that a faithless person himself places in riches, or craft, or great friends, &c., which some time or other will disappoint him to his great grief, when he expects the most from them.”—Bishop Patrick.

19 Confidence in an unfaithful man A. M. 3304.
in time of trouble is like a broken B. C. 700.
tooth, and a foot out of joint.

20 As he that taketh away a garment in
cold weather, and as vinegar upon nitre: so is
he that singeth songs to a heavy heart.

21 ° If thine enemy be hungry, give him
bread to eat; and if he be thirsty, give him
water to drink:

22 For thou shalt heap coals of fire upon his
head, ° and the LORD shall reward thee.

° Psa. lvii. 4; cx. 3; Chap. xii. 18.—° Dan. vi. 18; Rom.
xii. 15.—° Exodus xxiii. 4, 5; Matt. v. 44; Romans xii. 20.
° 2 Sam. xvi. 12.

Verse 20. *As he that taketh away a garment in cold weather*—When it is most necessary; *and as vinegar upon nitre*—Producing an effervescence through the contrariety of their qualities; *so is he that singeth songs to a heavy heart*—Such unseasonable mirth does not relieve, but increase a man's grief, and makes his heart far more heavy and sorrowful than it was before.

Verses 21, 22. *If thine enemy be hungry, give him bread, &c.*—By bread and water he intends all things necessary for his subsistence; *for thou shalt heap coals of fire upon his head*—If he have the least spark of goodness in him, such conduct in thee toward him will work a change in his mind, and make him throw off all his enmities; thou shalt melt him into repentance, and inflame him with love and kindness to thee for so unexpected and undeserved a favour; or, as Dr. Doddridge paraphrases the words, Rom. xii. 20, 21, (where they are quoted by St. Paul *verbatim* from the translation of the LXX.,) “Thou wilt touch him so sensibly, that he will no more be able to stand against such conduct than to bear on his head burning coals; but will rather submit to seek thy friendship, and endeavour, by future kindnesses, to overbalance the injury.” Or, if it have not this effect, but he still hardens his heart against thee, he shall have so much the sorer punishment; these coals shall consume him. *And the Lord shall reward thee*—Thy charity to him shall be fully recompensed to thee, if not by him yet, by God, which will be far better. In other words, as is the plain meaning of the passage, “Be kind to your enemy, for that is the surest way to gain his love and God's blessing.” That St. Paul understood it in this sense is manifest from the words which he immediately subjoins, after quoting it, *Be not overcome of evil, but overcome evil with good*, in which he evidently explains what is meant by heaping coals of fire on an enemy's head, namely, by acts of kindness, to soften his heart and dispose him to friendship; which is the natural effect of a generous unexpected goodness. The phrase seems to be taken from melting metals in a crucible; for when gold or silver is melted in that manner they not only put fire under and round all the sides, but also heap coals of fire upon the head of the crucible, and so

A. M. 3304. 23 ^a The ⁸ north wind driveth away
B. C. 700. rain: so *doth* an angry countenance
^x a backbiting tongue.

24 ^y It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

^a Job xxxvii. 22.—⁸ Or, *The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*

melt the metal. In allusion to this, we are to heap acts of kindness and beneficence upon the head of an enemy, and so melt down his obstinacy, bring him to a better temper, and overcome his evil by our good: which is noble, glorious, reasonable, and truly Christian: see Schultens on this place. It is justly observed by Mr. Scott here, that as St. Paul's quoting this passage is a strong testimony to the divine authority of the book from which it is taken, so it clearly evinces that the rule of duty in this case is the same in both testaments, however ancient scribes and Pharisees, and many modern writers, have overlooked it. "The law of love, perhaps, is not expounded more spiritually, in any single precept, either of Christ or his apostles, than in this exhortation. Seize the moment of distress to show kindness to him that hates thee."

Verse 23. *The north wind, &c.*—"As the sharpness of the north wind scatters clouds, and drives away rain, so a severe countenance, full of indignation against him that traduces his neighbour, not only gives a check, but puts a stop to his slanderous tongue; which would not tell such lies if they were not greedily received." So Bishop Patrick, who justly observes, however, that the verse will admit of a quite contrary sense; as, indeed, the reader may see by the margin, where he finds a translation of the words very different from that in the text, but more agreeable to the Hebrew original, and countenanced by most of the ancient interpreters. Thus the Chaldee renders the first clause, *The north wind, קנא, concipit, conceives, or produces, rain:* and the Seventy, *ανεμος βορειας εξεγειρει νεφη, the north wind raises clouds.* Undoubtedly the north wind brings clouds and rain in some climates, and if, as some assert, it generally does so in Judea, as according to Aristotle it does in those parts of Africa which border on the Mediterranean sea, this interpretation ought certainly to be preferred. Either of them, however, shows the odious disposition and character

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 ^x It is not good to eat much honey: so for men ^a to search their own glory is not glory.

28 ^b He that hath no rule over his own spirit is like a city that is broken down, and without walls.

^x Psa. ci. 5.—^y Chapter xix. 13; xxi. 9, 19.—^a Verse 16. ^b Chap. xxvii. 2.—^b Chap. xvi. 32.

of backbiters; and that they ought to be discountenanced and frowned upon by all that love their fellow-creatures, and wish peace to be promoted among men.

Verse 25. *As cold waters to a thirsty soul, so is good news from a far country*—"Good and certain news, especially from a far country, (from whence it is hard to have any true intelligence,) is as grateful to him that longed to hear of his friends there, as cool water is to a thirsty traveller; especially when he meets with it in remote and uninhabited places, where he did not expect it."—Bishop Patrick.

Verse 26. *A righteous man falling down before the wicked, &c.*—When a righteous man is either allured or terrified into any sinful practice by wicked men, or into any base and servile compliance with their habits and customs, he, who by his excellent example and counsels was like a fountain, or well of life, (as the mouth of the righteous is termed, Prov. x. 11,) sending forth refreshing streams for the benefit of many, is now corrupted and rendered useless. Or, the meaning may be, When righteous men are oppressed by the wicked, the state of that commonwealth is as deplorable as if the public fountains, from which all the people fetched their water, were corrupted, and it is a sign that the fountains of justice are poisoned.

Verse 27. *It is not good to eat much honey*—Namely, for the health of the body; *so for men to search their own glory*—Industriously to seek for honour and applause from men; *is not glory*—Is not only sinful, but shameful also, and a sign of a vain and mean spirit.

Verse 28. *He that hath no rule over his own spirit*—Over his passions, and especially his anger, which is signified by this word, Prov. xvi. 32; Eccles. x. 4; *is like a city that is broken down and without walls*—Exposes himself to manifold dangers and mischiefs.

CHAPTER XXVI.

Sundry observations concerning fools, and rules how to conduct ourselves toward them, 1-12. The slothful man described, 13-16. The character of a contentious man, of a busy-body, and of a tale-bearer, 17-23. The evil of hypocrisy and lying, 24-28

A. M. 3304. **A**S snow in summer, * and as rain
B. C. 700. in harvest; so honour is not
seemly for a fool.

2 As the bird by wandering, as the swallow
by flying, so ^b the curse causeless shall not
come.

3 ^a A whip for the horse, a bridle for the ass,
and a rod for the fool's back.

4 Answer not a fool according to his folly,
lest thou also be like unto him.

^a 1 Sam. xii. 17.—^b Num. xxiii. 8; Deut. xxiii. 5.—^c Psalm xxxii. 9; Chap. x. 13.—^d Matt. xvi. 1-4; xxi. 24-27.

NOTES ON CHAPTER XXVI.

Verse 1. *As snow in summer, &c.*—Unseasonable and unbecoming; *so honour is not seemly for a fool*—Because he neither deserves it, nor knows how to use it, and his folly is both increased and manifested by it. Bishop Patrick considers this as a tacit admonition to kings (for whose use principally, he thinks, this last part of the book of Proverbs was collected) to be very careful in disposing of preferments only to worthy persons; bad men being made worse by them, and usually doing as much hurt to others, by the abuse of their power, as snow or hail does to the fruits of the earth, when they are ripe and ready to be gathered. "So that," says he, "we may make this aphorism out of Solomon's words, that 'the blending of summer and winter would not cause a greater disorder in the natural world, than the disposal of honour to bad men (and consequently throwing contempt upon the good) doth in the moral world.'"

Verse 2. *As the bird by wandering*—Namely, from place to place: that is, as by its restlessness it secures itself from the fowler, that he cannot shoot at it, or spread his net over it; *so the curse causeless shall not come*—Namely, upon the innocent person, but he shall escape from it as the bird escapes the fowler. Or, as some interpret it, "Curses which fly out of men's mouths causelessly, shall no more alight where they would have them, than a sparrow that wanders uncertainly, or a dove that flies away swiftly, will settle according to their direction."

Verses 4, 5. *Answer not a fool, &c.*—*Answer a fool, &c.*—These contrary directions are easily reconciled, by considering the difference of persons, times, places, and other circumstances, and of the manner of answering. And such seemingly contradictory precepts are not only used by, but are esteemed elegant in other authors. *Answer him not*, when he is incorrigible, or when he is inflamed with wine, or with passion, &c., or when it is not necessary nor likely to do him good. *Answer him*, when he is capable of receiving good by it, or when it is necessary for the glory of God, for the discharge of a man's duty, or for the good of others. *Answer not, &c., according to his folly*—So as to imitate his folly, in such passionate, or reproachful, or foolish speeches as he uses to thee; *lest thou be like unto him*—Show thyself to be

5 ^d Answer a fool according to his folly, A. M. 3304.
lest he be wise in ¹ his own conceit. B. C. 700.

6 He that sendeth a message by the hand
of a fool cutteth off the feet, *and* drinketh
² damage.

7 The legs of the lame ³ are not equal: so is
a parable in the mouth of fools.

8 ⁴ As he that bindeth a stone in a sling, so is
he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a

¹ Heb. *his own eyes*.—² Or, *violence*.—³ Hebrew, *are lifted up*.
⁴ Or, *As he that putteth a precious stone in a heap of stones*.

as great a fool as he is. *Answer a fool according to his folly*—So as his folly needs and requires, convincing him strongly, reproving him sharply, and exposing him to just shame; *lest he be wise in his own conceit*—Lest thy silence make him arrogant and presumptuous, as if his words were unanswerable.

Verse 6. *He that sendeth a message by the hand of a fool*—He that employs a fool upon any important business, which is too hard for him; *cutteth off the feet*—Namely, of his messenger: he bids one go that wants legs; he sends one that wants discretion, which is as necessary for that employment as legs are for running or walking; *and drinketh damage*—Brings upon himself abundance of loss and mischief, not only spoiling the business about which he sends him, but making himself contemptible to the person to whom he sends him, and to others with him, as if he had not common prudence to choose a fit messenger, and giving occasion, by the folly of his messenger, to further misunderstandings, jealousies, and inconveniences. *Drinking*, it must be observed, in the Scriptures, frequently signifies the doing or receiving of any thing *plentifully*, as they who multiply sins are said to *drink iniquity like water*, and they who are greatly afflicted are commonly said to *drink the cup of sorrow*.

Verse 7. *The legs of the lame are not equal*—Hebrew, ^ולר, *are lifted up*, namely, in going, which is done with great inequality and uncomeliness; *so is a parable in the mouth of fools*—No less absurd and indecent are wise and pious speeches from a foolish and ungodly man, whose actions grossly contradict them, whereby he makes them contemptible, and himself ridiculous.

Verse 8. *As he that bindeth a stone in a sling*—Whereby he hinders his own design of throwing the stone out of it; *so is he, &c.*—No less absurd is he that giveth to a fool that honour which he is not capable of using aright. Bishop Patrick and Houbigant give a different interpretation of the verse, thus: "As a stone put into a sling stays not long there, so is that honour thrown away which is bestowed upon a fool." Parkhurst, however, according to the translation in the margin, supposes the meaning to be, "As a spark, or small piece of precious stone, in a heap of stones, so is he that giveth honour to a fool."

Verse 9. *As a thorn, &c.*—"It is as dangerous for a fool to meddle with a proverb as for a drunkard to handle a thorn, wherewith he hurts himself: but the

A. M. 3304. drunkard, so is a parable in the
B. C. 700. mouth of fools.

10 ⁵ The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 ⁶ As a dog returneth to his vomit, ⁷ so a fool ⁶ returneth to his folly.

12 ⁸ Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 ⁹ The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 ¹⁰ The slothful hideth his hand in his bo-

⁵ Or, A great man grieveth all, and he hireth the fool, and he hireth also transgressors.—⁶ 2 Peter ii. 22.—⁷ Exodus viii. 15. ⁸ Heb. iterateth his folly.—⁹ Chapter xxix. 20; Luke xviii. 11; Rom. xii. 16; Rev. iii. 17.

sharpest saying no more touches a fool with any compunction, though spoken by his own mouth, than the drunkard feels the thorn when it runs into his hand and gives him a grievous wound."—Bishop Patrick.

