

offence towards thee and towards man. I have made a profession of faith in thee, and salvation from thee, and my practice gives no lie to my profession.

Verse 8. *Lord, I have loved the habitation of thy house* I have carefully used thine ordinances, that I might obtain more grace to help me to persevere. And I have not been attentive to those duties, merely because they were incumbent on me; but I have loved the place where thine honour dwelleth; and my delight in thy ordinances has made my attendance as pleasant as it was profitable. This verse would be better translated, *Jehovah, I have loved the habitation of thy house, and the place of the tabernacle of thy glory.* The habitation must mean the holy of holies, where the Divine Presence was manifest; and the place of the tabernacle must refer to the mercy-seat, or the place where the glory of the Lord appeared between the cherubim, upon the lid or cover of the ark of the covenant. From his dwelling there, *pro misican*, the place and the appearance were called *רום shechinah*; the dwelling of Jehovah, or that glorious appearance which was the symbol of the Divine Presence.

Verse 9. *Gather not my soul with sinners*] As I have never loved their company, nor followed their practice, let not my eternal lot be cast with them! I neither love them nor their ways; may I never be doomed to spend an eternity with them!

Verse 10. *Their right hand is full of bribes.*] He speaks of persons in office, who took bribes to pervert judgment and justice.

Verse 11. *But as for me, I will walk in mine integrity*] Whatever I may have to do with public affairs, shall be done with the strictest attention to truth, justice, and mercy.

*Redeem me*] From all snares and plots laid against my life and my soul.

*And be merciful unto me.*] I deserve no good, but thou art merciful; deal with me ever in thy mercy.

Verse 12. *My foot standeth in an even place*] On the above principles I have taken my stand: to abhor evil; to cleave to that which is good; to avoid the company of wicked men; to frequent the ordinances of God; to be true and just in all my dealings with men; and to depend for my support and final salvation on the mere mercy of God. He who acts in this way, *his feet stand in an even place.*

*I will bless the Lord.*] In all my transactions with men, and in all my assemblings with holy people, I will speak good of the name of the Lord, having nothing but good to speak of that name.

#### ANALYSIS OF THE TWENTY-SIXTH PSALM.

There are four general parts in this Psalm:—

I. An appeal of David to God to be his Judge, ver. 1, 2.

II. The causes that induced him to make the appeal. His conscious innocence, integrity, &c.

III. A petition, ver. 9, 11.

IV. His gratitude, ver. 12.

I. He begins with his appeal to God, whom he knew to be a just Judge; and therefore desires to be dealt with according to law: "Judge me; examine

me; prove me; try me; even my reins and my heart."

II. Then he assigns two causes of it; his integrity and his faith.

1. His faith and confidence in God were such that he knew that the Judge of all the world would do him right. "I have trusted in the Lord; therefore, I shall not slide." I will not change my religion, though powerfully tempted to do so.

2. His integrity: "I have walked in my integrity." For which he assigns the cause: "Thy loving-kindness is before my eyes; I have walked in thy truth." I follow thy word, and the principle it lays down.

Next he sets down his integrity by an injunction of parts, which were two: 1. How he carried himself to men; 2. How he conducted himself towards God.

1. He abstained from all society, confederacy, counsels, and intimacy with wicked men; he did hate and abominate their ways: "I have not sat in counsel with vain persons, neither will I go in with dissemblers: I have hated the congregation of evil doers, and will not sit with the wicked."

2. The other degree of his integrity was, his piety: "I will wash my hands in innocence," i. e., I will worship thee; and for this end he would keep his hands from blood, oppression, &c., in order that he "might publish with the voice of thanksgiving, and tell of all the wondrous works of the Lord."

3. He mentions a second act of his piety, his love to God's house, and the service done in it: "O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth."

III. Upon which conscientiousness of his integrity he falls to prayer, that God would not suffer him to be polluted with the conversation of wicked men, nor involved in their punishment: "Gather not my soul with sinners."

Observe the many titles he gives to wicked men:—

1. They are *vain persons*; void of the fear of God; irreligious, ver. 4.

2. *Deep, dark men*; saying one thing with their mouth, and another with their heart, ver. 4.

3. *Malignant*; doing all for their own ends, ver. 5.

4. *Impious*; regardless of God and religion, ver. 5.

5. *Sinners*; traders in wickedness, ver. 9.

6. *Blood-thirsty men*; cruel and revengeful, ver. 9.

7. *Mischievous*; ready to execute with their hands what they had plotted in their heart, ver. 10.

8. *Lovers of bribes*; perverting judgment for the sake of money, ver. 10.

With such David will have nothing to do: "But as for me, I will walk in my integrity." *Redeem me* from such people, *and be merciful to me.*

IV. Lastly. He shows his gratitude. "My foot stands in an even place;" hitherto I am sure I am in the good way. I will therefore praise the Lord in the congregation; not only privately, but publicly.

My foot hath hitherto been kept right by thy grace and mercy; therefore, when thou shalt bring me back again to thy temple, I will not be ungrateful, but will sing praises to thy name in and with the great congregation. Amen.

PSALM XXVII.

The righteous man's confidence in God, 1—3; his ardent desire to have the spiritual privilege of worshipping God in his temple, because of the spiritual blessings which he expects to enjoy there, 4—6; his prayer to God for continual light and salvation, 7—9; his confidence that, though even his own parents might forsake him, yet God would not, 10. Therefore he begs to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, 11—13; he exhorts others to trust in God; to be of good courage; and to expect strength for their hearts, 14.

V. DAY. EVENING PRAYER.

A Psalm of David.

A. M. cir. 3426.  
B. C. cir. 578.  
A. U. C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

**T**HE LORD is <sup>a</sup> my light and <sup>b</sup> my salvation; whom shall I fear? <sup>c</sup> the LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, <sup>d</sup> came upon me to <sup>e</sup> eat up my flesh, they stumbled and fell.

3 <sup>f</sup> Though an host should encamp against

<sup>a</sup> Ps. lxxxiv. 11. Isai. lx. 19, 20. Mic. vii. 8. — <sup>b</sup> Exod. xv. 2. — <sup>c</sup> Ps. lxii. 2, 6. cxviii. 14, 21. Isai. xii. 2. — <sup>d</sup> Heb. approached against me. — <sup>e</sup> Ps. xiv. 4. — <sup>f</sup> Ps. iii. 6.

NOTES ON PSALM XXVII.

In the *Hebrew* and *Chaldee* this psalm has no other title than simply דָּוִד *ledavid*: *To* or *For David*. In the *Syriac*: “For David; on account of an infirmity which fell upon him.” In the *Vulgate*, *Sep-tuagint*, *Arabic*, and *Æthiopic*, it has this title: “A Psalm of David, before he was anointed.” The *Anglo-Saxon* omits all the titles. For this title there is no authority in fact. However, it may be just necessary to state that David appears to have received the royal unction three times: 1. In Beth-lehem, from the hand of Samuel, in the house of his father Jesse; 1 Sam. xvi. 13. 2. At Hebron, after the death of Saul, by the men of Judah; 2 Sam. ii. 4. 3. By the elders of Israel, at Hebron, after the death of Ishbosheth, when he was acknowledged king over all the tribes; 2 Sam. v. 3. At which of these anointings the psalm was written, or whether before any of them, we know not; nor is the question to be decided. Some commentators say that it is a psalm belonging to the *captivity*, and upon that system it may be well interpreted. And lastly, it has been contended that it was written by David after he had been in danger of losing his life by the hand of a gigantic Philistine, and must have perished had he not been succoured by Abishai; see the account 2 Sam. xxi. 17; and was counselled by his subjects not to go out to battle any more, lest he should extinguish the light of Israel. To these advisers he is supposed to make the following reply:

Verse 1. *The Lord is my light and my salvation*] This light can never be extinguished by man; the Lord is my salvation, my safeguard, my shield, and my defence; of whom then should I be afraid?

Verse 2. *When the wicked—came upon me*] Near as I appeared to you to be in danger of losing my

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

A. M. cir. 3426.  
B. C. cir. 578.  
A. U. C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

4 <sup>a</sup> One thing have I desired of the LORD, that will I seek after; that I may <sup>b</sup> dwell in the house of the LORD all the days of my life, to behold <sup>c</sup> the <sup>d</sup> beauty of the LORD, and to inquire in his temple.

5 For <sup>e</sup> in the time of trouble he shall hide me in his pavilion: in the secret of his taber-

<sup>a</sup> Ps. xxvii. 8. — <sup>b</sup> Ps. lxxv. 4. Luke ii. 37. — <sup>c</sup> Or, the delight. — <sup>d</sup> Ps. xc. 17. — <sup>e</sup> Ps. xxxi. 20. lxxxiii. 3. xl. l. Isai. iv. 6.

life, I was safe enough in the hands of the Lord; and those who thought to have eaten me up, stumbled, failed of their purpose, and fell; the Philistine lost his own life.

Verse 4. *Though an host should encamp against me*] I am so confident of the Almighty's protection, that were I alone, and encompassed by a host, I would not fear. I am in the hand of God; and while in that hand, I am safe.

Verse 4. *One thing have I desired*] If I am grown too old, and from that circumstance unable to serve my country, I shall then prefer a retirement to the tabernacle, there to serve God the rest of my days. There I shall behold his glory, and there I may acquire and get important answers respecting Israel.

But though these words may be thus interpreted, on the above supposition, that David penned the psalm on the occasion of his escape from the Philistine, and the desire expressed by his subjects that he should go no more out to war; yet it appears that they more naturally belong to the *captivity*, and that this verse especially shows the earnest longing of the captives to return to their own land, that they might enjoy the benefit of divine worship.

Verse 5. *He shall hide me in his pavilion*] *besucchoh*, in his tabernacle. I would make his temple my residence; I would dwell with God, and be in continual safety. *Pavilion* comes from *papilio* and *παυλιων*, a butterfly. It signifies a tent made of cloth stretched out on poles, which in form resembles in some measure the insect above named.

*In the secret of his tabernacle*] Were there no other place, he would put me in the *holy of holies*, so that an enemy would not dare to approach me.

*He shall set me upon a rock*] He shall so strengthen and establish me, that my enemies shall not be able

A. M. cir. 3426.  
B. C. cir. 578.  
A.U.C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

nacle shall he hide me; he shall <sup>a</sup>set me upon a rock.

6 And now shall <sup>b</sup>mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices <sup>c</sup>of joy; I will sing, yea, I will sing praises unto the LORD.

<sup>a</sup> Ps. xl. 2.—<sup>b</sup> Ps. iii. 3.—<sup>c</sup> Heb. of shouting.—<sup>d</sup> Or, My heart said unto thee, Let my face seek thy face, &c.

to prevail against me. He shall hide me where they cannot find me, or put me out of the reach of the fiery darts of the wicked. He who lives nearest to God suffers least from temptation. "Draw nigh to God, and he will draw nigh to thee: resist the devil, and he will flee from thee."

Verse 6. Now shall mine head be lifted up] We shall most assuredly be redeemed from this captivity, and restored to our own land, and to the worship of our God in his own temple. There shall we offer sacrifices of joy; we will sing praises unto the Lord, and acknowledge that it is by his might and mercy alone that we have been delivered.

Verse 7. Hear, O Lord, when I cry] This is the utmost that any man of common sense can expect—to be heard when he cries. But there are multitudes who suppose God will bless them whether they cry or not; and there are others, and not a few, who although they hastily pray and cry not, yet imagine God must and will hear them! God will answer them that pray and cry; those who do not are most likely to be without the blessings which they so much need.

Verse 8. When thou saidst, Seek ye my face] How much labour and skill have been employed to make sense of this verse as it stands in our translation! The original words are the following, from which our Version has been forcibly extracted:—

lecha amar לך אמר לבי בקש פני את פניך יידיה אבקש libi bakkeshu panai; eth paneycha, Jehovah, abakkesh; of which I believe the true rendering to be as follows: "Unto thee, my heart, he hath said, Seek ye my face. Thy face, O Jehovah, I will seek. O my heart, God hath commanded thee to seek his face." Then, his face I will seek. Which may be paraphrased thus: Unto thee, his church, God hath said, Seek ye, all who compose it, my face. To which I, his church, have answered, Thy face, O Jehovah, I will seek. On referring to Archbishop Secker, I find that he, and indeed Bishop Horsley, are of the same mind.

I had formerly proposed another method of reading this difficult verse. Suspecting that some error had got into the text, for פני בקש bakkeshu panay, "seek ye my face," I had substituted פניך אבקש abakkesh paneycha, "I will seek thy face;" or with the Vulgate and Septuagint, פניך אבקשתי bakkesti paneycha, "I have sought thy face," exquisivit te facies mea, Εξελθηςσα το προσωπον σου. And this small alteration seemed to make a good sense: "My heart said unto thee, I have sought thy face (or, I will seek thy face), and thy face, O Lord, I will seek." I have not only done

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

8 <sup>d</sup> When thou saidst, <sup>e</sup> Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 <sup>f</sup> Hide not thy face far from me; put not

A. M. cir. 3426.  
B. C. cir. 578.  
A.U.C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

<sup>e</sup> Pa. xxiv. 6. cv. 4.—<sup>f</sup> Pa. lxix. 17. cxliiii. 7.

what it was my duty and interest to do, but I will continue to do it. Some have proposed to mend the text thus: לבי אמר לך לך lech lecha, amar libbi, "Go to, said my heart," נבקש פני יידיה nebakkesh peney Jehovah, "Let us seek the face of Jehovah." This is rather a violent emendation, and is supported by neither MSS. nor Versions. The whole verse is wanting in one of Dr. Kennicott' MSS. On the whole I prefer what is first proposed, and which requires no alteration in the text; next, that of the Vulgate and Septuagint.

The old Psalter paraphrases thus: Till the same my hert, the my face sought: thy face, lord, I sal seek. "The geryng of my hert that spekes til god, and he anely heres: saide til the my face, that es my presence sought the and na nother thyng. And fra now I sal seke thi face lastandy, til my dede; and that I fynd my sekyng:" i. e., To thee, said my heart; thee my face sought: thy face, O Lord, I shall seek. "The geryng of my hert, that spekes til God, and he anely heres, til the my face; that es, my presence sought the and no nother thyng: and fra now I sal seke thy face lastandy, til my dede, and that I fynd my sekyng:" i. e., The yearning strong desire of my heart, which speaks to God, and he alone hears; my face is to thee; that is, myself sought thee, and none other thing, and from now I shall seek thee lastingly till my death, and till that I find what I seek.

Verse 9. Hide not thy face—from me] As my face is towards thee wheresoever I am, so let thy face be turned towards me. In a Persian MS. poem entitled Shah we Gudda, "The King and the Beggar," I have found a remarkable couplet, most strangely and artificially involved, which expresses exactly the same sentiment:

روي ما سوي تست از همه رو  
سوي ما روي تست از همه سو

One meaning of which is—

OUR face is towards THEE in all our ways;  
THY face is towards US in all our intentions.

Something similar, though not the same sentiment, is in Hafiz, lib. i., gaz. v., cap. 2:

با مریدان رو بسوي كعبه چون اريم چون  
رو بسوي خانه خمار دارد پير ما

How can we with the disciples turn our face towards the kaaba,

When our spiritual instructor turns his face towards the wine-cellar?

A. M. cir. 3426. thy servant away in anger :  
 B. C. cir. 578. thou hast been <sup>a</sup> my help ; leave  
 A.U.C. cir. 176. me not, neither forsake me, O  
 Olymp. L. cir. annum tertium. God of my salvation.

10 <sup>b</sup> When my father and my mother forsake me, then the LORD <sup>c</sup> will take me up.

11 <sup>d</sup> Teach me thy way, O LORD, and lead me in a <sup>e</sup> plain path, because of <sup>f</sup> mine enemies.

12 <sup>g</sup> Deliver me not over unto the will of

mine enemies: for <sup>h</sup> false witness-  
 nesses are risen up against me,  
 and such as <sup>i</sup> breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD <sup>j</sup> in the land of the living.

14 <sup>k</sup> Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

A. M. cir. 3426.  
 B. C. cir. 578.  
 A.U.C. cir. 176.  
 Olymp. L. cir. annum tertium.

<sup>a</sup> Ps. xl. 7. lxxiii. 7. lxx. 5. — <sup>b</sup> Isai. xlii. 15. — <sup>c</sup> Heb. *will gather me*. Isai. xl. 11. — <sup>d</sup> Ps. xxv. 4. lxxxvi. 11. cxix. <sup>e</sup> Heb. *a way of plainness*. Ps. xxvi. 12. — <sup>f</sup> Heb. *those which observe me*. Ps. v. 8. liv. 5. — <sup>g</sup> Ps. xxxv. 25.

<sup>h</sup> 1 Sam. xxii. 9. 2 Sam. xvi. 7, 8. Ps. xxxv. 11. — <sup>i</sup> Acts ix. 1. — <sup>j</sup> Ps. lvi. 13. cxvi. 9. cxlii. 5. Jer. xi. 19. Ezek. xxvi. 20. — <sup>k</sup> Ps. xxxi. 24. lxii. 1, 5. cxix. 5. Isai. xlv. 9. Hab. ii. 3.

I shall subjoin a higher authority than either :

Ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαιοσύνας,  
 καὶ ὠτα αὐτοῦ εἰς δεήσιν αὐτῶν  
 Προσῶπον δὲ Κυρίου ἐπὶ ποιουντάς κακά.

1 Pet. iii. 12.

For the *eyes of the Lord* are upon the righteous ;  
 And *his ears* to their supplication :  
 And the *face of the Lord* is upon the workers of evil.

Verse 10. *When my father and my mother forsake me*] Or, more literally, "For my father and my mother have forsaken me; but the Lord hath gathered me up." My parents were my protectors *for a time*; but the Lord has been my Protector *always*. There is no time in which I do not fall under his merciful regards.

Verse 11. *Teach me thy way*] Let me know the gracious designs of thy providence towards me, that my heart may submit to thy will.

*And lead me in a plain path*] In the path of righteousness, because of mine enemies, who watch for my halting.

Verse 12. *Deliver me not over unto the will of mine enemies*] *To their soul*, בְּנַפְשׁוֹ *benepesh*; their whole soul thirsts for my destruction. Let them not be gratified. They have suborned witnesses against me, but they are false witnesses: unmask their wickedness, and confound their counsels.

Verse 13. *I had fainted, unless I had believed*] The words in italics are supplied by our translators; but, far from being necessary, they injure the sense. Throw out the words *I had fainted*, and leave a *break* after the verse, and the elegant figure of the Psalmist will be preserved: "Unless I had believed to see the goodness of the Lord in the land of the living"——What! what, alas! should have become of me!

Dr. *Hammond* has observed that there is a remarkable elegance in the original, which, by the use of the beautiful figure *aposiopesis*, makes an abrupt breaking off in the midst of a speech. He compares it to the speech of *Neptune* to the winds that had raised the tempest to drown the fleet of *Æneas*.—*Æneid*. lib. ii., ver. 131.

Eurum ad se zephyrumque vocat: dehinc talia fatur;  
 Tantane vos generis tenuit fiducia vestri?

Jam cœlum terramque, meo sine numine, venti,  
 2020

Miscere, et tantas audetis tollere moles?  
 Quos ego—sed motos præstat componere fluctus.

To Eurus and the western blast he cried,  
 Does your high birth inspire this boundless pride?  
 Audacious winds! without a power from me,  
 To raise at will such mountains on the sea?  
 Thus to confound heaven, earth, the air, and main;  
 Whom I——but, first, I'll calm the waves again.

PETE.

Verse 14. *Wait on the Lord*] All ye who are in distress, *wait on the Lord*. Take me for an example. I waited on him, and *he strengthened my heart*; wait ye on him, and he *will strengthen your heart*. You cannot be unsuccessful; fear not. *Wait, I say, on the Lord*; wait for his succour in doing his will. *Age viriliter*, says the *Vulgate*; act like a man, *hope, believe, work, and fear not*.

ANALYSIS OF THE TWENTY-SEVENTH PSALM.

There are *four* general *parts* in this psalm. David shows,

I. How free he is from fear in any danger; and he shows also the cause of his confidence, ver. 1, 2, 3.

II. He expresses his love to God's house and his religion, ver. 4, 5, 6.

III. He prays for succour and support, ver. 7, &c.

IV. He exhorts others to dependance on the Lord, ver. 14.

I. It is possible (independently of the reason given in the notes) that some person, friend or foe, might ask David how he felt during the persecutions raised against him by Saul? To whom he may be supposed to return this answer: "I was never disheartened, never in despair; and the reason was, God was my *Light* to guide me, my *Rock* to save me, and my *Strength* to sustain and support me: 'The Lord is my light,' &c." And this he amplifies in the next two verses: 1. By *experience*: he had already found this true: "When the wicked, even mine enemies, came upon me to eat up my flesh, they stumbled and fell." 2. He puts a *case*: "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

The arguments for his confidence were, 1. God's *goodness*, ver. 1. 2. His own *experience*, ver. 2. To which he adds, 3. What *God would do for him*.

1. He would hide him in his tabernacle, ver. 5.
  2. That though his father and mother should forsake him, God would take him up, ver. 10.
  3. That he should see the goodness of God in the land of the living, ver. 13.
- II. He expresses his great love and affection to the house of God: "One thing I have desired," and in this he was constant. "THAT (emphatically) I will seek after; that I may dwell in the house of the Lord all the days of my life." For three ends:

1. "To behold the beauty of the Lord." To taste how good and gracious he is.
2. "To inquire in his temple." There to search the mind of God.
3. "To offer in his temple sacrifices of joy, and to sing praises to the Lord."

And this was another argument of his security: "For in the time of trouble he will hide me in his pavilion—he shall set me upon a rock, and my head shall be lifted up." And—

III. He prays for succour and support.

1. For audience, and an answer: "Hear, O Lord, when I cry; have mercy upon me, and answer me."
2. The ground of his prayer; his having willingly received the commandment of God: "He hath said, seek ye my face. Thy face, O Lord, will I seek."
3. The matter of his prayer in general: "Hide not thy face from me; put not thy servant away in anger."

In which he had good hope of success from former experience. "Thou hast been my help;" be to me now as thou hast been: "Leave me not, nor forsake me, O God of my salvation," &c.

4. The matter of his prayer in particular: "Teach me thy way, O God; lead me in a plain path." That is, teach me what to do that I may please thee, and "lead me in a plain path," that I may escape the snares of my enemies. "Deliver me not over to their will," for they seek my ruin.—1. They are persecuted men: "False witnesses have risen up against me." 2. They are mischievously bent: "They breathe out cruelty."

5. And their cruelty and falsehood are so great that "unless I had believed to see the goodness of the Lord in the land of the living," what would have become of me!

IV. He concludes with an exhortation that all others would consider his example, and in their greatest extremities be courageous, and put their trust in God as he did: "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." Be an expectant; for he that has promised to come will come, and will not tarry. But wait actively; be not idle. Use the means of grace; read, hear, pray, believe, work. Acknowledge him in all thy ways, and he will direct thy steps. They that wait upon the Lord shall never be confounded.