Verse 10. *The great God formed all things, &c.*—The Hebrew text of this verse will admit of different translations, as the reader may see by the margin, and commentators are much divided in their opinions of its meaning. The Hebrew word רַב, *rab*, here rendered *great*, may be applied either to God or to a prince, and the proverb may be considered as declaring either how God the Creator and Governor of the universe will deal with sinners, or how kings and princes ought to act toward their subjects. Bishop Patrick's paraphrase, which includes both, seems to give the most probable sense of the verse, thus: "The great God, who made all things, governs them also most wisely and equally; dispensing, for instance, his punishments suitable to men's sins, whether out of ignorance, or of wilful wickedness; whom a good prince imitates; but a bad one proves a universal grievance, by employing either fools or profane persons in his service, who vex the rest of his subjects."

Verses 13–16. *The slothful man saith, &c.*—"In this and the following verses, three degrees of sloth are represented; the first, when a man is loath to stir out of doors about his business in the field, verse 13; the second, when he is loath so much as to leave his bed, verse 14; and the third and highest, when he will scarcely put his hand to his mouth, verse 15. By which hyperbolical expression the wise man admirably sets forth the incredible laziness of some, which increases upon them continually, if they will not shake it off; and yet, so presumptuous are they withal, that they laugh at those who take a great deal of pains to be wise, and fancy themselves much wiser; because, without any pains, they can find fault sometimes with other men's works."—Dodd. Thus, verse 16, *the sluggard is wiser in his own eyes*—Because, by his idleness, he avoids those trou-

bles and dangers to which other men, by their activity, expose themselves, forgetting, in the mean time, what reproach and loss are brought upon him by his slothfulness; *than seven men that can render a reason*—Namely, a satisfactory reason of all their actions, that is, who are truly wise men.

Verse 17. *He that passeth by*—Who is going on the way about his business; *and meddleth with strife, &c.*—In which he is not concerned, nor any way obliged to meddle; *is like one that taketh a dog by the ears*—Exposes himself to great and needless hazard, as a man that unnecessarily provoketh a mastiff dog against himself.

Verses 18, 19. *As a madman*—Hebrew, כַּמְתוּלָהּ, *as one that makes, or feigns himself mad*, in order that, under that pretence, he may do mischief with impunity; *casteth firebrands, arrows, and death*—Any instruments of death and destruction against his neighbour's person, house, or goods; *so is the man that deceiveth his neighbour*—That wrongs him under a false pretence of kindness and familiarity; *and saith, Am I not in sport?*—And then asks his neighbour why he resents it so heinously, saying he was only in jest, and intended merely to try how he would take it.

Verses 20–22. *Where no wood is, the fire goeth out, &c.*—As the fire will soon be extinguished if you take away the fuel that feeds it; *so, wherethere is no tale-bearer*—To carry such reports from one to another as may provoke them to mutual anger, enmity, and contention; *the strife ceaseth*—Animosity, hatred, and quarrels will die away. *As coals to burning coals, &c.*—As dead coals laid on burning coals, and wood on fire, increase the heat and flame; *so is a contentious man*—Hebrew, אִישׁ כִּינִי, *a man of contentions*, that is, who loveth and giveth himself up to contentions; or, who is hard to please, and apt to find fault with every person and thing; *to kindle strife*—For unkind tempers and provoking words quickly produce quarrels and enmities, which destroy all peace, unanimity, and concord, and embroil people in endless hostilities

again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and ⁸ meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth ⁹ fire-brands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, ¹⁰ Am not I in sport?

20 ¹¹ Where no wood is, there the fire goeth out: so ¹² where there is no ¹¹ tale-bearer, the strife ¹² ceaseth.

⁵ Chapter xxii. 13.—⁶ Chapter xix. 24.—⁷ Or, he is weary. ⁸ Or, is enraged.—⁹ Heb. flames, or, sparks.—¹⁰ Ephesians v. 4.—¹¹ Hebrew, without wood.—¹² Chap. xxii. 10.—¹³ Or, whisperer.—¹⁴ Heb. is silent.

bles and dangers to which other men, by their activity, expose themselves, forgetting, in the mean time, what reproach and loss are brought upon him by his slothfulness; *than seven men that can render a reason*—Namely, a satisfactory reason of all their actions, that is, who are truly wise men.

Verse 17. *He that passeth by*—Who is going on the way about his business; *and meddleth with strife, &c.*—In which he is not concerned, nor any way obliged to meddle; *is like one that taketh a dog by the ears*—Exposes himself to great and needless hazard, as a man that unnecessarily provoketh a mastiff dog against himself.

Verses 18, 19. *As a madman*—Hebrew, כַּמְתוּלָהּ, *as one that makes, or feigns himself mad*, in order that, under that pretence, he may do mischief with impunity; *casteth firebrands, arrows, and death*—Any instruments of death and destruction against his neighbour's person, house, or goods; *so is the man that deceiveth his neighbour*—That wrongs him under a false pretence of kindness and familiarity; *and saith, Am I not in sport?*—And then asks his neighbour why he resents it so heinously, saying he was only in jest, and intended merely to try how he would take it.

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A. M. 3304. 21 ^m As coals are to burning coals, B. C. 700. and wood to fire; so is a contentious man to kindle strife.

22 ⁿ The words of a tale-bearer are as wounds, and they go down into the ¹³ innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth, ¹⁴ dissembleth with his lips, and layeth up deceit within him;

25 ^o When he ¹⁵ speaketh fair, believe him

^m Chap. xv. 18; xxix. 22.—ⁿ Chap. xviii. 8.—¹³ Hebrew, chambers.—¹⁴ Or, is known.—^o Psa. xxviii. 3; Jer. ix. 8. ¹⁵ Heb. maketh his voice gracious.

against one another. *The words of a tale-bearer are as wounds*—This was observed before, chapter xviii. 8, (on which see the note,) and is here repeated, as being a point of great importance to the peace and welfare of all societies, and proper to be often and earnestly pressed upon the consciences of men, because of their great and general proneness to this sin.

Verse 23. *Burning lips*—Either, 1st, Lips pretending much love, that is, words delivered with a show of truth and fervent affection; or, rather, 2d, Burning with malice or hatred; that is, a slanderous or evil tongue; and a *wicked heart*—From whence evil thoughts and malicious words proceed; are like a potsherd covered with silver dross—Such a tongue and heart are of no real worth, although sometimes they make a show of it, as dross does of silver.

Verses 24–26. *He that hateth dissembleth with his lips*—Hebrew, נכר, carries himself like another man, that is, pretends love and kindness; and *layeth up deceit within him*—Means, by counterfeiting kindness, only the more easily and securely to deceive thee. *When he speaketh fair*—Hebrew, חנן קילו, uses gracious or supplicating language, gives thee the kindest words, and assures thee he is sincere; *believe him not*—Give no credit to his flatteries and professions of esteem and regard; for there are seven abominations in his heart—That is, a great variety of base and wicked designs. *Whose*

not: for there are seven abominations in his heart. A. M. 3304. B. C. 700.

26 ¹⁶ Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.

27 ^p Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

¹⁶ Or, Hatred is covered in secret.—^p Psa. vii. 15, 16; ix. 15; x. 2; lvii. 6; Chap. xxviii. 10; Eccles. x. 8.

hatred is covered by deceit—With false professions of love; his *wickedness shall be showed before the whole congregation*—Instead of that secrecy and impunity which, by this art, he designs and promises to himself, he shall be brought to public shame and punishment.

Verse 27. *Whoso diggeth a pit*—That another may fall into it; *shall fall therein*—Himself. For, by the righteous judgment of God, the wicked are not only generally disappointed in their designs, but involve themselves in that mischief which they intended to do to others: see on Psa. vii. 15, and ix. 15. *And he that rolleth a stone*—Namely, up a hill, with a design to do mischief to some person or thing with it; *it will return upon him*—And greatly injure if not crush him to pieces.

Verse 28. *A lying tongue hateth, &c.*—That is, he who slanders others hates those whom he slanders, because, by his calumnies, he hath made them his enemies. For “it is common for men to hate those to whom they have done evil: thus Tacitus, *Proprium humani ingenii est, odisse quem læseris*, ‘It is natural to man to hate one whom he hath injured;’ and this aversion is always strong in proportion to the greatness and injustice of the wrong which has been done.” See Calmet. *And a flattering mouth worketh ruin*—Though it be more smooth and plausible than a slandering mouth, yet it is, in truth, no less pernicious, betraying others either to sin, or to danger and calamity.

CHAPTER XXVII.

Cautions against procrastination, or carnal security; against vain-glory, anger, wrath, and envy, 1–4. A commendation of reproof, contentment, steadiness, friendship, and prudence, 5–12. Sundry cautions and rules, 13–27.

A. M. 3304. **BOAST** ^a not thyself of ¹ to-morrow; for thou knowest not what a day may bring forth.

2 ^b Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is ² heavy, and the sand weighty; but a fool's wrath is heavier than them both.

^a Luke xii. 19, 20; James iv. 13, &c.—¹ Heb. *to-morrow-day*.—^b Chap. xxv. 27.—² Heb. *heaviness*.—³ Heb. *Wrath is cruelty, and anger an overflowing*.

NOTES ON CHAPTER XXVII.

Verse 1. *Boast not thyself of to-morrow*—Of any good thing which thou purporest to do, or hopest to receive to-morrow or hereafter; for *thou knowest not what a day may bring forth*—What may happen in the space of one day to hinder thy designs or expectations. *The day* is said to *bring forth* what God, by his almighty power and providence, either causes or suffers to be brought forth or done in it. "The wise man," says Melancthon, "here teaches us modesty; and prohibits those two great vices, *confidence in ourselves*, or any thing we have; and *rashly undertaking unnecessary things*, out of a foolish hope they will succeed according to our desires. Wise and good men will only meddle within the bounds of their calling; and will also depend on God for his blessing; but they will not attempt things without just cause, presuming they can carry them as they please."

Verse 2. *Let another man praise thee, and not thine own mouth*—Except it be really necessary, either for thy own just vindication, or for the honour of God, or for the edification of others, in which cases this hath been allowed and practised by wise and virtuous men, as particularly by St. Paul, 2 Cor. xi. 12.

Verse 3. *A stone is heavy, &c., but a fool's wrath is heavier*—More grievous and intolerable, as being without cause, without measure, and without end. "Fools and unskilful people," says Melancthon, "are more apt to be angry than others, because they consider not the infirmity of mankind, and that there are many errors of others which ought to be borne withal, and cured after a gentle manner. For, as goodness is most eminent in God, who himself bears with many evils in us, and commands us to *forgive and it shall be forgiven us*, so wise men bend their minds to goodness and lenity; remembering the common infirmities of all men, their own as well as others. Nor can there be a more lively picture of the implacable spirit of a fool, than that which our Saviour himself hath drawn in the gospel: of a cruel servant, who, when he had been forgiven *sixty tons* of gold by his master, would not forgive his fellow-servant a *hundred pence*, Matt. xviii."

Verse 4. *Wrath is cruel*—And doth many barbarous things; and *anger is outrageous*—Often depriving a man of the proper use of his reason, and hurrying him into many mischiefs and miseries; but *who is able to stand before envy?*—Envy is

4 ³ *Wrath is cruel, and anger is outrageous*; but ^c who is able to stand before ⁴ envy?

5 ^d Open rebuke is better than secret love.

6 ^e Faithful are the wounds of a friend; but the kisses of an enemy are ⁵ deceitful.

7 The full soul ⁶ loatheth a honey-comb; but ^f to the hungry soul every bitter thing is sweet.

^c 1 John iii. 12.—^d Or, *jealousy*, Chap. vi. 34.—^e Chap. xxviii. 23; Gal. ii. 14.—^f Psa. cxli. 5.—^g Or, *earnest, or, frequent*.—^h Heb. *treadeth under foot*.—ⁱ Job vi. 7.

worse than both of them, 1st, Because it is more unjust and unreasonable, as not being caused by any provocation, as wrath and anger are; but proceeding from mere malignity of mind, whereby a man is grieved for another man's happiness, in which he ought to rejoice; 2d, Because it is more deeply rooted and implacable, whereas the other passions are commonly allayed; and, 3d, Because it is more secret and undiscernible, and therefore the mischievous effects of it are hardly avoidable, whereas wrath and anger discover themselves, and so forewarn and forearm a man against danger.

Verses 5, 6. *Open rebuke is better than secret love*—"He that takes an ingenuous liberty to tell others of their faults, and rebukes them freely, when need requires, to their face, is a better friend, a more valuable, though, perhaps, he may please less, than he who hath more of the passion of love in his heart, but makes it not known by such good effects. The parable, says Lord Bacon, reprehends the soft nature of such friends as will not use the privilege which friendship gives them, in admonishing their friends with freedom and confidence, as well of their errors as of their danger." See Dodd. *Faithful are the wounds*—The sharpest reproofs; *of a friend*—They proceed from an upright, loving, and faithful heart, and really promote the good of the person reproofed; *but the kisses*—All the fair speeches and outward professions of friendship; *of an enemy are deceitful*—Hebrew, נקטיות, are to be deprecated, are perfidious and pernicious, and therefore are such things as one may properly pray to God to be delivered from.