PSALM XXVIII.

A righteous man in affliction makes supplication to God, and complains of the malice of his enemies, 1—4; whom he describes as impious, and whose destruction he predicts, 5. He blesses God for hearing his prayers, and for filling him with consolation, 6, 7; then prays for God's people, 8, 9.

A Psalm of David.

UNTUNTU thee will I cry, O LORD my rock; \*be not silent <sup>b</sup> to me: <sup>c</sup>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 I cry unto thee, <sup>d</sup>when I lift up my hands \*toward <sup>f</sup>thy holy oracle.

A. M. cir. 3426.  
B. C. cir. 578.  
A. U. C. cir. 176.  
Olymp. L.  
cir. annum tertium.

\*Ps. lxxviii. 1. —<sup>b</sup> Heb. from me. —<sup>c</sup> Ps. lxxxiv. 4. cxliiii. 7. —<sup>d</sup> 1 Kings vi. 22, 23. viii. 28, 29. Ps. v. 7.

<sup>e</sup> Or, toward the oracle of thy sanctuary. —<sup>f</sup> Ps. cxxxviii. 2.

NOTES ON PSALM XXVIII.

This psalm is of the same complexion with the two preceding; and belongs most probably to the times of the captivity, though some have referred it to David in his persecutions. In the five first verses the author prays for support against his enemies, who appear to have acted treacherously against him. In the sixth and seventh he is supposed to have gained the victory, and returns with songs of triumph. The eighth is a chorus of the people sung to their conquering king. The ninth is the prayer of the king for his people.

Verse 1. O Lord my rock] *tsuri* not only means my rock, but my fountain, and the origin of all the good I possess.

If thou be silent] If thou do not answer in such a way as to leave no doubt that thou hast heard me, I shall be as a dead man. It is a modern refinement in theology which teaches that no man can know when God hears and answers his prayers, but by an induction of particulars, and by an inference from his promises. And, on this ground, how can any man fairly presume that he is heard or answered at all? May not his inductions be no other than the common occurrences of providence? And may not providence be no more than the necessary occurrence of events? And is it not possible, on this sceptic ground, that there is no God to hear or answer? True religion knows nothing of these abominations; it teaches its votaries to pray to God, to expect an answer from him, and to look for the Holy Spirit to bear witness

A. M. cir. 3426.  
B. C. cir. 578.  
A.U.C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

3 <sup>a</sup> Draw me not away with the wicked, and with the workers of iniquity, <sup>b</sup> which speak peace to their neighbours, but mischief <sup>c</sup> is in their hearts.

4 <sup>c</sup> Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because <sup>d</sup> they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

<sup>a</sup> Ps. xxvi. 9.—<sup>b</sup> Ps. xii. 2. lv. 21. lxii. 4. Jer. ix. 8. <sup>c</sup> 2 Tim. iv. 14. Rev. xviii. 6.—<sup>d</sup> Job xxxiv. 27. Isai. v. 12.—<sup>e</sup> Ps. xviii. 2.—<sup>f</sup> Ps. xiii. 5. xxii. 4.—<sup>g</sup> Or, his

with their spirits that they are the sons and daughters of God.

Verse 2. *Toward thy holy oracle.*] דביר קודש *debir kodshecha*; *debir* properly means that place in the holy of holies from which God gave oracular answers to the high-priest. This is a presumptive proof that there was a *temple* now standing; and the custom of stretching out the hands in prayer *towards the temple*, when the Jews were at a distance from it, is here referred to.

Verse 3. *Draw me not away*] Let me not be involved in the punishment of the wicked.

Verse 4. *Give them*] Is the same as *thou wilt give them*; a prophetic declaration of what their lot will be.

Verse 5.] *They regard not the works of the Lord*] They have no knowledge of the true God, either as to his *nature*, or as to his *works*.

*He shall destroy them, and not build them up.*] This is a remarkable prophecy, and was literally fulfilled: the Babylonian empire was destroyed by Cyrus, and never built up again; for he founded the Persian empire on its ruins. Even the place where Babylon stood is now no longer known.

Verse 7. *The Lord is my strength*] I have the fullest persuasion that he hears, will answer, and will save me.

Verse 8. *The Lord is their strength*] Instead of למו *lamo*, to them, eight MSS. of Kennicott and De Rossi have לעמו *leammo*, to his people; and this reading is confirmed by the *Septuagint*, *Syriac*, *Vulgate*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. This makes the passage more precise and intelligible; and of the truth of the reading there can be no reasonable doubt. "The Lord is the strength of his PEOPLE, and the saving strength of his anointed." Both *king* and *people* are protected, upheld, and saved by him.

Verse 9. *Save thy people*] Continue to preserve them from all their enemies; from idolatry, and from sin of every kind.

*Bless thine inheritance*] They have taken thee for their God; thou hast taken them for thy people.

*Feed them*] רעה *raah* signifies both to *feed* and to *govern*. *Feed them*, as a *shepherd* does his *flock*; *rule them*, as a *father* does his *children*.

*Lift them up for ever.*] Maintain thy true church;

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

7 The LORD *is* <sup>e</sup> my strength and my shield; my heart <sup>f</sup> trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* <sup>g</sup> their strength, and he *is* the <sup>h</sup> saving <sup>i</sup> strength of his anointed.

9 Save thy people, and bless <sup>k</sup> thine inheritance: <sup>l</sup> feed them also, <sup>m</sup> and lift them up for ever.

A. M. cir. 3426.  
B. C. cir. 578.  
A.U.C. cir. 176.  
Olymp. L.  
cir. annum  
tertium.

*strength.*—<sup>b</sup> Heb. *strength of salvations.*—<sup>1</sup> Ps. xx. 6. <sup>k</sup> Deut. ix. 29. 1 Kings viii. 51, 53.—<sup>l</sup> Or, *rule.* Ps. lxxviii. 71.—<sup>m</sup> Ezra i. 4.

let no enemy prevail against it. Preserve and magnify them for ever. *Lift them up*: as hell is the bottomless pit in which damned spirits sink down for ever; or, as Chaucer says, *downe all downe*; so heaven is an endless height of glory, in which there is an eternal rising or exaltation. Down, all down; up, all up; for ever and ever.

ANALYSIS OF THE TWENTY-EIGHTH PSALM.

There are *three* parts in this psalm:—

- I. A prayer, ver. 1—6.
- II. A thanksgiving, ver. 6—9.
- III. A prayer for the church, ver. 9.

I. The first part is a prayer to God; in which he first requests audience, ver. 2: "Hear me." And his prayer is so described, that it sets forth most of the conditions requisite in one that prays:—

- 1. The *object*—God: "Unto thee, O Lord, do I cry."
- 2. His *faith*: "To thee I cry, who art my rock."
- 3. His *ferour*: It was an ardent and vehement prayer: "I cry."
- 4. *Humility*; it was a supplication: "Hear the voice of my supplication."
- 5. His *gesture*: "I lift up my hands."
- 6. According to God's *order*: "Towards thy holy temple."

1. The argument he uses to procure an audience; the danger he was in: "Lest, if thou be silent, I become like them that go down to the pit."

2. Then he expresses what he prays for, which is that either

- 1. He might not be corrupted by the fair persuasions of hypocrites:
- 2. Or that he might not be partaker of their punishments: "Draw me not away with the wicked." Upon whom he sets this mark: "Who speak peace—but mischief is in their hearts."

3. Against whom he uses this imprecation, which is the second part of his prayer: "Give them according to their own deeds," &c.

4. For which he gives this reason: They were enemies to God and to his religion; far from repentance, and any hope of amendment: "They regard not the words of the Lord, nor the operation

of his hands; therefore he shall destroy them, and not build them up."

II. Then follows an excellent form of thanksgiving, which he begins with "Blessed be the Lord;" and assigns the reasons, which express the chief parts of thanksgiving.

1. That God heard him: "He hath heard the voice of my supplication."

2. That he would be his Protector: "The Lord is my strength and my shield."

3. For his grace of confidence: "My heart trusted in him."

4. That from him he had relief: "I am helped."

5. The testification and annunciation of this gratitude: "Therefore my heart greatly rejoiceth; and with my song will I praise him." He remembers the inden-

ture: "I will DELIVER THEE,—thou shalt PRAISE ME." And, therefore, with heart and tongue he gives thanks.

6. And that God might have all the honour, he repeats what he said before: "The Lord is their strength," &c., that is, of all them that were with him.

III. He concludes with a prayer, in which he commends the whole church to God's care and tuition.

1. "Save thy people," in the midst of these tumults and distractions.

2. "Bless thine inheritance;" that they increase in knowledge, piety, and secular prosperity.

3. "Feed them:" Give them a godly king.

4. "Lift them up for ever:" Make their name famous among the Gentiles; let them increase and multiply till thy church embraces all nations, and kindreds, and people, and tongues. This hath the Lord promised.

PSALM XXIX.

The Psalmist calls upon the great and mighty to give thanks unto God, and to worship him in the beauty of holiness, on account of a tempest that had taken place, 1, 2. He shows the wonders produced by a thunder-storm, which he calls the voice of God, 3—9. Speaks of the majesty of God, 10; and points out the good he will do to his people, 11.

A Psalm of David.

A. M. cir. 2986.  
B. C. cir. 1019.  
Davidis, Regis  
Israelitarum,  
cir. annum 37.

**G**IVE <sup>a</sup> unto the LORD, O <sup>b</sup> ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD <sup>c</sup> the glory due unto his name; worship the LORD <sup>d</sup> in the beauty of holiness.

3 The voice of the LORD <sup>e</sup> is upon the waters: 'the God of glory thundereth: the LORD <sup>f</sup> is upon <sup>g</sup> many waters.

4 The voice of the LORD <sup>h</sup> is powerful; the voice of the LORD <sup>i</sup> is full of majesty.

5 The voice of the LORD breaketh the

A. M. cir. 2986.  
B. C. cir. 1019.  
Davidis, Regis  
Israelitarum,  
cir. annum 37.

<sup>a</sup> 1 Chron. xvi. 28, 29. Ps. xcvi. 7, 8, 9. — <sup>b</sup> Heb. ye sons of the mighty. — <sup>c</sup> Heb. the honour of his name. — <sup>d</sup> Or, in his glorious sanctuary. — <sup>e</sup> 2 Chron. xx. 21. — <sup>f</sup> Job

xxxvii. 4, 5. — <sup>g</sup> Or, great waters. — <sup>h</sup> Heb. in power. — <sup>i</sup> Heb. in majesty.

NOTES ON PSALM XXIX.

In the Hebrew, this is called *A Psalm for David*. The *Vulgate* says, "A Psalm of David, when the tabernacle was completed." The *Septuagint* says: "A Psalm of David, at the going out or exodus of the tabernacle." The *Arabic* states it to be "A prophecy concerning the incarnation; and concerning the ark and the tent." Numb. v. 12. The *Syriac*, "A Psalm of David, concerning oblation." The psalm was probably written to commemorate the abundant rain which fell in the days of David, after the heavens had been shut up for three years; 2 Sam. xxi. 1—10.

Verse 1. *O ye mighty*] בני אלים *bene elim*, "sons of the strong ones," or "sons of rams." The *Chaldee* has, "Ye hosts of angels, sons of God." The *Vulgate* has, "Offer to the Lord, ye sons of God; offer to the Lord the sons of rams:" in this rendering agree the *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The old Psalter has, *Bringes til Lord ye goddes sonnes; bringes til Lord sonnes of wether*: which it paraphrases thus: that es, yourself, sonnes of apostles, that war leders of goddes folk; qwam ye study to folow.

*Glory and strength.*] Ascribe all excellence and might to him.

The whole psalm is employed in describing the effects produced by a thunder-storm which had lately taken place.

Verse 2. *The glory due unto his name*] Rather, *the glory of his name*. His name is *Mercy*; his nature is *love*. Ascribe *mercy, love, power, and wisdom* to him. All these are implied in the name *Jehovah*.

*In the beauty of holiness.*] בדידת קודש *behadrath kodesh*, "the beautiful garments of holiness." Let the priests and Levites put on their best and cleanest apparel; and let the whole service be conducted in such a way as to be no dishonour to the Divine Majesty. The *Vulgate* and others read, *In the palace of his holiness*. Let all go to the temple, and return thanks to God for their preservation during this dreadful storm. See on ver. 9.

Verse 3. *The voice of the Lord*] THUNDER, so called, Exod. ix. 23, 28, 29; Job xxxvii. 4; Ps. xviii. 13; Isai. xxx. 30. On this subject see the note on Job xxxvii. 4, where there is a particular description of the nature and generation of thunder; and of the

A. M. cir. 2985.  
B. C. cir. 1019.  
Davidis, Regis  
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cir. annum 37.

cedars; yea, the LORD breaketh <sup>a</sup> the cedars of Lebanon.

6 <sup>b</sup> He maketh them also to ship like a calf; Lebanon and

<sup>c</sup> Sirion like a young unicorn.

7 The voice of the LORD <sup>d</sup> divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of <sup>e</sup> Kadesh.

<sup>a</sup> Isai. ii. 13.—<sup>b</sup> Ps. cxiv. 4.—<sup>c</sup> Dent. iii. 9.—<sup>d</sup> Heb. *cutteth out*.—<sup>e</sup> Numb. xiii. 26.—<sup>f</sup> Job xxxix. 1, 2, 3.  
<sup>g</sup> Or, to be in pain.—<sup>h</sup> Or, every whit of it uttereth, &c.

lightning, clap, rain, and other phenomena which accompany it.

Upon many waters.] The clouds, which Moses calls the waters which are above the firmament.

Verse 4. Is powerful] There is no agent in universal nature so powerful as the electric fluid. It destroys life, tears castles and towers to pieces, rends the strongest oaks, and cleaves the most solid rocks: universal animate nature is awed and terrified by it. To several of these effects the Psalmist here refers; and for the illustration of the whole I must refer to the above notes on Job.

Full of majesty.] No sound in nature is so tremendous and majestic as that of thunder; it is the most fit to represent the voice of God.

Verse 5. Breaketh the cedars] Very tall trees attract the lightning from the clouds, by which they are often torn to pieces. Woods and forests give dreadful proof of this after a thunder-storm.

Verse 7. Divideth the flames of fire.] The forked zigzag lightning is the cause of thunder; and in a thunder-storm these lightnings are variously dispersed, smiting houses, towers, trees, men, and cattle, in different places.

Verse 8. The wilderness of Kadesh.] This was on the frontiers of Idumea and Paran. There may be a reference to some terrible thunder-storm and earthquake which had occurred in that place.

Verse 9. Maketh the hinds to calve] Strikes terror through all the tribes of animals; which sometimes occasions those which are pregnant to cast their young. This, I believe, to be the whole that is meant by the text. I meddle not with the fables which have been published on this subject both by ancients and moderns.

Discovereth the forests] Makes them sometimes evident in the darkest night, by the sudden flash; and often by setting them on fire.

And in his temple] Does this refer to the effect which a dreadful thunder-storm often produces? Multitudes run to places of worship as asylums in order to find safety, and to pray to God. See on ver. 2.

Verse 10. The Lord sitteth upon the flood] יְהוָה יָשָׁב לְמַבּוּל Yehovah lammabbul yashab, "Jehovah sat upon the deluge." It was Jehovah that commanded those waters to be upon the earth. He directed the storm; and is here represented, after all the confusion and

9 The voice of the LORD maketh <sup>f</sup> the hinds <sup>g</sup> to calve, and discovereth the forests: and in his temple <sup>h</sup> doth every one speak of his glory.

10 The LORD <sup>i</sup> sitteth upon the flood; yea, <sup>k</sup> the LORD sitteth King for ever.

11 <sup>l</sup> The LORD will give strength unto his people; the LORD will bless his people with peace.

A. M. cir. 2985.  
B. C. cir. 1019.  
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cir. annum 37.

<sup>l</sup> Gen. vi. 17. Job xxxviii. 8, 25.—<sup>k</sup> Ps. x. 16.—<sup>i</sup> Ps. xxviii. 8.

tempest, as sitting on the floods, appeasing the fury of the jarring elements; and reducing all things, by his governing influence, to regularity and order.

Sitteth King for ever.] He governs universal nature; whatsoever he wills he does, in the heavens above, in the earth beneath, and in all deep places. Every phenomenon is under his government and control. There is something very like this in Virgil's description of Neptune appeasing the storm raised by Juno for the destruction of the fleet of Æneas. See at the end of this psalm.

Verse 11. The Lord will give strength] Prosperity in our secular affairs; success in our enterprises; and his blessing upon our fields and cattle.

The Lord will bless his people with peace.] Give them victory over their enemies, and cause the nations to be at peace with them; so that they shall enjoy uninterrupted prosperity. The plentiful rain which God has now sent is a foretaste of his future blessings and abundant mercies.

In the note on ver. 10 I have referred to the following description taken from Virgil. Did he borrow some of the chief ideas in it from the 29th Psalm? The reader will observe several coincidences.

Interea magno misceri murmure pontum,  
Emissamque hyemem sensit Neptunus, et imis  
Stagna refusa vadis: graviter commotus, et alto  
Prospiciens, summa placidum caput extulit unda.  
Disjectam Æneæ toto videt æquore classem,  
Fluctibus oppressos Troas, cœlique ruina.  
\* \* \* \* \*  
Eurum ad se zephyrumque vocat: dehinc talia fatur.  
\* \* \* \* \*

Sic ait: et dicto citius tumida æquora placat,  
Collectasque fugat nubes, solemque reducit.  
Cymothoë simul, et Triton adnixus acuto  
Detrudunt naves scopulo; levat ipse tridenti;  
Et vastas aperit syrtes, et temperat æquor,  
Atque rotis summas levibus perlabitur undas.  
\* \* \* \* \*

Sic cunctus pelagi cecidit fragor, æquora postquam  
Prospiciens genitor, cœloque invector aperto,  
Flectit equos, curruque volans dat lora secundo.  
Æn. lib. i., ver. 124.

"Mean time, imperial Neptune heard the sound Of raging billows breaking on the ground.



Displeas'd, and fearing for his watery reign,  
He hears his awful head above the main,  
Serene in majesty ; then rolled his eyes  
Around the space of earth, of seas, and skies.  
He saw the Trojan fleet dispersed, distressed,  
By stormy winds and wintry heaven oppress'd.

He summoned Eurus and the Western Blast,  
And first an angry glance on both he cast ;  
Then thus rebuked.

He spoke ; and while he spoke, he soothed the sea,  
Dispell'd the darkness, and restored the day.  
Cymothœ, Triton, and the sea-green train  
Of beauteous nymphs, and daughters of the main,  
Clear from the rocks the vessels with their hands ;  
The god himself with ready trident stands,  
And opes the deep, and spreads the moving sands ;  
Then heaves them off the shoals : where'er he guides  
His finny coursers, and in triumph rides,  
The waves unruffle, and the sea subsides.

So when the father of the flood appears,  
And o'er the seas his sovereign trident rears,  
Their fury fails : he skims the liquid plains  
High on his chariot ; and with loosened reins,  
Majestic moves along, and awful peace maintains.

DRYDEN.

Our God, Jehovah, sitteth upon the flood : yea,  
Jehovah sitteth King for ever.

The heathen god is drawn by his *sea-horse*, and assisted in his work by *subaltern deities* : Jehovah sits on the flood an everlasting Governor, ruling all things by his *will*, maintaining order, and dispensing strength and peace to his people. The description of the Roman poet is fine ; that of the Hebrew poet, majestic and sublime.

#### ANALYSIS OF THE TWENTY-NINTH PSALM.

There are two *parts* in this psalm :

I. The *exhortation* itself, ver. 1, 2.

II. The *reasons* on which it is founded. These are drawn,

1. From his *power*, ver. 3, to ver. 11.

2. From the *protection* he affords to his people, ver. 11.

I. The *exhortation*, which is singular. It proceeds from a king, and not from a common man ; a prince, a great prince ; and reminds princes and great men that there is *One greater than they* ; and that, therefore, they should yield unto him his *due honour and worship*.

1. That they *freely* yield and *give* it up : for which he is very earnest, as appears from the urged *repetition, give, give, give*.

2. That in *giving* this, they must understand they are giving him no more than *his due* : "Give him the honour due to his name."

3. *What* they are to give : *glory* and *strength*. 1. They must make his *name* to be *glorious*. 2. They must attribute their *strength* to him.

4. That they *bow before* and *adore* him.

5. That they *exhibit* this honour in the proper PLACE : "In his temple ; and in the beauty of holiness."

II. And that they may be more easily persuaded to give the Lord the honour due to his name, he proposes *two reasons* to be considered :

First. His *power* ; for although they be *mighty ones*, his power is infinitely beyond theirs ; which is seen in his *works of nature* : but, omitting many others, he makes choice of the *thunder*, and the *effects* it produces.

1. From its *nature* : for howsoever philosophers may assign it to *natural causes*, yet religious men will look higher ; and, when they hear those fearful noises in the air, will confess, with the Psalmist, that it is the *voice of the Lord*, which he repeats here *seven* times ; and this voice has affrighted the stoutest hearted sinners, and the mightiest of tyrants.

2. From the *place* where this voice is given : "The voice of the Lord is upon the waters ; upon many waters."

3. From its *force* and *power*. They are not vain and empty noises, but strike a terror : "The voice of the Lord is powerful ; the voice of the Lord is full of majesty."

4. From its *effects* ; which he explains by an induction :—

1. Upon the strong TREES, the *cedars of Lebanon* : "The voice of the Lord breaks the cedars," &c.

2. Upon the *firmest* MOUNTAINS, even *Lebanon* and *Sirion* ; for sometimes the thunder is accompanied with an *earthquake*, and the mountains *skip like a calf*.

3. Upon the *air* ; which is, to common minds, no small wonder ; for, as nothing is more contrary to *fire* than *water*, it is next to miraculous how, out of a *watery* cloud, such *flames of fire* should be darted. "The voice of the Lord divideth the flames of fire."

4. In the *brute creation* ; for it makes them fear and leave their caves, dens, and woods ; yea, makes some of them cast their young : "The voice of the Lord shaketh the wilderness," &c. ; "it maketh the hinds to calve."

5. In the *mighty rains* which follow upon it ; when the cataracts of heaven are opened, and such floods of water follow that a man might fear that the earth was about to be overwhelmed by a *second inundation*. Out of all which he draws this conclusion : "The Lord sitteth upon the flood ; the Lord sitteth a King for ever ;" therefore, the earth is not destroyed.

Secondly. His *second* reason is drawn from the *works of grace*. 1. When He moves men to acknowledge his voice, and to give him glory in his temple : "In his temple doth every man speak of his honour." 2. By the *security* He gives to his people, even in the time when he utters his voice, and *speaks in thunder* ; whereas the *wicked* then tremble and quake : "The Lord will give strength unto his people ; the Lord will bless his people with peace," i. e., bodily security, and peace of conscience.