Verse 7. *A full soul*—A man whose appetite, or desire, is fully satisfied; *loatheth a honey-comb*—The most delicious meats; *but to the hungry every bitter thing is sweet*—Hunger makes a man relish the most distasteful food, while full stomachs loathe the most delightful. The design of this proverb is to show the inconvenience that ostentimes attends upon plenty, and the advantage of poverty, that the rich may learn moderation, and the poor content. "Poverty," says Bishop Patrick, "hath this advantage over plenty, that it disposes men to be thankful for the smallest blessings, though mixed with care and trouble; when the richer sort, if they be not very careful, are apt to be unsatisfied with, nay to nauseate, their most delicious enjoyments, upon which they have long surfeited."

A. M. 3304. 8 As a bird that wandereth from her
B. C. 700. nest, so is a man that wandereth from
his place.

9 Ointment and perfume rejoice the heart:
so doth the sweetness of a man's friend ⁷ by
hearty counsel.

10 Thine own friend, and thy father's friend,
forsake not; neither go into thy brother's
house in the day of thy calamity: for ^a better is
a neighbour *that is near*, than a brother far off.

11 ^b My son, be wise, and make my heart
glad, ⁱ that I may answer him that reproacheth
me.

12 ^k A prudent man foreseeth the evil, and
hideth himself; but the simple pass on, and
are punished.

⁷ Heb. from the counsel of the soul. — Chap. xvii. 17; xviii. 24;
Chap. xix. 7. — ^a Chap. x. 1; xxiii. 15, 24.

Verse 8. *As a bird that wandereth from her nest*—That flies very much abroad from place to place, whereby she is exposed to all the arts of fowlers, and to birds of prey; *so is a man that wandereth from his place*—That, through vanity or lightness, changes the place of his abode or his calling; the ill effects whereof have been frequently observed. The LXX. read, *Like as a bird is taken when it leaves its nest, so is a man reduced to servitude when he quits his habitation.*

Verse 9. *Ointment and perfume rejoice the heart, &c.*—“As balsam and fragrant perfumes marvelously refresh and comfort the natural spirits, when they droop and are tired; so doth the very presence of a true-hearted friend, and much more his faithful counsel, rejoice a man's soul; especially when he is at such a loss, that he knows not how to advise himself.”—Bishop Patrick.

Verse 10. *Thine own friend, and thy father's friend*—Of whose friendship thou hast had long experience; *forsake not*—But betake thyself to him, when thou art in distress, rather than to thy natural brother or kinsman, if he be not also thy friend. *For better is a neighbour*—That is, a friend, such as is mentioned in the beginning of the verse, who hath showed himself to be a true and good neighbour; *that is near*—Namely, in affection; *than a brother far off*—Who is alienated in affection from thee.

Verses 12, 13. Of the former of these verses, see on chap. xxii. 3, and of the latter, on chap. xx. 16.

Verse 14. *He that blesseth his friend*—That salu-
teth, praiseth, or applaudeth him to his face, as the
manner of flatterers is; *with a loud voice*—That
both he and others may be sure to take notice of it;
rising early in the morning—To perform this office,
to show his great forwardness and diligence, and
zeal in his service; which was the custom of the
Romans afterward, and possibly of some of the
Jews at this time. *It shall be counted a curse to
him*—His friend will value this kind of blessing no
more than a curse, because it plainly discovers a

13 ^l Take his garment that is surety A. M. 3304.
for a stranger, and take a pledge of B. C. 700.
him for a strange woman.

14 He that blesseth his friend with a loud
voice, rising early in the morning, it shall be
counted a curse to him.

15 ^m A continual dropping in a very rainy
day and a contentious woman are alike.

16 Whosoever hideth her, hideth the wind,
and the ointment of his right hand, *which* be-
wrayeth *itself*.

17 Iron sharpeneth iron; so a man sharp-
eneth the countenance of his friend.

18 ⁿ Whoso keepeth the fig-tree shall eat the
fruit thereof: so he that waiteth on his master
shall be honoured.

^l Psa. cxxvii. 5.—^k Chap. xxii. 3.—^j Exod. xxii. 26; Chap.
xx. 16.—^m Chap. xix. 13.—ⁿ 1 Cor. ix. 7, 13.

base design, and is a high reflection upon him, as if
he either did not understand such gross and palpable
flattery, or were so ridiculously vain-glorious as to
be pleased with it.

Verses 15, 16. *A continual dropping, &c., and a
contentious woman are alike*—Are equally trouble-
some; the first not suffering a man to go abroad with
comfort; the latter not permitting him to stay at
home with quietness. *Whosoever hideth her*—
That is, attempts to smother her passion, that it may
not break forth to her shame, and to her husband's
discomfort and reproach; *hideth the wind*—Under-
takes that which is impossible; *and the ointment of
his right hand*—Which, being the great instrum-
ent of action, by its much stirring diffuseth the sa-
vour of it. Houbigant renders it, *He who will con-
fine her at home may confine the wind, for whatso-
ever he shall seal with his hand*, that is, whatsoever
her husband would wish to keep secret, *she will be-
wray or divulge*. The Hebrew is very obscure,
but the meaning of the verse evidently is, “To at-
tempt to keep such a woman in the house, is to at-
tempt to restrain the wind: and as one cannot touch
perfumed oil with the hand but the odour will dis-
cover itself, so is it fruitless to endeavour to conceal
the bad qualities of a quarrelsome woman; in spite
of all endeavours she will discover herself.”

Verse 17. *Iron sharpeneth iron*—Iron tools are
made sharp, and fit for use, by rubbing them against
the file, or some other iron; *so a man sharpeneth
the countenance of his friend*—Quickens his inge-
nuity, enlivens his affections, strengthens his judg-
ment, excites him to virtuous and useful actions, and
makes him, in all respects, a better man. The
countenance is here put for the mind or spirit, the
state and disposition of which are commonly visible
in men's countenances.

Verse 18. *Whoso keepeth the fig-tree*—That is,
looks after it, and preserves it from suffering by
drought, by vermin, or by wild beasts, &c.; *shall
eat the fruit thereof*—Shall partake of its pleasant

A. M. 3304. 19 As in water face answereth to
B. C. 700. face, so the heart of man to man.

20 ° Hell and destruction are ° never full ; so
p the eyes of man are never satisfied.

21 ° As the fining-pot for silver, and the furnace for gold ; so is a man to his praise.

22 ° Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and ° look well to thy herds :

° Chap. xxx. 16 ; Hab. ii. 5.—° Heb. not.—° Eccles. i. 8 ; vi. 7.—° Chap. xvii. 3.—° Isa. i. 5 ; Jer. v. 3 ; Chap. xxiii. 35.

fruit in due time ; so he that waiteth on his master—That serves him faithfully, prudently, and diligently ; shall be honoured—Shall receive that respect and recompense which he deserves. He mentions the fig-tree, because such trees abounded in Canaan, and were valued and regarded more than other trees.

Verse 19. *As in water face answereth to face*—As the image of a man's face in the water answers to his natural face who looks into it ; or, as in water one man's face is like another's, the difference of men's faces being not there visible ; so one man resembles another not only in the regard of the corruption of nature, which is alike in all men, but also with respect to the tempers and dispositions of their minds, wherein likewise they frequently agree. Dr. Grey thinks the verse should be rendered, "As the water showeth the face to the face, so doth the heart the man to the man." In which sense Castalio seems to have understood it, paraphrasing it thus : "As a man may know what kind of a face he hath if he will look into the water, so he may know what kind of a man he is if he will examine his conscience." Another interpretation, adopted by some, is, "A man may see himself, while he looks upon other men, as well as know other men, by considering himself, and that as certainly as he can see his own face in the water, or in any other mirror ;" there being little or no difference between one man and another by nature, but the difference being made by the grace of God.

Verse 20. *Hell and destruction are never full*—The grave devours all the bodies which are put into it, and is always ready to receive and devour more and more without end ; so the eyes of man are never satisfied—That is, his desires, which work and discover themselves by his eyes.

Verse 21. *As the fining-pot for silver*—Is appointed and used for the trial of silver, and the detection and separation of the dross from it ; so is a man to his praise—Or, according to his praise : that is, he is known by his praises ; either, 1st, By the quality of those who praise and applaud him ; and, as they are good or bad, so is he thought to be : or, rather, 2d, By his behaviour under praises, according as he conducts himself either humbly and modestly, with thankfulness to God, and a due sense of his own in-

21 For ¹⁰ riches are not for ever : A. M. 3304. and doth the crown endure ¹¹ to B. C. 700. every generation ?

25 ° The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the ¹² maintenance for thy maidens.

° Heb. set thy heart.—¹⁰ Heb. strength.—¹¹ Heb. to generation and generation.—° Psa. civ. 14.—¹² Heb. life.

firmities, which is the case and temper of a good man ; or ambitiously and vain-gloriously, taking to himself the honour which he should give to God, as ungodly men generally do in such a case. Thus Bishop Patrick : "A man is discovered what he is, by trying how he can bear praises, commendations, and great applauses ; which will presently show either the virtue or the vanity of his mind." In this sense the LXX. seem to have understood the clause, reading *ανηρ δοκιμαζεται δια ρωματος εγκωμιαστων των αυτων*, a man is tried by the mouth of those who praise him.

Verse 22. *Though thou shouldst bray, &c.*— "The folly and wickedness of some men are so incurable, that though unto reproofs, and chidings, and threatenings, you should add stripes and blows, they would not grow a whit the wiser or better for it." Not natural, but moral and wilful fools are here intended, who, by long continuance in sin, are hardened and stupified, and so are become incorrigible under all the means of amendment.

Verses 23, 24. *Be diligent to know the state of thy flock*—That thou mayest preserve and improve what thou hast, and take care that thy expenses do not exceed thy income. Flocks and herds are here put for all riches and possessions, because anciently they were the chief part of a man's riches. *And look well, &c.*—Hebrew, *לֵבְךָ יִשׁ*, set thy heart, &c. Trust not to thy servants, as many do, but make use of thine own eyes and reason for the conduct of thy affairs, lest thou come to ruin, as many have done by this very means. *For riches*—Hebrew, *דָּר*, treasure, is not for ever—The sense is, what thou now possesseth will not last always, but will soon be spent, if thou do not take care to preserve and improve it. *And doth the crown endure, &c.*—That is, a condition of the greatest honour and plenty. As if he had said, If a man had the wealth of a kingdom, without provident care and due diligence, it would soon be brought to nothing.

Verses 25-27. *The hay appeareth, and the tender grass*—In their proper seasons. These and the following things are mentioned as further arguments and encouragements to persuade to diligence : God invites thee to it by the plentiful provisions where-with he hath enriched the earth for thy sake. *And herbs of the mountains are gathered*—Even the

most barren parts afford thee their help. *The lambs are for thy clothing*—By their wool and skins, either actually used for thy clothing, or sold to purchase other clothing for thyself and family; and *the goats are the price of thy field*—By the sale whereof thou mayest either pay the rent of the field thou hirest, or purchase fields or lands for thyself. Goats might better be spared and sold than

sheep, which brought a more certain and constant profit to the owner. *And thou shalt have goats' milk enough for thy food, the food of thy household*—Or, if thou choosest rather to keep thy goats, their milk will serve thee for food to thyself and family. In ancient times men used a plain and simple diet, and neither knew nor used that luxury therein which after ages invented.

CHAPTER XXVIII.

The character of the righteous and of the wicked, with the blessed fruits of integrity, and the evil effects of sin, 1-12. The evil of concealing, and blessedness of confessing sin, 13. The evil of oppression and violence, the benefit of industry and faithfulness, with divers other observations, 15-28.

A. M. 3304. **T**HE ^a wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but ¹ by a man of understanding and knowledge the state thereof shall be prolonged.

^a Lev. xxvi. 17, 36; Psa. liii. 5.—¹ Or, by men of understanding and wisdom shall they likewise be prolonged.—^b Matt. xviii. 28.

NOTES ON CHAPTER XXVIII.

Verse 1. *The wicked flee when no man pursueth*—Because a consciousness of their guilt excites in them a continual expectation and dread of God's judgments; *but the righteous are bold as a lion*—Are courageous and resolute, having the testimony of a good conscience, and assurance of the divine favour and protection, and the supports and consolations of the Holy Ghost.

Verse 2. *For the transgression of a land many are the princes thereof*—Contending at the same time for supremacy, or rather succeeding one another. Their princes are soon cut off, and other persons, and frequently persons of other families, come in their stead, which is justly threatened, in the Scriptures, as a curse to a country, because such frequent changes are seldom for the better, but commonly for the worse, and are frequently attended with blood and slaughter, with the change and subversion of laws, with heavy taxes and charges, with the ruin of many families, and with many other mischiefs. *But by a man of understanding, &c.*—By a wise and good man. This may be understood, 1st, Collectively, according to the translation in the margin, of *men of understanding, &c.* That is, when the men or people of a land are wise and good: or, rather, 2d, Singularly; of a wise and righteous prince, who, by the good government of himself, and his family, and kingdom; by punishing and preventing the transgressions of the people, turns away God's wrath, and saves himself and people. Such princes were Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah, who, by their wisdom and piety, were instrumental in averting, for a time, the divine judg-

3 ^b A poor man that oppresseth the poor *is like* a sweeping rain ² which leaveth no food.

4 ^c They that forsake the law praise the wicked: ^d but such as keep the law contend with them.