PSALM XXX.

The Psalmist returns thanks to God for deliverance from great danger, 1—3. He calls upon the saints to give thanks to God at the remembrance of his holiness, because of his readiness to save, 4, 5. He relates how his mind stood affected before this great trial, and how soon an unexpected change took place, 6, 7; mentions how, and in what terms, he prayed for mercy, 8—10; shows how God heard and delivered him, and the effect it had upon his mind, 11, 12.

VI. DAY. MORNING PRAYER.

A Psalm and Song <sup>a</sup> at the dedication of the house of David.

A. M. cir. 2987.  
B. C. cir. 1017.  
Davidis, Regis  
Israelitarum,  
cir. annum 39.

I WILL extol thee, O LORD;  
for thou hast <sup>b</sup> lifted me up,  
and hast not made my foes to  
<sup>c</sup> rejoice over me.

2 O LORD my God, I cried unto thee, and  
thou hast <sup>d</sup> healed me.

<sup>a</sup> Deut. xx. 5. <sup>2</sup> Sam. v. 11. vi. 20.—<sup>b</sup> Ps. xxviii. 9.  
<sup>c</sup> Ps. xxv. 2. xxxv. 19, 24.—<sup>d</sup> Ps. vi. 2. ciii. 3.—<sup>e</sup> Ps.  
lxxxvi. 13.—<sup>f</sup> Ps. xxviii. 1.—<sup>g</sup> Ps. xl. 2. lv. 23. lxxxviii.  
4, 6. cxliii. 7. Prov. i. 12.—<sup>h</sup> 1 Chron. xvi. 4. Ps. xcvi.

NOTES ON PSALM XXX.

This *psalm or song* is said to have been made or used at the dedication of the house of David, or rather the dedication of a house or temple; for the word David refers not to *הבית* *habbayith*, the house, but to *מזמור* *mizmor*, a psalm. But what temple or house could this be? Some say, the temple built by Solomon; others refer it to the dedication of the second temple under Zerubbabel; and some think it intended for the dedication of a third temple, which is to be built in the days of the Messiah. There are others who confine it to the dedication of the house which David built for himself on Mount Zion, after he had taken Jerusalem from the Jebusites; or to the purgation and re-dedication of his own house, that had been defiled by the wicked conduct of his own son Absalom. *Calmet* supposes it to have been made by David on the dedication of the place which he built on the threshing-floor of Araunah, after the grievous plague which had so nearly desolated the kingdom, 2 Sam. xxiv. 25; 1 Chron. xxi. 26. All the parts of the psalm agree to this: and they agree to this so well, and to no other hypothesis, that I feel myself justified in modelling the comment on this principle alone.

Verse 1. *I will extol thee—for thou hast lifted me up*] I will lift thee up, for thou hast lifted me up. Thou hast made me blessed, and I will make thee glorious. Thou hast magnified me in thy mercy; and I will show forth thy praise, and speak good of thy name.

I have made some remarks on this psalm in the introduction.

In the psalm we find seven different states of mind distinctly marked:—

1. It is implied, in the first verse, that David had been in great distress, and nearly overwhelmed by his enemies.

2. He extols God for having lifted him up, and having preserved him from the cruelty of his adversaries, ver. 1—3.

3 O LORD, 'thou hast brought up my soul from the grave: thou hast kept me alive, that I should not 'go down to the <sup>a</sup> pit.

4 <sup>b</sup> Sing unto the LORD, O ye saints of his, and give thanks <sup>i</sup> at the remembrance of his holiness.

5 For <sup>k</sup> his <sup>l</sup> anger endureth but a moment; <sup>m</sup> in

A. M. cir. 2987.  
B. C. cir. 1017.  
Davidis, Regis  
Israelitarum,  
cir. annum 39.

12.—<sup>l</sup> Or, to the memorial.—<sup>k</sup> Ps. ciii. 9. Isai. xvi. 20. liv. 7, 8. 2 Cor. iv. 17.—<sup>m</sup> Heb. there is but a moment in his anger.—<sup>n</sup> Ps. lxxiii. 3.

3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4—6.

4. The Lord hides his face from him, and he is brought into great distress, ver. 7.

5. He feels his loss, and makes earnest prayer and supplication, ver. 8—10.

6. He is restored to the divine favour, and filled with joy, ver. 11.

7. He purposes to glory in God alone, and to trust in him for ever, ver. 12.

As it is impossible for any man to have passed through all these states at the same time; it is supposed that the psalm, like many others of the same complexion, has been formed out of the memoranda of a diary. See this point illustrated in the introduction.

*Thou hast lifted me up*] Out of the pit into which I had fallen: the vain curiosity, and want of trust in God, that induced me to number the people. Bishop Horsley translates, *Because thou hast depressed me.* I thank God for my humiliation and afflictions, because they have been the means of teaching me lessons of great profit and importance.

Verse 2. *Thou hast healed me.*] Thou hast removed the plague from my people by which they were perishing in thousands before my eyes.

Verse 3. *Thou hast brought up my soul from the grave*] I and my people were both about to be cut off; but thou hast spared us in mercy, and given us a most glorious respite.

Verse 4. *Sing unto the Lord, O ye saints of his* Ye priests, who wait upon him in his sanctuary, an whose business it is to offer prayers and sacrifices for the people, magnify him for the mercy he has now showed in staying this most destructive plague.

*Give thanks at the remembrance of his holiness* "Be ye holy," saith the Lord, "for I am holy." He who can give thanks at the remembrance of his holiness is one who loves holiness; who hates sin; who

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his favour is life: weeping may endure <sup>a</sup> for a night, but <sup>b</sup> joy <sup>c</sup> cometh in the morning.

6 And <sup>d</sup> in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast <sup>e</sup> made my mountain to stand strong: <sup>f</sup> thou didst hide thy face, and I was troubled.

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

9 What profit is there in my blood, when I

<sup>a</sup> Heb. in the evening. — <sup>b</sup> Ps. cxvii. 5. — <sup>c</sup> Heb. singing. Job xlix. 18. — <sup>e</sup> Heb. settled strength for my mountain. Pa. civ. 29. — <sup>f</sup> Ps. vi. 5. lxxxviii. 11. cxv. 17. cxviii. 17. lvi. xxxviii. 18. — <sup>d</sup> 2 Sam. vi. 14. lvi. lxi. 3. Jer.

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go down to the pit? <sup>g</sup> Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 <sup>h</sup> Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with <sup>i</sup> gladness;

12 To the end that <sup>k</sup> my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

xxxi. 4. — <sup>g</sup> Ps. iv. 7. xlv. 15. cv. 43. lvi. xxx. 29. <sup>h</sup> That is, my tongue, or my soul. See Gen. xlix. 6. Ps. xvi. 9. lvi. 8.

longs to be saved from it; and takes encouragement at the recollection of God's holiness, as he sees in this the *holy nature* which he is to share, and the *perfection* which he is *here* to attain. But most who call themselves Christians hate the doctrine of holiness; never hear it inculcated without pain; and the principal part of their studies, and those of their pastors, is to find out *with how little holiness they can rationally expect to enter into the kingdom of God*. O fatal and soul-destroying delusion! How long will a holy God suffer such abominable doctrines to pollute his church, and destroy the souls of men?

Verse 5. *For his anger endureth but a moment*] There is an elegant abruptness in these words in the Hebrew text. This is the literal translation: "For a moment in his anger. Lives in his favour. In the evening weeping may lodge: but in the morning exultation." So good is God, that he cannot delight in either the depression or ruin of his creatures. When he afflicts, it is for our advantage, that we may be partakers of his holiness, and be not condemned with the world. If he be *angry* with us, it is but for a *moment*; but when we have recourse to him, and seek his face, his *favour* is soon obtained, and there are *lives* in that favour—the *life* that *now is*, and the *life* that is to *come*. When *weeping* comes, it is only to *lodge for the evening*; but *singing* will surely come in the *morning*. This description of God's slowness to anger, and readiness to save, is given by a man long and deeply acquainted with God as his *Judge* and as his *Father*.

Verse 6. *In my prosperity I said, I shall never be moved.*] Peace and prosperity had seduced the heart of David, and led him to suppose that *his mountain*—his dominion, *stood so strong*, that adversity could never affect him. He wished to know the physical and political strength of his kingdom; and, forgetting to depend upon God, he desired Joab to make a *census* of the people; which God punished in the manner related in 2 Sam. xxiv., and which he in this place appears to acknowledge.

Verse 7. *Thou didst hide thy face*] Thou didst show thyself displeased with me for my pride and forgetfulness of thee: and then I found how vainly I had trusted in an arm of flesh.

Verse 8. *I cried to thee, O Lord*] I found no help but in *him* against whom I had sinned. See his confession and prayer, 2 Sam. xxiv. 17.

*Made supplication.*] Continued to urge my suit; was instant in prayer.

Verse 9. *What profit is there in my blood*] My being cut off will not magnify thy mercy. Let not the sword, therefore, come against me. If spared and pardoned, I will declare thy truth; I will tell to all men what a merciful and gracious Lord I have found. *Hear, therefore, O Lord*; ver. 10.

Verse 11. *Thou hast turned—my mourning into dancing*] Rather into *pipng*. I have not prayed in vain. Though I deserved to be cut off from the land of the living, yet thou hast spared me, and the remnant of my people. Thou hast *taken away my sackcloth*, the emblem of my distress and misery, and *girded me with gladness*, when thou didst say to the destroying angel, when he stood over Jerusalem ready to destroy it: "It is enough, stay now thy hand;" 2 Sam. xxiv. 16.

Verse 12. *To the end that my glory may sing*] The word כבוד *cabod*, which we here translate *glory*, is sometimes taken to signify the *liver*. Here it is supposed to mean the *tongue*; why not the heart? But does not David mean, by *his glory*, the *state of exaltation and honour* to which God had raised him, and in which he had before too much trusted; forgetting that he held it in a state of dependance on God? Now he was disciplined into a better sentiment. My *glory* before had sung praise to myself; in it I had rested; on it I had presumed; and, intoxicated with my success, I sent Joab to number the people. Now my *glory* shall be employed for *another purpose*; it shall give thanks to God, and *never be silent*. I shall *confess* to all the world that all the good, the greatness, the honour, the wealth, prosperity, and excellence I possess, came from God alone; and that I hold them on his mere good pleasure. It is so; therefore, "O Lord my God, I will give thanks unto thee for ever."

The old *Psalter* translates and paraphrases the last verse thus:—*That my joy spng til the, and I be nocht stanged: Lord my God withouten ende I sal schryf til the. The dede and the sorow of oure syn God turnes in*

til joy of remission; and scheres oway oure sekk— (drives away our distress) and umgyfs (surrounds) qwen we dye, with gladness. That our joy syng til hym, that has gyfen us that joy; for we be no more stangeſ (stung) with conscience of syn: na drede of dede or of dome; bot withouten wude we sal loue (praise) him. Na tunge may telle na herte may thynk the mykelnes of joy that es in louing [praising] of hym in gast, and in sothfastnes, i. e., *spirit* and *truth*.

ANALYSIS OF THE THIRTIETH PSALM.

There are two parts in this psalm:—

I. The giving of thanks for delivery from a great danger, 1, 2, 3.

II. An exhortation to others to follow his example, and thus acknowledge God's merciful dealings with them, ver. 4—12.

I. He begins with thanksgiving: "I will extol thee, O Lord;" and adds the causes.

1. "Thou hast lifted me up," as one out of a deep dark pit.

2. "Thou hast not made my foes to triumph over me;" but rather turned their mirth into sadness.

3. "Thou hast healed me;"—both in body and mind.