5 ^e Evil men understand not judgment: but

² Heb. without food.—^c Psa. x. 3; xlix. 18; Rom. i. 32.
^d 1 Kings xviii. 18, 21; Matt. iii. 7; xiv. 4; Eph. v. 11.—^e Psa. xcii. 6.

ments, and *prolonging the state* and tranquillity of their country; and whose history is the best comment on the latter part of this verse.

Ver. 3. *A poor man that oppresseth the poor*—Who, being advanced into a place of authority, abuses it, to oppress those that are poor, and unable to resist him; *is like a sweeping rain, or flood, which leaveth no food*—Which washeth away the very seeds that are in the earth, and spoils the corn and fruit which are upon it. He is the worst of all oppressors, because his low and base mind is made worse by his sudden elevation into a high condition, and his own necessities inflame his desires, and make him greedy to take all, yea, even the smallest advantages for enriching himself. This the ancients expressed by the similitudes of an empty horseleech, which sucks much more strongly than that which is already filled; and of a dry sponge, which licks up far more water than one which is wet before. See Lord Bacon's *Adv. of Learning*, lib. viii. cap. 2.

Verse 4. *They that forsake the law*—That live in contempt of, and disobedience to, God's law; *praise the wicked*—Honour their persons, freely and familiarly associate themselves with them, and approve of their sinful practices: all which proceeds from their great likeness to them. *But such as keep the law contend with them*—Are so far from praising or applauding them, that they severely rebuke them, and to the utmost of their power oppose them in their wicked enterprises.

Verse 5. *Evil men understand not judgment*—Because their minds are naturally blind, and are further blinded by their prejudices and passions, and by the god of this world, who rules in them, they

A. M. 3304. ^f they that seek the LORD under-
B. C. 700. stand all *things*.

6 ^a Better *is* the poor that walketh in his up-
rightness, than *he that is* perverse in his ways,
though he *be* rich.

7 ^b Whoso keepeth the law *is* a wise son :
but he that ³ is a companion of riotous *men*
shameth his father.

8 ⁱ He that by usury and ⁴ unjust gain in-
creaseth his substance, he shall gather it for
him that will pity the poor.

9 ^k He that turneth away his ear from hearing
the law, ¹ even his prayer *shall be* abomination.

^f John vii. 17 ; 1 Cor. ii. 15 ; 1 John ii. 20, 27. — ⁴ Chap. xix.
1 ; Verse 18. — ^b Chapter xxix. 3. — ³ Or, *feedeth gluttons*.
¹ Job xxvii. 16, 17 ; Chap. xiii. 22 ; Eccles. ii. 26. — ⁶ Heb. *by*
increase. — ^k Zech. vii. 11.

understand not what is just and right, and what is
their duty in all cases and conditions ; *but they that*
seek the Lord—By diligent study of his word, and
by fervent prayer to him for divine illumination ;
understand all things—Which are necessary to be
known by them, either for the discharge of their
present duties to God and men, or for their everlasting
happiness.

Verse 6. *Better is the poor*—In a much safer and
happier condition ; *that walketh in his uprightness*
—That sincerely desires and endeavours to walk in
all well pleasing before God ; *than he that is per-*
verse in his ways—Hebrew, ררכים, in *two ways*,
that is, halting in two ways, pretending to virtue,
but practising vice ; or covering his wicked designs
with good pretences ; or sometimes erring on *one*
hand, and sometimes on the other, as wicked men
commonly do.

Verse 8. *He that by usury, &c., increaseth his sub-*
stance—Hebrew, *By usury and increase*, that is, by
any kind of usury whereby the poor are oppressed,
or by any unrighteous practices ; *he shall gather*
it, &c.—It shall not long continue with him or his,
but shall, by God's righteous and powerful providence,
be committed to more just and merciful
hands, who *will pity*, and relieve the poor.

Verse 9. *He that turneth away his ear, &c.*—
That obstinately refuses to yield obedience to God's
commands ; *even his prayer shall be abomination*
—To God, whose law he despises. God will abhor
and reject his person and all his services. "He,"
says Lord Clarendon, "who will not hearken to
what God directs, nor do what he enjoins, hath no
reason to pretend to ask any thing of him. If we
live like heathens, or infidels, our Christian prayers
do but affront his majesty, and our praises depress
his glory." Reader, mark this !

Verse 10. *Whoso causeth the righteous to go*
astray—Who, by evil counsel, or example, or arti-
fice, draws them into such practices as expose them
to great danger and mischief ; *he shall fall himself*
into his own pit—Into that very mischief which he
designed for them ; *but the upright shall have good*

10 ^m Whoso causeth the righteous ^{A. M. 3304.}
to go astray in an evil way, he shall ^{B. C. 700.}
fall himself into his own pit : ⁿ but the up-
right shall have good *things* in possession.

11 The rich man *is* wise ⁵ in his own conceit ;
but the poor that hath understanding
searcheth him out.

12 ^o When righteous *men* do rejoice, *there is*
great glory : but when the wicked rise, a man
is ⁶ hidden.

13 ^p He that covereth his sins shall not prosper :
but whoso confesseth and forsaketh *them*
shall have mercy.

¹ Psa. lxxvi. 18 ; cix. 7 ; Chapter xv. 8. — ^m Chapter xxvi. 27
ⁿ Matt. vi. 33. — ⁵ Heb. *in his eyes*. — ^o Verse 28 ; Chapter
xi. 10 ; xxix. 2 ; Eccles. x. 6. — ⁶ Or, *sought for*. — ^p Psa.
xxxii. 3, 5 ; 1 John i. 8, 9, 10.

things—Shall, by God's good providence towards
him, both keep the good, of which the wicked seeks
to deprive him, and escape that mischief which he
plots against him.

Verse 11. *The rich man is wise in his own conceit*—
Thinks himself wise when he is not, being
puffed up by the opinion of his riches ; *but the poor,*
&c., searcheth him out—Knows him better than he
knows himself, and, looking through all his pomp
and vain show, sees him to be, what indeed he is, a
foolish and miserable man, notwithstanding all his
riches, and discovers the folly of his words and ac-
tions.

Verse 12. *When righteous men rejoice*—Are en-
couraged and promoted to places of trust and power ;
there is great glory—In that commonwealth. The
state of that kingdom is honourable, comfortable
and safe, so that good men can show their faces with
courage and confidence ; *but when the wicked rise*—
Are advanced to honour and authority ; *a man is hid-*
den—The state of that nation is so shameful and dan-
gerous, that wise and good men withdraw themselves
into obscure places. Or, as יהפס ארם is rendered
by many, both ancient and later interpreters, *a man*
is sought out, that is, sober and good men, who had
retired into secret places, are searched for and
brought forth as sheep to the slaughter, as being
most suspected, hated, and feared by bloody tyrants.

Verse 13. *He that covereth his sins*—That does
not confess them (as appears by the opposite clause)
to God, and to men too, when occasion requires it :
who, being convinced or admonished of his sins,
either justifies, or denies, or excuses them ; *shall*
not prosper—Shall not succeed in his design of
avoiding punishment by the concealment of his sins ;
shall not find mercy, as is implied from the next
clause. *But whoso confesseth and forsaketh them*—
From a sincere hatred to them, and a fixed and
hearty resolution to walk in newness of life ; *shall*
have mercy—Both from God, who hath promised it,
and from men, who are ready to grant pardon and
favour to such persons. Observe well, reader : al-
though the dissembling, or hiding of his sins, is suf-

A. M. 3304. 14 Happy is the man ^a that feareth
B. C. 700. always: ^r but he that hardeneth his
heart shall fall into mischief.

15 ^a As a roaring lion, and a ranging bear;
^r so is a wicked ruler over the poor people.

16 The prince that wanteth understanding
is also a great oppressor: *but* he that hateth
covetousness shall prolong *his* days.

17 ^a A man that doeth violence to the blood
of *any* person shall flee to the pit; let no man
stay him.

^a Psalm xvi. 8; Chapter xxiii. 17.—^r Romans ii. 5; xi. 20.
^r 1 Peter v. 8.—^r Exodus i. 14, 16, 22; Matt. ii. 16.—^r Gen.
ix. 6; Exod. xxi. 14.—^r Chap. x. 9, 25.

ficient for a man's damnation, yet mere confession,
without forsaking of sin, is not sufficient for his
salvation.

Verse 14. *Happy is the man that feareth always*—
Who, in all times, companies, and conditions, main-
tains in his mind a holy awe of God, and a reverence
for him, his glory and majesty, his wisdom and
power, his holiness and justice, his greatness and
goodness; that is always afraid of offending him, and
incurring his displeasure; that keeps his conscience
tender, and has a dread of the appearance of evil;
that is always jealous of himself, and distrusts his
own sufficiency, and lives in expectation of troubles
and changes; so that, when they come, they do not
surprise him: he that keeps up such a fear as this
in his mind, will live a life of faith, prayer, and
watchfulness, and therefore he is happy, blessed,
and holy; for he hereby avoids that mischief which
befalls fearless and careless sinners, as is expressed
in the next clause, and obtains that eternal salvation
which they fall short of. *But he that hardeneth his
heart*—That goeth on obstinately and securely in
sinful courses, casting off all due reverence for God,
and just fear of his threatenings and judgments;
shall fall into mischief—Shall fall into still greater
guilt and misery.

Verse 15. *As a roaring lion and a ranging bear*
—Always cruel and greedy in their natures, and es-
pecially so when they are hungry and want prey;
in which case the lions roar, and bears range about
for it; *so is a wicked ruler*—Instead of being a
nursing father, and a faithful and tender shepherd, as
he ought to be, he is a cruel and insatiable oppressor
of his subjects; *over the poor people*—Whom he
particularly mentions to aggravate this wicked
ruler's sin, in devouring them whom the laws of
God and common humanity bound him to relieve
and protect; or to express the effect of his bad gov-
ernment, in making the people poor by his frauds
and rapines.

Verse 16. *The prince that wanteth understand-
ing, &c.*—The tyranny or oppression of a prince is
a manifest sign of great folly, because it alienates
from him the hearts of his people, in possessing
which his honour, safety, and riches consist; and
often causes the shortening of his days, either through

18 ^x Whoso walketh uprightly shall ^a be saved;
B. C. 700. but ^r *he that is perverse in
his ways shall fall at once.*

19 ^a He that tilleth his land shall have plenty
of bread: but he that followeth after vain per-
sons shall have poverty enough.

20 A faithful man shall abound with bless-
ings: ^a but he that maketh haste to be rich
shall not be ^r innocent.

21 ^b To have respect of persons is not good:
for, ^c for a piece of bread *that* man will transgress.

^r Verse 6.—^r Chap. xii. 11.—^a Chap. xiii. 11; xx. 21;
xxiii. 4; Ver. 22; 1 Tim. vi. 9.—^r Or, *unpunished*.—^r Chap.
xviii. 5; xxiv. 23.—^c Ezek. xiii. 19.

God's cutting him off by some sudden stroke, or
through the violence of men who have been injured
by him, and are exasperated against him. *But he
that hateth covetousness*—Which is the chief cause
of all oppression and unjust practices; *shall prolong
his days*—By God's favour, the peace and satisfac-
tion of his own mind, and the hearty love of his peo-
ple, which induces them to pray fervently to God to
preserve his life, and makes them willing to hazard
their estates and lives in his defence.

Verse 17. *A man that doeth violence, &c.*—That
sheds any man's blood, or takes away his life by
any unjust proceedings; *shall flee to the pit*—Shall
speedily be destroyed, being pursued by divine ven-
geance, the horrors of a guilty conscience, and the
avengers of blood; *let no man stay him*—None
should desire or endeavour to save him from his de-
served punishment.

Verse 18. *Whoso walketh uprightly shall be saved*
—Namely, from destruction, because God hath un-
dertaken and promised to protect him; *but he that
is perverse in his ways*—Hebrew, *in two ways*, of
which see on verse 6; *shall fall at once*—Once for
all, so as he shall never rise more.

Verses 19, 20. *He that tilleth, &c.*—See note on
chap. xii. 11. *A faithful man*—Hebrew, *איש אמת*,
a man of truths, who deals truly and justly in all his
bargains and transactions with men; *shall abound
with blessings*—Shall have many blessings from
God, and be well spoken of by men; *but he that
maketh haste to be rich*—More than God allows
him; he whose eager desires cause him to pur-
sue riches by right or wrong, and who, therefore, is
unfaithful and unjust in his dealings; *shall not be
innocent*—Shall bring such guilt upon himself as
will render him execrable both to God and men, and
instead of blessings, shall bring curses and misery
upon him.

Verse 21. *To have respect of persons is not good*—
It is a fundamental error in the administration of
justice, and that which will lead men to many trans-
gressions, to consider the quality of the parties con-
cerned more than the merits of the cause; *for a
piece of bread that man will transgress*—When a
man hath once accustomed himself to take bribes, a
very small advantage will make him sell justice, and

A. M. 3304. 22 ^a He ^d that hasteth to be rich
B. C. 700.

hath an evil eye, and considereth not that poverty shall come upon him.

23 ^a He that rebuketh a man, afterward shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same ^f is the companion of ^g a destroyer.

25 ^a He that is of a proud heart stirreth up

^a Or, *He that hath an evil eye hasteth to be rich.*—^d Verse 20. ^e Chap. xxvii. 5, 6.—^f Chap. xviii. 9.—^g Heb. *a man destroying.*

his own soul into the bargain. The design of this proverb is to warn men to take heed of the beginnings of that sin, and consequently of all other sins.

Verse 22. *He that hasteth to be rich*—That is pushed on by his desires to get riches by right or wrong; *hath an evil eye*—Is uncharitable to persons in want, and envious toward those who get any thing besides himself; *and considereth not that poverty shall come upon him*—And, consequently, that he shall need the pity and help of others, which he cannot reasonably expect, either from God or men, having so hardened his heart against others in misery.

Verse 23. *He that rebuketh a man*—That reproves him for his faults, though he may displease, nay, anger him at the first; *afterward shall find more favour than he that flattereth*—When the person reprov'd comes calmly to consider the fidelity, good intention, and disinterestedness of the reprover, and the benefit coming to himself by the reproof, and withal the baseness and mischief of flattery, he will entertain a greater regard for such a man, than for one that humours him in every thing, and, with flattering words, countenances and encourages him in those practices which ought to be reprehended.

Verse 24. *Whoso robbeth his father or his mother*—Who openly or secretly, by force, fraud, or deceit, by arts or threats, or by negligent or wilful wasting, deprives them of their property, or runs in debt, and leaves them to pay it; *and saith*—In his heart; *It is no transgression*—Supposing that he hath a right to his parents' goods; *the same is the companion of a destroyer*—Not only shows that he associates with spendthrifts, who will lead him to his ruin, but is wicked enough to be a highwayman, and murderer of others, for the satisfaction of his own lusts: he is indeed a thief and a robber, because he hath no right to the actual possession of his parents' goods before their death, or without their consent.

Verse 25. *He that is of a proud heart*—High-minded, self-conceited, insolent, or ambitious; *stirreth up strife*—Because he is constantly endeavouring to advance and please himself, and hates and opposes all that stand in his way; and because he despises other men, is jealous of his own honour, and

strife: ^b but he that putteth his trust in the LORD shall be made fat. A. M. 3304 B. C. 700.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 ⁱ He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 ^k When the wicked rise, ^l men hide themselves: but when they perish, the righteous increase.

^e Chapter iii. 10.—^b 1 Tim. vi. 6.—ⁱ Deut. xv. 7; Chapter xix. 17; xxii. 9.—^k Verse 12; Chapter xxix. 2.—^l Job xxiv. 4.

impatient of the least slight, affront, or injury; *but he that putteth his trust in the Lord*—Who is mean and vile in his own eyes, and therefore trusts not in himself, but in God only, making God's will, and not his own, nor his passion, honour, or interest, the rule or end of his actions or pursuits, and who therefore can easily deny himself and yield to others, all which things are excellent means to prevent strife, and preserve and promote peace; *shall be made fat*—Shall live happily and comfortably, because he avoids that strife which makes men's lives miserable.

Verse 26. *He that trusteth in his own heart*—In his own wisdom and counsels, his own strength and sufficiency, his own merit and righteousness, or the good opinion he hath of his own abilities, natural or acquired, neglecting or slighting the advice of others, or the counsel of God; *is a fool*—And shall receive the reward of his folly, namely, destruction. *But whoso walketh wisely*—Distrusting his own judgment, and seeking the advice of others, and especially of God, as all truly wise men do; *he shall be delivered*—From those dangers and mischiefs which fools bring upon themselves; whereby he shows himself to be a wise man.

Verse 27. *He that giveth unto the poor shall not lack*—Shall not impoverish himself by it, as covetous men imagine or pretend, but shall be enriched, which is implied; *but he that hideth his eyes*—Lest he should see poor and miserable persons, and thereby be moved to pity, or obliged to relieve them; *shall have many a curse*—Partly from the poor, whose curses, being not causeless, shall come upon him, and partly from God, who will curse his very blessings, and bring him to extreme want and misery.

Verse 28. *When the wicked rise, &c.*—See on verse 12; *but when they perish*—When wicked men are displaced, degraded, and their power is taken from them; *the righteous increase*—They who are righteous appear again in public, and, being advanced to that power which the wicked rulers have lost, they use their authority to encourage and promote righteousness, and to punish unrighteousness, whereby the number of wicked men is diminished, and the righteous are multiplied.

CHAPTER XXIX.

The consequence of being hardened against reproof, and maxims of good government, wisdom, and righteousness, 1-14. The duty of parents to correct their children, 15-17. The importance of having God's law, 18. Of anger, pride, theft, cowardice, and corruption, 19-26. The godly and wicked are an abomination to each other, 27.

A. M. 3304. **HE** ¹ that, ^a being often reprov'd, B. C. 700. hardeneth his neck, shall suddenly be destroyed, and that without remedy.

² When the righteous are ² in authority, the people rejoice: but when the wicked beareth rule, ^c the people mourn.

³ Whoso loveth wisdom rejoiceth his father: ^a but he that keepeth company with harlots spendeth his substance.

⁴ The king by judgment establisheth the land: but ³ he that receiveth gifts overthroweth it.

A. M. 3304. ⁵ A man that flattereth his neighbour spreadeth a net for his feet. B. C. 700.

⁶ In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

⁷ The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

⁸ Scornful men ⁴ bring a city into a snare: but wise men ^b turn away wrath.

⁹ If a wise man contendeth with a foolish man, ⁱ whether he rage or laugh, there is no rest.

¹ Heb. a man of reproofs.—^a 1 Sam. ii. 25; 2 Chron. xxxiii. 16; Chap. i. 24, 27.—^b Esther viii. 15; Chap. xi. 10; xxviii. 12, 28.—^c Or, increased.—^d Esth. iii. 15.—^e Chapter x. 1; xv. 20; xxviii. 11.

^a Chap. v. 9, 10; vi. 26; xxviii. 7; Luke xv. 13, 30.—^b Heb. a man of oblations.—^c Job xxix. 16; xxxi. 13; Psalm xli. 1. ^d Chap. xi. 11.—^e Or, set a city on fire.—^f Ezek. xxii. 30. ^g Matt. xi. 17.

NOTES ON CHAPTER XXIX.

Verse 1. *He that being often reprov'd*—Who having received frequent reproofs from wise and good men, and perhaps also chastisements from God; *hardeneth his neck*—Remains incorrigible, and obstinately persists in those sins for which he is reprov'd and corrected; *shall suddenly be destroyed*—Is in danger of falling, and that on a sudden, into utter and irreparable ruin.

Verse 2. *When the righteous are in authority*—The Hebrew word here used signifies to increase, either in number, or in dignity and power, but it appears from the opposite clause that the latter is intended in this place. *The people rejoice*—For the blessed effects of their good government; *but when the wicked beareth rule*—When an ungodly man governs; *the people mourn*—For the oppressions and mischiefs which they feel, and for the dreadful judgments of God, which they justly fear.

Verse 4. *The king by judgment*—By the free and impartial exercise of justice; *establisheth the land*—Restores his kingdom to a firm and good state, though it might before be in great disorder; *but he that receiveth gifts*—Hebrew, אִישׁ חֲרוּמָה, a man of oblations, or gifts, whose delight and common practice it is to take bribes and sell justice; *overthroweth it*—Subverts it utterly, though it might before be never so well settled.

Verses 5, 6. *A man that flattereth his neighbour*—That praiseth, or applaudeth, another in a sinful state or practice; *spreadeth a net for his feet*—Kills him under a pretence of kindness; is an occasion of his sin, and consequently of his destruction, which possibly he might design to accomplish by that means. *In the transgression of an evil man there is a snare*—His sin will bring him to dreadful horrors and certain ruin. *But the righteous doth sing and rejoice*—Because he hath sweet peace in his own conscience,

and an assurance of present safety and eternal happiness.

Verse 7. *The righteous*—Whether magistrate, or any private person, concerned to know it, and capable of helping him in it; *considereth the cause of the poor*—His poverty neither hinders him from taking pains to examine it, nor from a righteous determination of it; *but the wicked regardeth not to know*—Will not put himself to the trouble of searching it out, either because it yields him no profit, or because he resolves to give away the poor man's right.

Verse 8. *Scornful men*—That mock at religion, the obligations of conscience, the fears of another world, and every thing that is sacred and serious; who when employed in the business of the state do things with precipitation, because they scorn to deliberate and take time for consultation; who do things illegal and unjustifiable, because they scorn to be bound and shackled by laws and constitutions; who provoke the people, because they scorn to please them; *bring a city into a snare*—Expose it to God's wrath, and to destruction, by their self-conceit and wilfulness, by their wicked counsels and practices, whereby they seduce and infect the generality of the people; by their contempt of God, of his just laws and righteous judgments, and of the opinion and advice of wise men; *but wise men*—Who do not scorn, but hearken to the counsels of God, and of prudent men; *turn away wrath*—The wrath of God or of men, who were enraged against it.

Verse 9. *If a wise man contendeth with a foolish man*—Debating any matter with him, or endeavouring to convince him of any error; *whether he*—The wise man, *rage (is angry) or laugh*—That is, whether he deal sharply and severely with him, rebuking him for his folly, or mildly and pleasantly, smiling at it; *there is no rest*—No end or fruit of the debate;

A. M. 3304. 10 ⁵The ¹blood-thirsty hate the
B. C. 700. upright: but the just seek his soul.

11 A ¹fool uttereth all his mind: but a wise
man keepeth it in till afterward.

12 If a ruler hearken to lies, all his servants
are wicked.

13 The poor and ⁶the deceitful man ^mmeet
together: ⁿthe LORD lighteneth both their
eyes.

14 ^oThe king that ^pfaithfully judgeth the
poor, his throne shall be established for ever.

⁵ Hebrew, *men of blood*.—¹ Genesis iv. 5, 8; 1 John iii. 12.
¹ Judges xvi. 17; Chapter xii. 16; xiv. 33.—⁶ Or, *the usurer*.
^m Chapter xxii. 2.—ⁿ Matt. v. 45.—^o Chapter xx. 28; xxv. 5.
^p Psa. lxxii. 2, 4, 13, 14.—^q Verse 17.—^r Chap. x. 1; xvii.
21, 25.

the fool will not be satisfied nor convinced. Thus Bishop Patrick: "Let a man be never so wise, it is to no purpose for him to dispute, or to enter into any contest with an obstinate fool; for which way soever he deal with him, whether roughly or gently, whether angrily or pleasantly, there will be no end of the controversy; but the fool will still have the last word; nay, it is well if he do not either restlessly rage, or laugh one to scorn." Houbigant takes this verse in a somewhat different sense, reading, *A wise man contending in judgment with a foolish man, whether he is provoked or derided, remains unmoved*; a translation which the Hebrew will very well bear.

Verse 10. *The blood-thirsty hate the upright*—And consequently seek their ruin, as may be inferred from the following clause; *but the just seek his soul*—To preserve it. Schultens renders this verse, *Bloody men hate the upright, and seek the life of the just*.

Verses 11, 12. *A fool uttereth all his mind*—All at once, unnecessarily, unseasonably, without reservation or caution; *but a wise man keepeth it in till afterward*—Till he have a fit occasion to express it. *If a ruler hearken to lies*—Delight in flatteries or calumnies, or any lying words, or deceitful and wicked practices; *all his servants are wicked*—Because, perhaps, he chooseth only such for his service: or, rather, because they are either corrupted by his example, or engaged by their place and interest to please him, and comply with his base desires and humours.

Verse 13. *The poor and the deceitful man*—Hebrew, אִישׁ תַּכְבִּי, *the man of deceits, or of usuries*; that is, who hath enriched himself by such practices; *meet together*—Converse together, and one needeth the other; *the Lord lighteneth both their eyes*—Either their bodily eyes, namely, with the light of the sun, which promiscuously shines upon both; or the eyes of their minds, with the light of reason, which he indifferently gives them; and therefore the one should not envy or despise the other, but they should be ready to do good to one another, as God does good to both. The LXX. read, *The usurer and debtor meet together; the Lord has the oversight of them both*. "The world is made up," says Bishop

15 ^aThe rod and reproof give wis- A. M. 3304
dom: but ^ra child left to *himself* B. C. 700.
bringeth his mother to shame.

16 When the wicked are multiplied, trans-
gression increaseth: ^sbut the righteous shall
see their fall.

17 ^tCorrect thy son, and he shall give thee
rest; yea, he shall give delight unto thy soul.

18 ^uWhere *there is* no vision, the people
^vperish: but ^xhe that keepeth the law, happy
is he.

^a Psalm xxxvii. 36; lviii. 10; xci. 8; xcii. 11.—^t Chapter
xiii. 24; xix. 18; xxii. 15; xxiii. 13, 14; Verse 15.—^u 1 Sam.
iii. 1; Amos viii. 11, 12.—^v Or, *is made naked*.—^x John
xiii. 17; James i. 25.

Patrick, "of several sorts of men; of poor, for instance, who are fain to borrow; and of rich, who lend them money, and, perhaps, oppress them; but these would all agree well enough when they meet together, if they would but consider that there is one Lord, who makes the sun to shine equally on all; and who intends all should live happily, though in an unequal condition." Chap. xxii. 2.