4. "Thou hast brought up my soul from the grave;" restored me to life, when apparently condemned to death.

5. He earnestly sought these blessings: "O Lord my God, I cried unto thee," and thou didst for me all that I have mentioned.

II. After having given thanks, he calls on the saints to acknowledge and celebrate the goodness of God to him and to others: "Sing unto the Lord," &c. And to induce them to do this, he gives the instance in himself, that God was angry with him, but soon appeased.

1. He was angry, but his anger endured but a moment; but life, and a continuance of it, are from his favour.

2. And justly angry he was for his sin and carnal confidence: "In my prosperity I said, I shall never be moved."

3. The effect of his anger was: "He hid his face, and I was troubled."

This is the example that he sets before the saints, that they be not secure when the world goes well with them; lest they have experience of God's displeasure, as he had.

Next he shows the means he used to avert God's wrath; and this he proposes as a pattern for all to follow in like cases.

1. He betook himself to prayer. 2. He sets down the form he used.

1. He that is ill sends for the physician—so did I. This was the fruit of my chastisement; I cried unto thee, O Lord; and unto the Lord I made supplication.

2. And the form he used was this:—I earnestly pleaded with God thus: 1. "What profit is there in my blood when I go down to the pit?" 2. "Shall the dust praise thee? shall it declare thy truth?" 3. Can a dead man praise thee, or canst thou make good thy promises to the dead? 4. And he concluded with, "Hear, O Lord, and have mercy upon me; O Lord, be thou my helper."

3. He shows the effect of his prayer: "Thou hast turned my mourning into dancing, thou hast put off my sackcloth, and girded me with gladness."

4. For what end God did this: "That my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever."

Now, O ye saints, 1. You see my case; 2. You see what course I took; 3. You see the effect; 4. You see the end why God was so good to me, that I should praise him. To you, who are in my state, I propose my example. Betake yourselves to God in your necessities; and, having obtained deliverance by earnest prayer and faith, remember to return praise to God for his ineffable goodness.

PSALM XXXI.

The Psalmist, with strong confidence in God, in a time of distress prays earnestly for deliverance, 1—5. He expresses his abhorrence of evil, 6; gratefully mentions former interpositions of God, 7, 8; continues to detail the miseries of his case, 9—18; points out the privileges of them that fear God, 19, 20; shows that God had heard his prayers, notwithstanding he had given himself over for lost, 21, 22; calls on the saints to love God, and to have confidence in him, because he preserves the faithful, and plentifully rewards the proud doer, 23, 24.

To the chief Musician, A Psalm of David.

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

IN<sup>a</sup> thee, O LORD, do I put my trust; let me never be ashamed: <sup>b</sup> deliver me in thy righteousness.

2 ° Bow down thine ear to me; deliver me speedily: be thou <sup>d</sup> my strong rock, for an house of defence to save me.

A. M. cir. 2942  
B. C. cir. 1062  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

3 ° For thou art my rock and my fortress

<sup>a</sup> Ps. xxii. 5. xxv. 2. lxxi. 1. Isai. xlix. 23.—<sup>b</sup> Ps. cxliii. 1. <sup>c</sup> Ps. lxxi. 2.

<sup>d</sup> Heb. to me for a rock of strength. — ° Ps. xviii. 1.

NOTES ON PSALM XXXI.

This Psalm contains no notes of time or place, to 2028

help us to ascertain when, where, or on what account it was written. Nor have we any certain evidence

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therefore \* for thy name's sake  
lead me, and guide me.

4 Pull me out of the net that  
they have laid privily for me :

for thou art my strength.

5 <sup>b</sup> Into thine hand I commit my spirit ;  
thou hast <sup>c</sup> redeemed me, O LORD God of  
truth.

6 I have hated them <sup>d</sup> that regard lying  
vanities : but I trust in the LORD.

\* Pa. xxiii. 3. xxv. 11. cix. 21. cxliii. 11. Jer. xiv. 7.  
<sup>b</sup> Luke xxiii. 46. Acts vii. 59. — <sup>c</sup> Exod. xv. 13. Deut.  
xiii. 5. xxi. 8. — <sup>d</sup> Jonah ii. 8. — <sup>e</sup> John x. 27. — <sup>f</sup> Deut.

relative to the *author* : it might have been written by David during his persecution by Saul. Some think Jeremiah to have been the author: the *thirteenth* verse begins exactly with the same words as Jer. xx. 10. There are several other apparent references to passages in the book of Jeremiah, which shall be produced in the notes.

Verse 1. *In thee, O Lord, do I put my trust*] I confide in thee for every good I need : *let me not be confounded* by not receiving the end of my faith, the supply of my wants, and the salvation of my soul.

Verse 2. *Bow down thine ear*] Listen to my complaint. Put thy ear to my lips, that thou mayest hear all that my *feebleness* is capable of uttering. We generally put our ear near to the lips of the sick and dying, that we may hear what they say. To this the text appears to allude.

*Strong rock*] Rocks, rocky places, or caves in the rocks, were often *strong places* in the land of Judea. To such natural fortifications allusions are repeatedly made by the Hebrew poetic writers.

Verse 4. *Pull me out of the net*] They have hemmed me in on every side, and I cannot escape but by miracle.

Verse 5. *Into thine hand I commit my spirit*] These words, as they stand in the *Vulgate*, were in the highest credit among our ancestors ; by whom they were used in all dangers, difficulties, and in the article of death. *In manus tuas, Domine, commendo spiritum meum*, was used by the sick when about to expire, if they were sensible ; and if not, the priest said it in their behalf. In *forms of prayer* for sick and dying persons, these words were frequently inserted in Latin, though all the rest of the prayer was English ; for it was supposed there was something sovereign in the language itself. But let not the abuse of such words hinder their usefulness. For an ejaculation nothing can be better ; and when the pious or the tempted with confidence use them, nothing can exceed their effect. "Into thy hands I commend my spirit ; for thou hast redeemed me, O Lord God of truth." I give my soul to thee, for it is thine : thou hast redeemed it by thy blood ; it is safe nowhere but in thy hand. Thou hast promised to save them that trust in thee ; thou art the *God of truth*, and canst not deny thyself. But these words are particularly sanctified, or *set apart* for this purpose, by

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

8 And hast not <sup>f</sup> shut me up into the hand  
of the enemy : <sup>g</sup> thou hast set my foot in a  
large room.

9 Have mercy upon me, O LORD, for I am  
in trouble : <sup>h</sup> mine eye is consumed with grief,  
*yea*, my soul and my belly.

xxxiii. 30. 1 Sam. xvii. 46. xxiv. 18. — Pa. iv. 1. xviii. 19.  
<sup>b</sup> Ps. vi. 7.

the use made of them by our blessed Lord just before he expired on the cross. "And when Jesus had cried with a loud voice, he said, Πατερ, εις χειρας σου παρατιθειμαι το πνευμα μου" "Father, into thy hands I commend my spirit," Luke xxiii. 46. The rest of the verse was not *suitable* to the Saviour of the world, and therefore he omits it ; but it is suitable to us who have been redeemed by that sacrificial death. St. Stephen uses nearly the same words, and they were the last that he uttered. Acts vii. 59.

Verse 6. *I have hated them*] That is, I have abominated their ways. *Idolaters* are the persons of whom David speaks.

*I trust in the Lord.*] While *they trust in vanities, vain things* (for an idol is nothing in the world) ; and in *lying vanities* (for much is *promised* and nothing *given*) ; I trust in Jehovah, who is God all-sufficient, and is my Shepherd, and therefore I shall lack no good thing.

Verse 7. *Thou hast known my soul in adversities*] When all forsook me ; when none could help me ; when I could not save my own life ; when my enemies were sure that I could not escape ; then I found *thee* to be my Friend and Supporter. When *friend*, so called, finds it convenient not to know his friend in affliction and poverty, then thou didst acknowledge me as thine own, all worthless as I was. Human friendships may fail ; but the Friend of sinners never fails. Cicero defines a real friend, *Amicus certus in re incerta cernitur* : "A friend in need is a friend indeed." Reader, such a Friend is the *Lord*.

Verse 8. *Thou hast set my foot in a large room.*] Many hair-breadth escapes David had for his life ; at that time especially when, playing before Saul, the furious king took a spear and endeavoured to pierce him through the body, but he escaped and got to the deserts. Here God, who had saved his life, set his *feet in a large room*. The seventh and eighth verses speak of what God had done previously for him.

Verse 9. *Mine eye is consumed*] He now returns, and speaks of his present situation. Grief had brought many tears from his eyes, many agonies into his soul, and many distressful feelings into his whole frame.

*My soul and my belly.*] The *belly* is often taken for the whole body. But the term *belly* or *bowels*, in

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10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and <sup>a</sup> my bones

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

are consumed.

16 <sup>k</sup>Make thy face to shine upon thy servant: save me for thy mercies' sake.

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

17 <sup>l</sup>Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and <sup>m</sup>let <sup>n</sup>them be silent in the grave.

12 <sup>e</sup>I am forgotten as a dead man out of mind: I am like <sup>f</sup>a broken vessel.

18 <sup>o</sup>Let the lying lips be put to silence; which <sup>p</sup>speak <sup>q</sup>grievous things proudly and contemptuously against the righteous.

13 <sup>r</sup>For I have heard the slander of many: <sup>s</sup>fear *was* on every side: while they <sup>t</sup>took counsel together against me, they devised to take away my life.

19 <sup>r</sup>Oh how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

20 <sup>s</sup>Thou shalt hide them in the secret of

<sup>a</sup> Ps. xxxii. 3. cii. 3. — <sup>b</sup> Ps. xli. 8. Isai. liii. 4. — <sup>c</sup> Job xix. 13. Ps. xxxviii. 11. lxxviii. 8, 18. — <sup>d</sup> Ps. lxiv. 8. <sup>e</sup> Ps. lxxviii. 4, 5. — <sup>f</sup> Heb. a vessel that perisheth. <sup>g</sup> Jer. xx. 10. — <sup>h</sup> Jer. vi. 25. xx. 3. Lam. ii. 22. — <sup>i</sup> Matt. xxvii. 1. — <sup>k</sup> Numb. vi. 25, 26. Ps. iv. 6. lxxvii. 1. — <sup>l</sup> Ps.

xxv. 2. — <sup>m</sup> 1 Sam. ii. 9. Ps. cxv. 17. — <sup>n</sup> Or, let them be cut off for the grave. — <sup>o</sup> Ps. xii. 3. — <sup>p</sup> 1 Sam. ii. 3. Ps. xciv. 4. Jude 15. — <sup>q</sup> Heb. a hard thing. — <sup>r</sup> Isai. lvi. 4. 1 Cor. ii. 9. — <sup>s</sup> Ps. xxvii. 5. xxxii. 7.

such a case as this, may be the most proper; for in distress and misery, the *bowels* being the most tender part, and in fact the very *seat of compassion*, they are often most affected. In Greek the word *σπλαγχνον* signifies a *bowel*, and *σπλαγχνιζομαι* signifies to be *moved with compassion*; to feel misery in the bowels at the sight of a person in pain and distress.

Verse 10. *My life is spent with grief*] My life is a life of suffering and distress, and by grief my days are shortened. *Grief* disturbs the functions of life, prevents the due concoction of food, injures the digestive organs, destroys appetite, impairs the nervous system, relaxes the muscles, induces morbid action in the animal economy, and hastens death. These effects are well expressed in the verse itself.

*My years with sighing*] *πνχ anachah*. This is a mere *natural* expression of grief; the very *sounds* which proceed from a distressed mind; *an-ach-ah!* common, with little variation, to all nations, and nearly the same in all languages. The *och-och-on* of the Irish is precisely the same sound, and the same sense. Thousands of beauties of this kind are to be found in the sacred language.

Verse 11. *I was a reproach*] When proscribed at the court of Saul, my *enemies* triumphed, and loaded me with execrations; my *neighbours* considered me as a dangerous man, now deservedly driven from society; my *acquaintance*, who knew me best, were afraid to hold any communication with me; and *they* who *saw* me in *my exile* avoided me as if affected with a contagious disorder.

Verse 12. *I am forgotten as a dead man*] I am considered as a person adjudged to death. *I am like a broken vessel*—like a thing totally useless.

Verse 13. *I have heard the slander of many*] To this and the two foregoing verses the reader may find several parallels; Jer. xviii. 18 to the end of

chap. xix., and ten first verses of chap. xx. This has caused several to suppose that Jeremiah was the author of this psalm.

Verse 14. *But I trusted in thee*] Hitherto thou hast been my Helper, and thou art my God; I have taken thee for my eternal portion.

Verse 15. *My times are in thy hand*] The events of my life are under thy control. No danger can happen to me without thy foresight; thou seest what is prepared for or meditated against me; thou canst therefore deliver me from mine enemies.

Verse 16. *Make thy face to shine upon thy servant*] Only let me know that thou art reconciled to and pleased with me, and then, come what will, all must be well.

*Save me for thy mercies' sake.*] Literally, *Save me in thy mercy.*

Verse 17. *Let the wicked be ashamed*] Those who traduce my character and lay snares for my life; let them be confounded.

Verse 18. *Let the lying lips be put to silence*] As to my enemies, persecutors, and slanderers, abate their pride, assuage their malice, and confound their devices. See Jer. xviii. 18.

Verse 19. *Oh how great is thy goodness*] God's goodness is infinite; there is enough for *all*, enough for *each*, enough for *evermore*. It is laid up when neither devils nor men can reach it, and it is laid up for them that *fear the Lord*; therefore every one who trembles at his word, may expect all he needs from this Fountain that can never be dried up.

*Which thou hast wrought*] Thou hast already prepared it; it is the work of thy own hands; thou hast provided it and proportioned it to the necessities of men, and all who trust in thee shall have it. And for them especially it is prepared *who trust in the*

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thy presence from the pride of man: \*thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD: for he hath showed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou

\* Job v. 21. — b Ps. xvii. 7. — c 1 Sam. xxiii. 7. — d Or, fenced city. — e 1 Sam. xxiii. 26. Ps. cxvi. 11. — f Isai.

before men—who boldly confess thee amidst a crooked and perverse generation.

Verse 20. *Thou shalt hide them in the secret of thy presence* פִּיטָר בְּסוּרֵי *besether paneycha*, "With the covering of thy countenance." Their life shall be so hidden with Christ in God, that their enemies shall not be able to find them out. To such a hiding-place Satan himself dare not approach. There the pride of man cannot come.

*Thou shalt keep them secretly in a pavilion*] Thou shalt put them in the innermost part of thy tent. This implies that they shall have much communion and union with God; that they shall be transformed into his likeness, and have his highest approbation.

Verse 21. *In a strong city.*] If this psalm was written by David, this must refer to his taking refuge with Achish, king of Gath, who gave him Ziklag, a fortified city, to secure himself and followers in. See 1 Sam. xxvii. 6. This is more likely than that it was Keilah, where he only had intimation of the traitorous design of the inhabitants to deliver him up to Saul; so that the place was no refuge to him, howsoever fortified. Perhaps the passage may mean that, under the protection of God, he was as safe as if he had been in a fortified city.

Verse 22. *I said in my haste*] Not duly advertent to the promise of God, I was led to conclude that my enemies were so strong, so numerous, and had so many advantages against me, that I must necessarily fall into and by their hands; however, I continued to pray, and thou didst hear the voice of my supplication.

Verse 23. *O love the Lord, all ye his saints*] It is only the saints that can love God, as they only are made partakers of the divine nature. Holy spirits can love God, who is the fountain of their holiness; and the saints should love him.

*Preserveth the faithful*] Those who, being filled with the love of God, bring forth the fruits of that love—universal obedience to the will of God; for to such persons his commands are not grievous, their duty is their delight; while a man is faithful to the grace he has received, that is, uses and improves the talents with which God has intrusted him, God's service is perfect freedom.

*The proud doer.*] The man of the proud heart, haughty and supercilious carriage, and insulting and outrageous conduct. A proud man is peculiarly odious in the sight of God; and in the sight of reason

heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

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

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cir. annum 34.

xxxviii. 11, 12. Lam. iii. 54. Jonah ii. 4. — e Ps. xxxiv. 9. — b Ps. xxvii. 14.

how absurd! A sinner, a fallen spirit, an heir of wretchedness and corruption—proud! Proud of what? Of an indwelling devil! Well; such persons shall be plentifully rewarded. They shall get their due, their whole due, and nothing but their due.

Verse 24. *Be of good courage, and he shall strengthen your heart*] In 1 Cor. xvi. 13, St. Paul says, "Watch ye, stand fast in the faith; quit you like men; be strong:" Γρηγοριτε, στηκετε εν τη πιστει, ανδριζεσθε, κραυουσθε. The latter words he seems to have borrowed from the Septuagint, who translate, "Be of good courage, and he shall strengthen your heart," by Ανδριζεσθε και κραυουσθε η καρδια υμων "Act like men, and your hearts shall be strengthened."

They that hope in God, and are endeavouring to walk carefully before him, may take courage at all times, and expect the fulness of the blessing of the gospel of peace.

ANALYSIS OF THE THIRTY-FIRST PSALM.

This psalm is composed and mixed of divers affections; for David sometimes prays, sometimes gives thanks; now he complains, now he hopes; at one time fears, at another exults. This vicissitude of affection is six-fold, and it may very well divide the psalm.

- I. With great confidence he prays to God; ver. 1—6.
- II. He exults for mercy and help received; ver. 7, 8.
- III. He grievously complains of the misery he was in; ver. 9—14.
- IV. He prays again, upon the strength of God's goodness; ver. 15—18.
- V. He admires, exults in, and proclaims God's goodness; ver. 19—22.
- VI. He exhorts others to love God, and be courageous; ver. 23, 24.

I. In the six first verses he prays to God, and shows his reasons:—

- 1. That he be never ashamed in his hope: "Let me never be ashamed."
- 2. That he be delivered, "speedily delivered."
- 3. That God would be "his rock, and a house of defence, to save him."
- 4. That God would lead and guide him: "Lead me, and guide me."
- 5. That God would "pull his feet out of the net which they had laid for him."

The reasons on which he founds his prayer and expectations:—

1. His faith and confidence: "In thee, O Lord, I put my trust."

2. The reason of his faith: "Thou art my rock and fortress."

3. His deliverance would be to the honour of God: "For thy name's sake."

4. Thou art my strength; exert it in my behalf.

5. I rely upon thee: "Into thy hands I commit my spirit."

6. I expect thee to do for me as thou hast ever done: "Thou hast redeemed me."

7. I rely on thee alone, I seek no vain helps: "I have hated them that regard lying vanities: but I trust in the Lord."

His *petition* and his *reasons* are in effect the same; his confidence in God to be his *Deliverer, Fortress, Rock, Redeemer, &c.*

II. He exults for mercy and help already received, and by the experience of that, doubts the less in this: "I will be glad and rejoice in thy mercy." And his reason follows from his experience: 1. "For thou hast considered my trouble." 2. "Thou hast known my soul in adversity." 3. "Thou hast not shut me up into the hand of the enemy." 4. But "hast set my feet in a large room."

III. He prays, and grievously complains of what he suffered *within* and *without*.

1. He *prays*: "Have mercy upon me, O Lord!"

2. Then he *complains*, and his complaint shows the reason of his prayer.

1. *Within*—at home, he was in a distressed state: "I am in trouble; my eye is consumed with grief; my years with sighing; my strength faileth; my bones are consumed."

2. *Without*—I have no comfort either from friends or enemies.

1. "I was a reproach among all my enemies."

2. My *friends* stand afar off: "I was a reproach, especially among my neighbours." "A fear to my acquaintance." "They that did see me without fled from me."

3. He shows the greatness of his grief, and the scorn he endured: "I am forgotten as a dead man;" "I am as a broken vessel," vile and useless.

4. I am mocked by the people: "I have heard the slander of many."

5. And the consequence was mischievous. 1. "Fear is on every side." 2. While they conspired, or "took counsel against my life." 4. And their counsel was, "to take away my life." What more could my enemies do, or my friends permit?

IV. After his complaint he comforts himself with his chief reason, *the goodness of God*. I have trusted in thee, O Lord, and said, Thou art my God. Let them conspire, take counsel, and devise what they can; yet I know, except thou permit them, they are not able to do it. "My times are in thy hand," not in *theirs*.

He then begins to pray again, and his prayer consists of *three* parts: 1. Deprecation. 2. Supplication. 3. Imprecation.

1. A *deprecation*: "Deliver me from the hands of my enemies," &c.

2. A *supplication*: "Make thy face to shine upon thy servant; save me." "Let me not be ashamed, for I have called upon thee."

3. An *imprecation*: 1. "Let the wicked be ashamed, and be silent in the grave." 2. "Let the lying lips be put to silence, which speak grievous things," &c.

In this imprecation *four arguments* are used to enforce it:—

1. The *quality* of their persons: "They are wicked impious men."

2. There is *no truth* in them: "They have lying lips." 1. Their *words* are false. 2. Their *actions* are worse: *They speak grievous things*, and that *against the righteous*. 3. But their *intention* is worst of all for they do it *proudly, contemptuously, disdainfully despitefully*; all proceeding from a *bad heart*.

V. In the *fifth* part he sets out the *abundant goodness of the Lord* to his people, and exclaims, in holy rapture, "O how great is thy goodness which thou hast laid up for them that fear thee—which thou hast wrought for them that trust in thee before the son of men!"

This goodness of God is always treasured up, and to be had at all times. But observe: 1. It is *laid up* for none, nor *wrought* for any one, but *them that fear the Lord*. 2. And for those *who put their trust in him*, and acknowledge him, his cause, his people, and his cross, *before the sons of men*. And the acts of his goodness are here specified:—

1. "Thou shalt hide them in the secret of thy presence from the pride of man."

2. "Thou shalt keep them secretly in a pavilion from the strife of tongues." Upon which consideration he breaks out into praise: 1. "Blessed be the Lord, for he hath showed me his marvellous kindness." 2. He *corrects* his error, and former mistake: "I said in my haste (rashly, imprudently), I am cut off from before thine eyes; nevertheless thou heardst the voice of my supplication."

VI. The last part is an *exhortation to the saint*: 1. That they *love God*. 2. That they be of *good courage*; for he was the same God still, and would be as good to others as he was to him.

1. That they *love God*, and that for two reasons: 1. Because the "Lord preserveth the faithful." This is his *mercy*. 2. That he "plentifully rewardeth the proud doer." This is his *justice*.

2. That they be of *good courage*; for then "I shall strengthen your heart, all ye that hope in the Lord." They were not to despair, but keep their hearts firmly fixed in the profession of the truth which would be a seal of their *hope*.



PSALM XXXII.

True blessedness consists in remission of sin, and purification of the heart, 1, 2. What the Psalmist felt in seeking these blessings, 3—5. How they should be sought, 6, 7. The necessity of humility and teachableness, 8, 9. The misery of the wicked, 10. The blessedness of the righteous, 11.