Verse 14. *The king that faithfully judgeth the poor*—And the rich too; but he names the *poor*, because these are much oppressed and injured by others, and least regarded by princes, and yet committed to their more especial care by the King of kings.

Verse 15. *The rod and reproof give wisdom*—Correction and instruction going together; *but a child left to himself*—Suffered to follow his own will without restraint and chastening; *bringeth his mother to shame*—And father too, but he names only the mother, either because her indulgence often spoils the child, or because children commonly stand least in awe of their mothers, and abuse the weakness of their sex, and tenderness of their nature.

Verse 16. *When the wicked are multiplied*—Or rather, *are advanced, or in authority*, as the word בְּרִיבוֹת, is understood, verse 2; *transgression increaseth*—Sin and sinners abound, and grow impudent by impunity, and the example and encouragement of such rulers. *But the righteous shall see their fall*—The destruction of such transgressors in due time.

Verse 18. *Where there is no vision*—That is, no prophecy, *the prophets* being anciently called *seers*; no public preaching of God's word, called prophecy, Rom. xii. 6; 1 Cor. xiv. 4, &c. Where the people are destitute of the means of instruction; *the people perish*—Because they want the chief means of salvation; *but he that keepeth the law*—He does not say, *he that hath the law, or he that hath vision*, which the rules of opposition to the preceding clause might have given us reason to expect he would have said, *but he that keepeth it*; to teach us, that although the want of God's word may be sufficient for men's destruction, yet the mere having and hearing, or read-

A. M. 3304. 19 A servant will not be corrected
B. C. 700. by words: for though he understand
he will not answer.

20 Seest thou a man *that is* hasty ⁹ in his words? ⁷ *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 ^a An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 ^a A man's pride shall bring him low: but

^a Or, in his matters.—⁷ Chapter xxvi. 12.—⁸ Chap. xv. 18; xxvi. 21.—⁹ Job xxii. 29; Chap. xv. 33; xviii. 12; Isa. lvi. 2; Dan. iv. 30, 31; Matt. xxiii. 12; Luke xiv. 11; xviii. 14;

ing of it, is not sufficient for their salvation, unless they also *keep*, or *obey* it.

Verse 19. *A servant, &c.*—“A slave, and he who is of a servile nature, is not to be amended by reason or persuasion: no, nor by reproofs or threats; for though he hear, and understand too, what you say, yet he will not obey, till he be forced into it by punishment of his disobedience.” The LXX. read, *οικειης ακληρος, a stubborn, or obstinate servant will not, &c.*

Verse 20. *Seest thou a man hasty in his words*—Or rather, *in his business*; who is rash and heady in the management of his affairs? *There is more hope of a fool*—Who is sensible of his folly, and willing to hearken to the advice of others, *than of him*—Because he is self-confident, and neither considers things seriously within himself, nor seeks counsel from the wise.

Verse 21. *He that delicately bringeth up his servant, &c.*—Allowing him too much freedom and familiarity; *shall have him become his son*—Will find him, at last, grow insolent, and forgetful of his servile condition.

Verse 23. *A man's pride shall bring him low*—Because both God and men conspire against him; *but honour shall uphold the humble*—Or, as others render it, without any difference in the sense, *the humble in spirit shall hold their honour*, shall be honoured by God and men. Thus honour, like a shadow, flees from them that pursue it, and follows them who flee from it.

Verse 24. *Whoso is partner with a thief*—By receiving a share of stolen goods, upon condition of

honour shall uphold the humble in A. M. 3304.
spirit. B. C. 700.

24 Whoso is partner with a thief, hateth his own soul: ^b he heareth cursing, and bewrayeth *it* not.

25 ^c The fear of man bringeth a snare: but whoso putteth his trust in the LORD ⁹ shall be safe.

26 ^d Many seek ¹⁰ the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

Acts xii. 23; James iv. 6, 10; 1 Pet. v. 5.—^b Leviticus v. 1. ^c Gen. xii. 12; xx. 2, 11.—⁹ Heb. *shall be set on high.*—^d Psa. xx. 9; Chap. xix. 6.—¹⁰ Heb. *the face of a ruler.*

his concealing the theft; *hateth his own soul*—Acts as if he hated it; for he wounds and destroys it; *he heareth cursing*—He heareth the voice of swearing, as is said Lev. v. 1; namely, the oath given to him by a judge, adjuring him, and other suspected persons, to give information concerning it; *and bewrayeth it not*—Which he was bound to do for the public good. The Vulgate reads, *adjuratum audit, et non indicat: he hears him who adjures him, but will not declare.* Dr. Waterland renders the clause, *he is adjured and yet makes no discovery.*

Verse 25. *The fear of man*—Inordinate fear of harm or suffering from men, which is properly opposed to trust in God, because it arises from a distrust of God's promises and providence; *bringeth a snare*—Is an occasion of many sins, and consequently of punishments from God: *but whoso putteth his trust in the Lord*—Walks in God's ways, and securely relies upon him, to protect him from the designs and malice of wicked men; *shall be safe*—Shall be preserved from all real evil, through God's watchful providence over him.

Verse 26. *Many seek the ruler's favour*—Men study to please their rulers, and to ensure their favour, by their obliging behaviour, humble petitions, and various other means, supposing that to be the only way to procure either right or preferment; *but every man's judgment cometh from the Lord*—The decision of his cause, and the success of all his endeavours, depend wholly upon God, who rules and inclines the minds and hearts of princes and governors, as well as of other men, as it pleaseth him.

CHAPTER XXX.

Here begins what has been termed, The fourth part of the book of Proverbs, consisting of only two chapters; added to the preceding parts by way of a second appendix, but by whom we are not informed, most probably, however, by the men of Hezekiah, who added the former appendix. This chapter contains a new collection of important sayings, which some suppose to be Solomon's; and, therefore, translate דבריי אגור אגור, the words of the collector, instead of the words of Agur. But why Solomon should call himself by this name, and also, instead of the son of David, should style himself the son of Jakeh, seems perfectly unaccountable. It is, therefore, most reasonable to follow our translation, and to look upon this

chapter as a fragment of some wise sentences, delivered by one whose name was Agur, and his father's name Jakeh. We have here Agur's confession of faith, &c., 1-6. His prayer, 7-9. A caution against wronging servants, 10. Four wicked generations, 11-14. Four things insatiable, 15, 16. A warning to undutiful children, 17. Four things unsearchable, 18-20. Four things intolerable, 21-23. Four things little and wise, 24-28. Four things stately, 29-31.

A. M. 3304. B. C. 700. **T**HE words of Agur the son of Jakeh, *even* * the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 ^b Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor ¹ have the knowledge of the holy.

4 ^c Who hath ascended up into heaven, or descended? ^d who hath gathered the wind in his fists? who hath bound the waters in a

garment? who hath established all A. M. 3304. the ends of the earth? what is his B. C. 1700. name, and what is his son's name, if thou canst tell?

5 ¶ ^e Every word of God is ² pure: ^f he is a shield unto them that put their trust in him.

6 ^g Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two things have I required of thee; ³ deny me *them* not before I die:

8 Remove far from me vanity and lies; - give

* Chap. xxxi. 1. —^b Psa. lxxiii. 22. —^c Heb. *know*. —^d John iii. 13. —^e Job xxxviii. 4, &c.; Psa. civ. 3, &c.; Isa. xl. 12. —^f Psa. xii. 6; xviii. 30; xix. 8; cxix. 140.

^g Heb. *purified*. —^f Psalm xviii. 30; lxxxiv. 11; cxv. 9, 10, 11. —^h Deut. iv. 2; xii. 32; Rev. xxii. 18, 19. —ⁱ Heb. *withhold not from me*.

NOTES ON CHAPTER XXX.

Verse 1. *The words of Agur*—Who this Agur was no one has ever yet been able to show: it is probable, however, that both he and Jakeh, his father, were well known in Israel at the time this chapter and the next were added to the preceding parts of the proverbs. *Jakeh* is thought to have lived either in Solomon's time or soon after, and to have been famous in his generation for wisdom and piety; *even the prophecy*—The prophetic instruction; for as prophets were public preachers as well as foretellers of things to come, so their sermons, no less than their predictions, are commonly called their *prophecies*. *Ithiel and Ucal*—Two friends and cotemporaries of Agur, who desired his instructions.

Verses 2, 3. *Surely I am more brutish, &c.*—This he utters from an humble and modest apprehension of his own ignorance. *I neither learned wisdom*—I have not been taught in the schools of wisdom; *nor have the knowledge of the holy*—Hebrew, דעת קדש, of holy persons, namely, of the holy prophets. I have not such divine inspirations as prophets, strictly so called, have received.

Verse 4. *Who hath ascended, &c.*—What mere man hath ascended into heaven to learn the mind of God, who dwells there? None have. *And descended*—To teach men below what he had learned above. No man can fully know and teach us these things unless he hath been in heaven, and sent down from thence to the earth for that end. *Who hath gathered the wind in his fists*—To hold them in, or let them out at his pleasure? And none but he who made and governs all creatures, can know and teach these things. *The waters*—Those above, the clouds, and those below, the sea, which God keeps as it were within doors, and the waters which he shuts up in the bowels of the earth. *The ends of the earth*—The whole earth, from one end to another, which God upholdeth in the air by the word of his power. *If thou canst tell*—If thou thinkest there be any man who can do these things, produce his name; or, if he be dead, the name of any of his posterity.

Verse 5. *Every word of God is pure*—You must not expect the full knowledge of divine mysteries from me, nor from any man, but from the word of God, which is a certain rule, both for your faith and practice, because every part of it is holy, and true, and good, and there is not the least mixture of falsehood or folly in it, as there is in all the words and writings of men. *He is a shield unto them that trust in him*—Which supposes their knowledge of him by his word, Psa ix. 10, and implies their reliance on his promises, joined with obedience to his commands.

Verse 6. *Add thou not unto his words*—As the word of God is pure, do not thou corrupt it, by adding to it thine own or other men's inventions, or opinions; *lest he reprove thee*—By words or deeds; by discovering thy folly, and bringing thee to deserved shame and punishment; *and thou be found a liar*—Delivering thy own fancies and notions in the name, and as the truths of God, and thus being guilty of the worst of forgeries.

Verses 7, 8. *Two things have I required of thee*—I do most earnestly and especially desire: *deny me them not*—Hebrew, אל תכנע מכני, *withhold them not from me; before I die*—That is, while I live, as being things of great and continual necessity, for thy honour and service, and my own good. *Remove far from me*—From my heart, and from the course of my life: *vanity*—That is, 1st, All false and vain opinions, namely, concerning God and things divine; all unbelief, idolatry, and superstition: and, 2d, Vanity of heart and life; a vain conversation, or the love of the vain things of this world; *and lies*—All falsehood and deceit in my words and actions, and in my conduct toward God or men. This is the first of Agur's petitions. *Give me neither poverty nor riches*—This is his second request, which may seem to have some reference to the former, poverty being commonly an occasion of, or temptation to, the sin of lying; and riches being the great occasions of, and enticements to, vanity. Thus, as his first petition was against the sins themselves, so this latter is

A. M. 3304. me neither poverty nor riches ; ^h feed
B. C. 700. me with food ⁴ convenient for me :

9 ¹ Lest I be full, and ⁵ deny thee, and say,
Who is the LORD? or lest I be poor, and steal,
and take the name of my God in vain.

10 ¶ ⁶ Accuse not a servant unto his master,
lest he curse thee, and thou be found guilty.

11 ¶ *There is a generation that curseth their
father, and doth not bless their mother.*

12 *There is a generation ^k that are pure in
their own eyes, and yet is not washed from their
filthiness.*

^h Matt. vi. 11.—⁴ Heb. of my allowance.—¹ Deut. viii. 12,
14, 17; xxxi. 20; xxxii. 15; Neh. ix. 25, 26; Job xxxi. 24, 25,
28; Hos. xiii. 6.—⁵ Heb. belie thee.—⁶ Heb. Hurt not with
thy tongue.

against the occasions of them. *Feed me with food
convenient for me*—Moderate and suitable, both to
my natural necessities and to that condition of life
in which thou hast placed me. And this mediocrity
of condition is so amiable, that it has often been de-
sired by wise heathen as more eligible than a state
of the greatest plenty and glory.

Verse 9. *Lest I be full, and deny thee*—By trust-
ing to riches, which is a denial of God, and by un-
thankfulness for, and the abuse of his mercies. *And
say, Who is the Lord*—That I should obey or serve
him? I do not need him: I can live without him. *Lest,*
by degrees, I should arrive at downright atheism or
infidelity, which is most incident to rich and great
men, as is manifest from experience. *Or lest I be
poor and steal*—Lest, being in a state of poverty, I
be under a strong temptation to dishonesty, and be-
come injurious to others for my own relief; *and
take the name of my God in vain*—Use false oaths,
either to vindicate myself when I am suspected or
accused of theft, and my oath is required according
to the law, Exod. xxii. 8–11; or to gratify others
for filthy lucre, as poor men frequently do.

Verse 10. *Accuse not a servant unto his master*—
Without sufficient cause, for otherwise, in some
cases, this may be a duty. As if he had said, A ser-
vant's condition is in itself mean and miserable, and
therefore thou shouldst not make it worse without
great and apparent necessity. *Lest he curse thee*—
Desire God to punish thee, which, though it might
be sinful in him, yet, being deserved by thee, thou
wouldst have reason to fear and expect; *and thou be
found guilty*—By God, who is always ready to plead
the cause of the afflicted.

Verses 11–14. *There is a generation*—A sort of
men, abominable both to God and men, which is im-
plied concerning these and the following kind of
sinners, mentioned in these verses; *that curseth
their father*—And mother too, as it follows; un-
grateful and unnatural children. *There are those
that are pure in their own eyes*—Who not only pre-
tend to others, but sincerely think within themselves,
that they are truly religious persons, and in all re-
spects such as they should be; *and yet are not*

13 *There is a generation, O how* A. M. 3304.
¹ lofty are their eyes! and their eye- B. C. 700.
lids are lifted up.

14 ^m *There is a generation, whose teeth are
as swords, and their jaw-teeth as knives, ⁿ to
devour the poor from off the earth, and the
needy from among men.*

15 ¶ *The horseleech hath two daughters,
crying, Give, give. There are three things
that are never satisfied, yea, four things say
not, ⁷ It is enough :*

16 ^o *The grave; and the barren womb; the*

^k Luke xviii. 11.—¹ Psa. cxxxi. 1; Chap. vi. 17.—^m Job
xxix. 17; Psa. lii. 2; lvii. 4; Chapter xiii. 18.—ⁿ Psa. xiv.
4; Amos viii. 4.—⁷ Heb. Wealth.—^o Chap. xxvii. 20; Hab.
ii. 5.

washed from their filthiness—Not delivered from
the guilt or power of their sins; not *saved by the
washing of regeneration, and the renewing of the
Holy Ghost*, Tit. iii. 5; not *justified, not sanctified,
in the name of the Lord, the Messiah, and by the
Spirit of our God*, 1 Cor. vi. 11. Reader, is this thy
case? *There is a generation, O how lofty are
their eyes!*—With what disdain do they look upon
their neighbours! At what a distance do they ex-
pect every body to keep! A sort of men that are
proud and insolent, advancing themselves, and de-
spising all others in comparison of themselves, and
showing the pride of their hearts in their counte-
nances and behaviour. *There is a generation whose
teeth, &c.*—Extortioners, and cruel oppressors, who
grind the faces of the poor.

Verse 15. *The horseleech*—An insatiable creature,
sucking blood till it be ready to burst; *hath two
daughters*—The following things, which resemble
the horseleech in their insatiableness, nothing being
more common than to call those persons or things
the sons or daughters of those whose example they
imitate. And whereas it is objected that they are
not only two, but three, yea, four, as is said in the
next clause, the answer is easy, that though he be-
gin with two, yet he proceeds from thence to three
and four, all which are said to be the daughters of
the horseleech, if the words be rendered properly, as
they are in the Hebrew, as we shall presently see.
Crying, Give, give—Never filled, but always craving,
and ready to receive more and more. *There are
three*—It should rather have been rendered, *Yea,
three, or they* (namely, the daughters of the horse-
leech) *are three; that are never satisfied*—This is
added to explain the former clause, *Give, give,* and
to show the cause of that excessive desire of more,
namely, they are not contented with what they have.
Four things—Or, *yea, they are four*; which say not,
It is enough—Hebrew, וְיִן, it is wealth, it is abun-
dance. Those are never rich that are always coveting.

Verse 16. *The grave, and the barren womb*—As
the Israelitish women did generally and vehemently
desire to have many children, for divers reasons
elsewhere mentioned, so those who were barren

A. M. 3304. earth *that* is not filled with water ;
B. C. 700. and the fire *that* saith not, *It is*
enough.

17 ¶ The eye *that* mocketh at *his* father,
and despiseth to obey *his* mother, the ravens
of ⁸ the valley shall pick it out, and the young
eagles shall eat it.

18 ¶ There be three *things which are* too
wonderful for me, yea, four which I know not :

¶ Gen. ix. 22 ; Lev. xx. 9 ; Chap. xx. 20 ; xxiii. 22.

among them were most eager in those desires, as we see in Rachel, Gen. xxx. 1. And, as in all other cases, persons most prize and thirst after those good things which they want. *The earth*—Which, when it is dry, thirsts for rain, and in a little time sucks up great quantities of water, and gapes for more. *And the fire*—Which continually burns, as long as there is any combustible matter left for it. "Some commentators compare certain vices with these four insatiable things: the desire of revenge to the grave; libidinous desires to the barren womb; covetousness, or rather drunkenness, to the thirsty earth; and ambition to the devouring fire. It is easy to show how fitly all these are resembled to the horseleech; it being the vulgar saying, that harlots, for instance, are the horseleeches of young men; and the servant in Plautus, when he was about to rob the chests of two old men, says, *Jam ego me vertam in hirudinem, &c.* 'Now will I turn myself into a horseleech, and suck out their very blood.'"—Dodd.

Verse 17. *The eye that mocketh at his father*—He that scorneth or derideth his parents, though it be but with a look or gesture, and much more when he breaks out into opprobrious words and actions; *the ravens of the valley shall pick it out*—"They who are guilty of such an enormous ingratitude to their parents shall come to an infamous end, and their dead bodies shall be exposed for a prey to the ravens which frequent the brooks that run in the valleys, and to the young eagles, which shall pick out those eyes in which their scorn and derision of their parents were wont to appear."

Verses 18, 19. *There be three things too wonderful for me*—The way whereof I cannot trace; *the way of an eagle in the air*—Either, 1st, The manner of her flight, which is exceedingly high, swift, and strong: or, rather, 2d, The way, or part of the air through which she passes, without leaving any print or sign in it. *The way of a serpent upon a rock*—Where it leaves no impression, nor slime, nor token which way it went. *The way of a ship in the sea*—In which, though at present it make a furrow, yet it is speedily closed again; and *the way of a man with a maid*—The various methods and artifices which young men sometimes use to slide into the hearts of young virgins, and win their love, that they may persuade them either to honourable marriage or to unlawful lust. "I would just observe upon this" last clause, says Dr. Dodd, "that some have

19 The way of an eagle in the air ; A. M. 3304.
the way of a serpent upon a rock ; B. C. 700.
the way of a ship in the ⁹ midst of the sea ;
and the way of a man with a maid.

20 Such *is* the way of an adulterous woman : she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear :

° Or, the brook.—° Heb. heart.

understood it as a reference to the incarnation of the Word in the Virgin Mary." The word עלמה, rendered *maid*, signifies a virgin, strictly speaking; and נכר, rendered *a man*, may signify *the man*, or *great one*, by way of eminence. But for more on this text the reader is referred to Schultens's very accurate discussion of it. Houbigant thinks that the sacred writer here refers to the human conception; which is indeed truly miraculous and incomprehensible.

Verse 20. *Such*—So secret and undiscernible; *is the way of an adulterous woman*—Of one that secretly lives in the sin of adultery. As "artful men insinuate themselves into the affections of young women, and seduce them to their ruin, by an almost infinity of stratagems, which can never be all unravelled, so also the adulterous wife uses much ingenuity to impose on her husband, to shun detection, and to escape shame and punishment, by schemes and devices which cannot all be enumerated. Every new crime intended, or committed, gives rise to some new artifice; as the ship, in some degree, deviates every time from the course which it steered before. The object of the seducer is to prevail over his prey, and that of the adulteress to conceal her guilt; and the whole extent of their subtlety and ingenuity is employed to effect those purposes."—Scott.

Verses 21–23. *For three things the earth*—That is, the inhabitants of the earth; *is disquieted*—By their insolence and impudence they cause great disturbances in the places where they live; *for four it cannot rest*—They are intolerable in human societies. *For a servant when he reigneth*—When he is advanced to great power and dignity; for such a one is ignorant and unfit for his place, and therefore commits many errors; he is poor, and therefore insatiable; he is proud and imperious, and usually injurious and cruel; and *a fool*—A conceited fool, or an obstinately wicked man; *when he is filled with meat*—When he is over fed, his meat and drink heating his blood, and stirring him up to many insolences: or, when he abounds in wealth, which, in that case, is like a sword in a madman's hand, being an instrument and occasion of many acts of wickedness and mischief. *For an odious woman*—Proud and perverse, and full of other offensive qualities; *when she is married*—For then she displays all those ill humours which before she concealed. *And a handmaid that is heir*—Which great and sudden

A. M. 3304. 22 ¶ For a servant when he reign-
B. C. 700. eth; and a fool when he is filled with
meat;

23 For an odious woman when she is mar-
ried; and a handmaid that is heir to her
mistress.

24 ¶ There be four things which are little
upon the earth, but they are ¹⁰exceeding
wise:

25 ¶ The ants are a people not strong, yet they
prepare their meat in the summer;

26 ¶ The conies are but a feeble folk, yet
make they their houses in the rocks;

27 The locusts have no king, yet go they forth
all of them ¹¹by bands;

28 The spider taketh hold with her A. M. 3304.
hands, and is in kings' palaces. B. C. 700.

29 ¶ There be three things which go well,
yea, four are comely in going:

30 A lion, which is strongest among beasts,
and turneth not away for any;

31 A ¹²greyhound; ¹³a he-goat also; and a
king, against whom there is no rising up.

32 ¶ If thou hast done foolishly in lifting up
thyself, or if thou hast thought evil, lay thy
hand upon thy mouth.

33 Surely the churning of milk bringeth
forth butter, and the wringing of the nose
bringeth forth blood: so the forcing of wrath
bringeth forth strife.

¶ Chap. xix. 10; Eccles. x. 7.—¹⁰Heb. wise, made wise.
¶ Chap. vi. 6.—¶ Psa. civ. 18.—¹¹Heb. gathered together.

¹²Or, horse.—¹³Heb. girt in the loins.—¹John xxi. 5; xl. 4;
Eccles. viii. 3; Mic. vii. 16.

change transports her beside herself, and makes her
insufferably proud and scornful.

Verses 24–28. *There be four things little, &c., but exceeding wise*—Comparatively to other brute creatures, they act very wisely and providently, through the direction of Divine Providence, which secretly influences them to do those things for their own preservation which are most agreeable to the rules of wisdom. The design of this observation is, 1st, To commend wisdom to us, and to teach us to imitate the providence of these creatures, as we are excited, Prov. vi. 6, to imitate their diligence; 2d, To keep us from being proud of our own wisdom, because we are either equalled or exceeded therein by brute creatures, in the wise conduct of their affairs; and, 3d, To direct us to whom to apply for wisdom when we want and desire it, even to that God who inspires such wisdom even into irrational animals. *The ants are a people*—Which title is often given to insects, and other inferior creatures, both in the Scriptures, (see Joel i. 6, and ii. 2,) and in Homer, and Virgil, and divers other authors; *yet they prepare their meat in the summer*—Of which see on Prov. vi. 6–8. *The conies are but a feeble folk*—Rather, the rock-rats, or mountain-mice: see on Lev. xi. 5. *Yet make their houses in the rocks*—In the holes of rocks, where they secure themselves against their too potent enemies. *The locusts have no king*—To rule and order them; *yet they go forth all of them by bands*—In great numbers, in several companies, and in exact order, as is observed in Scripture, and in other authors. *The spider taketh hold*—Of the threads which she spins out of her own bowels; *with her hands*—With her legs, which he calls hands, because they serve her for the same use to do her work, to weave her web, and to catch gnats or flies. *And is in kings' palaces*—Is not only in poor cottages, but many times in palaces also.

Verses 29–31. *There be three things which go well*—That walk decently, and with great alacrity and courage, or whose motion is majestic; *A lion, which turneth not away for any*—Doth not flee

from his pursuers, whether men or beasts, but walks away with a slow and majestic pace, as is observed by Aristotle, and many others; *A greyhound*—Called in the Hebrew גִּירְתֵּי לֵוַי, *girt in the loins*, either because its loins are slender, and, as it were, girt up into a little compass, or because of its great agility and swiftness; for the girding of the loins was used for expedition, in going or working. The word is rendered by some, a horse, namely, a war-horse, having his armour girt about him, and marching to battle, which he does with great majesty and courage, as God himself observes at large, Job xxxix. 19, &c. *A he-goat also*—Which marches at the head of the flock in a grave and stately manner, conducting them with great courage and resolution, and being ready to fight for them, either with beasts or men that oppose him. *And a king*—Hebrew, a king and his people with him, a king when he hath the hearts and hands of his people going along with him in his undertakings.

Verse 32. *If thou hast done foolishly*—“If thy pride or thy passion hath engaged thee in some foolish action, whereby thou hast disgraced thyself; or made thee contrive and endeavour any thing that is unwarrantable, do not add one fault to another, by excusing it, or blaming any body but thyself for it, much less by quarrelling at those that admonish thee of it, and reprehend thee for it; but stop at the first motion to this, and silently acknowledge thy error.”—Bishop Patrick.

Verse 33. *Surely the churning of milk*—This verse, which is connected with that preceding, is thus paraphrased by the last-mentioned author: “For from little things there is an easy progress unto greater. And just as you see milk is first pressed out of the cow’s udders, and then, being shaken in the churn, is forced into butter; and as the nose, being wrung, though at first it only purge itself, yet, if it be harder pressed, there comes out blood; even so words, passing to and fro, raise a heat, and that, if continued, stirs up anger, which frequently ends in broils and irreconcilable quarrels.”

CHAPTER XXXI.

An exhortation to Lemuel, 1-9. A description of a good wife, 10-31.

A. M. 2989. B. C. 1015. **T**HE words of King Lemuel, ^a the prophecy that his mother taught him.

2 What, my son? and what, ^b the son of my womb? and what, the son of my vows?

3 ^c Give not thy strength unto women, nor thy ways ^d to that which destroyeth kings.

4 ^e It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 ^f Lest they drink, and forget the law, and ^g pervert the judgment ^h of any of the afflicted.

^a Chap. xxx. 1.—^b Isa. xlix. 15.—^c Chap. v. 9.—^d Deut. xvii. 17; Neh. xiii. 26; Chap. vii. 26; Hos. iv. 11.—^e Eccles. x. 17.—^f Hos. iv. 11.—^g Heb. alter.—^h Hebrew, of all the sons of affliction.—ⁱ Psa. civ. 15.

NOTES ON CHAPTER XXXI.

Verse 1. *The words of King Lemuel*—Of Solomon, by the general consent both of Jewish and Christian writers: this name signifies one *from God*, or, *belonging to God*, and such a one was Solomon eminently, being given by God to David and Bathsheba as a pledge of his reconciliation to them after their repentance. Possibly his mother gave him this name to remind him of his great obligations to God, and of the justice and necessity of his devoting himself to God's service. It must be acknowledged, some have doubted whether Lemuel was not a different person; but, according to Dr. Delaney and many others, without sufficient reason. "I know," says that judicious divine, "that some modern critics, contrary to the unanimous judgment and tradition of all antiquity, have raised some scruples upon this head, as if Lemuel were not Solomon, but some other king, they know not who. I have examined them with all the care and candour I am capable of, and conclude, upon the whole, that their objections are such as my readers, of best understandings, would be little obliged to me either for retailing or refuting."

Verse 2. *What, my son*—A short speech, arguing her great passion for him; what words shall I take? What counsels shall I give thee? My heart is full; I must give it vent; but where shall I begin? *What, the son of my womb*—My son, not by adoption, but whom I bare in the womb, and therefore it is my duty to give thee admonitions, and thine to receive them. *What, the son of my vows*—On whose behalf I have made many prayers and sacrifices, and solemn vows to God; whom I have, as far as in me lay, devoted to the work, and service, and glory of God.

Verse 3. *Give not thy strength unto women*—The vigour of thy mind and body, which is greatly impaired by inordinate lusts, as all physicians agree, and frequent experience shows; *nor thy ways*—Thy conversation or course of life; *to that which destroy-*

6 ¶ ⁱ Give strong drink unto him ^j that is ready to perish, and wine to those that be ^k of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 ^l Open thy mouth for the dumb ^m in the cause of all ⁿ such as are appointed to destruction.

9 Open thy mouth, ^o judge righteously, and ^p plead the cause of the poor and needy.

10 ¶ ^q Who can find a virtuous woman? for her price is far above rubies.

ⁱ Hebrew, bitter of soul, 1 Samuel i. 10.—^j Job xxix. 15, 16. ^k 1 Sam. xix. 4; Esth. iv. 16.—^l Heb. the sons of destruction. ^m Lev. xix. 15; Deut. i. 16.—ⁿ Job xxix. 12; Isa. i. 17; Jer. xxii. 16.—^o Chap. xii. 4; xviii. 22; xix. 14.

eth kings—The same thing repeated in other words, as is very usual in these books; to the immoderate love of women, which is most destructive to kings and kingdoms, as was well known to Solomon, by the example of his father David, and by many other sad examples, left upon record in all histories.

Verses 4-7. *It is not for kings to drink wine*—Namely, to excess, as the next verse explains it: *Lest they drink and forget the law*—The laws of God, by which they are to govern themselves and their kingdoms; *and pervert the judgment of the afflicted*—Which may be easily done by a drunken judge, because drunkenness deprives a man of the use of his reason; by which alone men can distinguish between right and wrong, and withal stirs up those passions in him, which incline him both to precipitation and partiality. *Give strong drink unto him that is ready to perish*—To faint; for such need a cordial. This is to be understood comparatively; to him rather than to kings, because he needs a liberal draught of it more than they do. *Let him drink and forget his poverty*—For wine moderately used allays men's cares and fears, and cheers the spirits.

Verse 8. *Open thy mouth*—Speak freely and impartially, as becomes a king and a judge to do: *for the dumb*—For such as cannot speak in their own cause, either through ignorance, or because of the dread of their more potent adversaries. *In the cause of all such as are appointed to destruction*—Who, without such succour from the judges, are likely to be utterly ruined.

Verse 10. *Who can find a virtuous woman?*—Here he lays down several qualifications of an excellent wife, which are delivered in alphabetical order, each verse beginning with a several letter of the Hebrew alphabet. It may be proper to observe here, that the versions, in general, agree in reading this, *a strong woman*, the words, חַיִּית כֹּחַ, being literally, *a woman of strength*, or *firmness*: but then it must be observed, that it is equally applicable to strength

A. M. 2989. 11 The heart of her husband doth
B. C. 1015. safely trust in her, so that he shall
have no need of spoil.

12 She will do him good and not evil all the
days of her life.

13 She seeketh wool, and flax, and worketh
willingly with her hands.

14 She is like the merchants' ships; she bring-
eth her food from afar.

15 ^a She riseth also while it is yet night, and
^o giveth meat to her household, and a portion to
her maidens.

16 She considereth a field, and ^b buyeth it:

^a Rom. xii. 11.—^o Luke xii. 42.—^b Heb. *taketh*.—^c Heb.
She tasteth.

of body or strength of mind, and therefore may with
great propriety be rendered, as in our translation, *a
virtuous woman*, or a woman of a strong, firm, and
excellent mind.

Verses 11, 12. *The heart of her husband doth
safely trust in her*—For the prudent and faithful
management of all his domestic affairs, which are
committed to her care; *so that he shall have no need
of spoil*—The sense is, either, 1st, He shall want no
necessary provisions for his family, which are some-
times called *spoil*, or *prey*: or, 2d, He shall not
need to use indirect and unlawful courses to get
wealth, as by cheating, or oppressing his subjects,
or others, as princes have often done to maintain
the luxury of their wives, and as Solomon himself
afterward did: because all shall abundantly be
supplied to him by her providence. *She will do him
good, &c.*—She will improve and not waste his estate.

Verses 13, 14. *She seeketh wool and flax*—That
she may find employment for her servants, and not
suffer them to spend their time unprofitably. *And
worketh willingly with her hands*—She encourages
them to work by her example; which was a com-
mon practice among princesses in those first ages.
Not that it is the duty of kings and queens to use
manual operations, but it is the duty of all persons,
the greatest not excepted, to improve all their talents,
and particularly their time, which is one of the
noblest of them, to the service of that God to whom
they must give an account, and to the good of that
community to which they are related. *She bringeth
her food from afar*—By the sale of her home-spun
commodities she purchases the choicest goods which
come from far countries.

Verse 15. *She riseth while it is yet night*—“She
doth not indulge herself in too much sleep, but is an
early riser, before the break of day, to make provi-
sion for those who are to go abroad to work in the
fields, and to set her maidens their several tasks at
home. The reader will observe that the ideas here
refer to those modest and ancient times when female
occupations were far different, even of the highest
rank, from such as are usual in modern times.”—
Dodd.

with the fruit of her hands she ^{A. M. 2989.}
^{B. C. 1015.} planteth a vineyard.

17 She girdeth her loins with strength, and
strengtheneth her arms.

18 ⁶ She perceiveth that her merchandise is
good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and
her hands hold the distaff.

20 ⁷ She ^p stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her
household: for all her household *are* clothed
with ⁸ scarlet.

⁷ Heb. *She spreadeth*.—^p Eph. iv. 29; Heb. xiii. 16.—⁸ Or,
double garments.

Verse 16. *She considereth a field*—Whether it be
fit for use and of a reasonable price, and how she
may purchase it. This excludes the rashness, as
the proceeding to buy it excludes the inconstancy,
which is often incident to that sex; *with the fruit
of her hands*—With the effects of her diligence;
she planteth a vineyard—She improveth the land
to the best advantage.

Verses 17, 18. *She girdeth her loins with strength*
—She uses great diligence and expedition in her
employment; for which end, men in those times
used to gird up their long and loose garments about
their loins. *And strengtheneth her arms*—Puts
forth her utmost strength in her business. *She per-
ceiveth that her merchandise is good*—She finds
great comfort and good success in her labours. *Her
candle goeth not out by night*—Which is not to be
taken strictly, but only signifies her unwearied care
and industry.

Verse 19. *She layeth her hands to the spindle*—
By her own example she provokes her servants to
labour. And although in these latter and more deli-
cate times such mean employments are grown out
of fashion among great persons, yet they were not
so in former ages, neither in other countries, nor in
this land; whence all women unmarried, unto this
day, are called, in the language of our law, *spin-
sters*.

Verse 20. *She stretcheth out her hand to the poor*
—To relieve their necessities. Her designs are ge-
nerous and noble; for she labours not only to supply
her own and her household's necessities, or to sup-
port her own state, much less to feed her pride and
luxury; but that she may have wherewith to sup-
ply the wants of others, who crave or need her as-
sistance. Which also procures God's blessing upon
her husband and children, and whole family, to
whom, by this means, she brings both honour and
advantage.

Verses 21–25. *She is not afraid of the snow*—Of
any injuries of the weather. *For her household are
clothed with scarlet*—She has provided enough, not
only for their necessity, and defence against cold,
and other inconveniences, but also for their delight

A. M. 2989. 22 She maketh herself coverings of tapestry ; her clothing *is* silk and purple.

B. C. 1015. 23 ^a Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it* ; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing ; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom ; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her house-

^a Chap. xii. 4.

and ornament. *She maketh coverings of tapestry*—For the furniture of her house. *Her clothing is silk and purple*—Which was very agreeable to her high quality, though it doth not justify that luxury in attire which is now usual among persons of far lower ranks, both for wealth and dignity. *Her husband is known*—Observed and respected, not only for his own worth, but for his wife's sake ; *when he sitteth among the elders, &c.*—In council or judgment. *And delivereth girdles*—Curiously wrought of linen and gold, or other precious materials, which, in those parts, were used both by men and women. *Strength and honour*—Strength of mind, magnanimity, courage, activity ; *are her clothing*—Her ornament and glory ; *and she shall rejoice in time to come*—She lives in constant tranquillity of mind, from a just confidence in God's gracious providence.

Verse 26. *She openeth her mouth with wisdom*—She is neither sullenly silent, nor full of impertinent talk, but speaks discreetly and piously, as occasion offers. *In her tongue is the law of kindness*—Her speeches are guided by wisdom and grace, and not by inordinate passions. And this practice is called *a law in her tongue*, because it is constant and customary, and proceeds from an inward and powerful principle of true wisdom.

Verse 27. *She looketh well to her household*—She diligently observes the management of her domestic business, and the whole carriage of her children and servants. Whereby he also intimates, that she spends not her time in gadding abroad to other people's houses, and in idle discourses about the concerns of other persons, as the manner of many women is, but is wholly intent upon her own house and proper business ; *and eateth not the bread of idleness*—That which is gotten by idleness, or without labour.

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hold, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed ; her husband *also*, and he praiseth her.

29 Many daughters ⁹ have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain : *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands ; and let her own works praise her in the gates.

⁹ Or, *have gotten riches.*

Verse 28. *Her children arise up*—Whose testimony is the more considerable, because they have been constant eye-witnesses of her whole conduct, and, therefore, must have seen her misdemeanours, if there had been any, as well as her virtues ; *and call her blessed*—Both for her own excellences, and for many happy fruits which they have gathered from her wise and godly education of them. *Her husband also*—Ariseth to bear witness to her excellence ; *and he praiseth her*—Namely, in the following words.

Verses 29, 30. *Many daughters have done virtuously*—Daughters of men, that is, women, so called, Gen. xxxiv. 1 ; Ezek. xxx. 18 ; *but thou excellest them all*—Her husband esteems it but just, that his praises should bear proportion to her real and manifold excellences. *Favour*—Comeliness, which commonly gives women favour with those who behold them. *Deceitful*—It gives a false representation of the person, being often a cover to a deformed soul ; it does not give a man that satisfaction which at first he promised to himself from it ; and it is soon lost, not only by death, but by many diseases and contingences. *But a woman that feareth the Lord*—Which character is here mentioned, either as the crown of all her perfections, or as a key to understand the foregoing description of her character, as being intended of that wisdom, fidelity, and diligence, which proceed from, or are accompanied with, the fear of God.

Verse 31. *Give her of the fruit of her hands*—It is but just that she should enjoy those praises which her labours deserve. *Let her works praise her*—If men be silent, the lasting effects of her prudence and diligence will trumpet forth her praises. *In the gates*—In the most public and solemn assemblies.

1155