VI. DAY. EVENING PRAYER.

\* A Psalm of David, Maschil.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

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

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

\* Or, A Psalm of David, giving instruction. — b Ps. lxxxv. 2. Rom. iv. 6, 7, 8. — c 2 Cor. v. 19. — d John i. 47. — e 1 Sam. v. 6, 11. Job xxxiii. 7. Ps. xxxviii. 2. — f Prov.

NOTES ON PSALM XXXII.

The title of this psalm is significant, לדרו משיכיל le-david maskil, A Psalm of David, giving instruction; an instructive Psalm; so called by way of eminence, because it is calculated to give the highest instruction relative to the guilt of sin, and the blessedness of pardon and holiness, or justification and sanctification. It is supposed to have been composed after David's transgression with Bath-sheba, and subsequently to his obtaining pardon. The Syriac entitles it, "A Psalm of David, concerning the sin of Adam, who dared and transgressed; and a prophecy concerning Christ, because through him we are to be delivered from hell." The Arabic says, "David spoke this psalm prophetically concerning the redemption." The Vulgate, Septuagint, and Ethiopic are the same in meaning as the Hebrew.

Verse 1. Blessed is he whose transgression is forgiven] In this and the following verse four evils are mentioned: 1. Transgression, פשע peshah. 2. Sin, חטאת chataah. 3. Iniquity, עון avon. 4. Guile, רמיה remiyah. The first signifies the passing over a boundary, doing what is prohibited. The second signifies the missing of a mark, not doing what was commanded; but is often taken to express sinfulness, or sin in the nature, producing transgression in the life. The third signifies what is turned out of its proper course or situation; any thing morally distorted or perverted. Iniquity, what is contrary to equity or justice. The fourth signifies fraud, deceit, guile, &c.

To remove these evils, three acts are mentioned: forgiving, covering, and not imputing. 1. TRANSGRESSION, פשע peshah, must be forgiven, נשוי nesui, borne away, i. e., by a vicarious sacrifice; for bearing sin, or bearing away sin, always implies this. 2. SIN, חטאת chataah, must be covered, כסוי kesui, hidden from the sight. It is odious and abominable, and must be put out of sight. 3. INIQUITY, עון avon, what is perverse or distorted, must not be imputed, לא יחשב lo yachshob, must not be reckoned to his account. 4. GUILDE,

4 For, day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

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.

6 For this shall every one that is godly

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

xxxviii. 13. Isai. lxxv. 24. Luke xv. 18, 21, &c. 1 John i. 9. e 1 Tim. i. 16.

רמיה remiyah, must be annihilated from the soul: In whose spirit there is no guile. The man whose transgression is forgiven; whose sin is hidden, God having cast it as a millstone into the depths of the sea; whose iniquity and perversion is not reckoned to his account; and whose guile, the deceitful and desperately wicked heart, is annihilated, being emptied of sin and filled with righteousness, is necessarily a happy man.

The old Psalter translates these two verses thus: Blissful quoniam wickedness es for guben, and quoniam synnes es hyleu (covered). Blissful man tui quoniam Lord tetted (reckoneth) nocht Epon: ne na treason es in his gast (spirit). In vain does any man look for or expect happiness while the power of sin remains, its guilt unpardoned, and its impurity not purged away. To the person who has got such blessings, we may say as the Psalmist said, אשrey, O the blessedness of that man, whose transgression is forgiven! &c.

St. Paul quotes this passage, Rom. iv. 6, 7, to illustrate the doctrine of justification by faith; where see the notes.

Verse 3. When I kept silence] Before I humbled myself, and confessed my sin, my soul was under the deepest horror. "I roared all the day long;" and felt the hand of God heavy upon my soul.

Verse 5. I acknowledged my sin] When this confession was made thoroughly and sincerely, and I ceased to cover and extenuate my offence, then thou didst forgive the iniquity of my sin. I felt the hardness of heart; I felt the deep distress of soul; I felt power to confess and abhor my sin; I felt confidence in the mercy of the Lord; and I felt the forgiveness of the iniquity of my sin.

Selah.] This is all true; I know it; I felt it; I feel it.

Verse 6. For this shall every one that is godly] Because thou art merciful; because thou hast shown mercy to all who have truly turned to thee, and believed in thee; every one who fears thee, and hears

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

\* pray unto thee <sup>b</sup> in a time when  
thou mayest be found: surely  
in the floods of great waters  
they shall not come nigh unto

him.

7 <sup>c</sup> Thou art my hiding place; thou shalt  
preserve me from trouble; thou shalt compass  
me about with <sup>d</sup> songs of deliverance.  
Selah.

8 I will instruct thee and teach thee in the  
way which thou shalt go: <sup>e</sup> I will guide thee  
with mine eye.

<sup>a</sup> Isai. lv. 6. John vii. 34. — <sup>b</sup> Heb. in a time of finding.  
<sup>c</sup> Ps. ix. 9. xxvii. 5. xxxi. 20. cxix. 114. — <sup>d</sup> Exod. xv. 1.  
Judg. v. 1. 2 Sam. xxii. 1. — <sup>e</sup> Heb. I will counsel thee,  
mine eye shall be upon thee. — <sup>f</sup> Prov. xxvi. 3. James iii. 3.

of this, shall pray unto thee in an acceptable time,  
when thou mayest be found; in a time of finding.  
When the heart is softened and the conscience  
alarmed, that is a time of finding. God is ever  
ready; men are not so. Who can pray with a hard  
heart and a dark mind? While you feel relings,  
pray.

*Surely in the floods*] In violent trials, afflictions,  
and temptations; when the rains descend, the wind  
blows, and the floods beat against that godly man  
who prays to and trusts in God; "they shall not  
come nigh him," so as to weaken his confidence or  
destroy his soul. His house is founded on a rock.

Verse 7. *Thou art my hiding place*] An allusion,  
probably, to the city of refuge: "Thou shalt preserve  
me from trouble." The avenger of blood shall not  
be able to overtake me. And, being encompassed  
with an impregnable wall, I shall feel myself *encom-*  
*passed with songs of deliverance*—I shall know that I  
am safe.

Verse 8. *I will instruct thee*] These are probably  
the Lord's words to David. Seeing thou art now  
sensible of the mercy thou hast received from me,  
and art purposing to live to my glory, I will give  
thee all the assistance requisite. I will become thy  
*Instructor*, "and will teach thee," in all occurrences,  
"the way thou shouldst go." I will keep *mine eye*  
upon thee, and thou shalt keep thine upon me: as I  
go, thou must follow me; and I will continually  
watch for thy good.

Verse 9. *Be ye not as the horse, or as the mule*] They  
will only act by force and constraint; be not  
like them; give a willing service to your Maker.  
"They have no understanding;" you have a *rational*  
*soul*, made to be guided and influenced by reason.  
The service of your God is a *reasonable service*; act,  
therefore, as a *rational being*. The horse and the  
mule are turned with difficulty; they must be con-  
strained with *bit and bridle*. Do not be like them;  
do not oblige your Maker to have continual recourse  
to afflictions, trials, and severe dispensations of pro-  
vidence, to keep you in the way, or to recover you  
after you have gone out of it.

Verse 10. *Many sorrows shall be to the wicked*]

9 <sup>f</sup> Be ye not as the horse,  
or as the mule, *which* have <sup>g</sup> no  
understanding: whose mouth  
must be held in with bit and  
bridle, lest they come near unto thee.

10 <sup>h</sup> Many sorrows shall be to the wicked:  
but <sup>i</sup> he that trusteth in the LORD, mercy  
shall compass him about.

11 <sup>k</sup> Be glad in the LORD, and rejoice, ye  
righteous: and shout for joy, all ye that are  
upright in heart.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

<sup>f</sup> Job xxxv. 11. — <sup>g</sup> Prov. xiii. 21. Rom. ii. 9. — <sup>h</sup> Ps.  
xxxiv. 8. lxxxiv. 12. Prov. xvi. 20. Jer. xvii. 7. — <sup>i</sup> Ps.  
lxiv. 10. lxxviii. 3.

Every wicked man is a miserable man. God has  
wedded sin and misery as strongly as he has holiness  
and happiness. God hath joined them together;  
none can put them asunder.

*But he that trusteth in the Lord*] Such a person  
is both safe and happy.

Verse 11. *Be glad—and rejoice*] Let every *right-*  
*eous soul* rejoice and glory, but let it be in the Lord.  
Man was made for *happiness*, but his happiness must  
be founded on holiness; and holiness, as it comes  
from God, must be retained by continual union with  
him. Probably this verse belongs to the next psalm,  
and was originally its first verse.

ANALYSIS OF THE THIRTY-SECOND PSALM.

This psalm is *doctrinal*, and shows the happiness  
of the man whose sin is pardoned, and who is himself  
restored to the favour and image of God. It is called  
*maschil*, or *instruction*; and the reason of this is shown  
at the eighth verse: "I will instruct thee, and teach  
thee." In it we have instruction, especially on these  
*three* points, which divide the psalm:

I. The happy state of a justified person, ver. 1, 2.

II. The unhappy condition of that man who is not  
assured that he is justified and reconciled to God,  
ver. 3, 4. And the way is prescribed how to gain  
this assurance, ver. 5.

III. A lesson given for obedience after a man is  
brought into that state, ver. 8, 9.

I. The prophet first instructs us in what *justifi-*  
*cation* consists:—

1. It is a *free remission*, a *covering of sin*; a *non-*  
*imputation of iniquities*. 2. In what state a person  
must be in order to obtain it. He must be honest,  
sincere, and upright in heart; deeply penitent, feeling  
the guilt of sin, and acknowledging its enormity. He  
must avoid *guile* or *deceit*; and not excuse, palliate,  
or extenuate his sin, but confess it.

II. This he proves by his own experience: he hid  
his sin, he confessed it not; and was, in consequence,  
miserable.

1. I held my peace; I confessed not. I did not  
ask pardon: "When I kept silence," &c.

2. I was wounded with the sting of a guilty con-

science; fears, horrors, troubles of soul, came upon me: "My bones waxed old through my roaring."

3. And then he shows the way he took to regain happiness; it was a *contrary course* to that above; he concealed his sin no longer. 1. "I acknowledged my sin unto thee, and mine iniquity I have not hidden." 2. "I said, I will confess my transgressions to the Lord."

Of which the effects were various:—

1. Upon himself. He recovered his happiness in being justified: "Thou forgavest the iniquity of my sin."

2. On the whole church: "For this shall every one that is godly pray unto thee."

3. Comfort in extremities, and safety in the greatest danger: "Surely in the floods of great waters," in an inundation of calamities, they—the troubles, shall not come nigh him who depends upon God's goodness and mercy, and is reconciled to him. And he shows the reason from his own experience. God was his Protector: 1. "Thou art my hiding-place: thou shalt preserve me from trouble." 2. "Thou shalt compass me about with songs of deliverance."

III. And now David sets down the duty of a justified person; that he is, after his pardon, obedient to God; and that not out of compulsion, but *freely* and *willingly*. In order to this, God condescends to be his Instructor.

1. "I will instruct;" give thee general counsel.

2. "I will guide thee with mine eye." A good servant needs no stripes; he will observe *nutum, the nod, or nictum heri, the wink of the master*. As my eye is always over you, carefully to instruct; so be you as ready to observe it.

3. Be not like *beasts*: the horse, *headlong*; the mule, *headstrong*; "whose mouths must be held in with bit and bridle," lest they fling, kick, hurt, or kill thee. *Constrained obedience* is for a *beast*; *free and voluntary obedience*, for a *man*.

4. Besides, to quicken your obedience, I will teach you two reasons. 1. From inconvenience and loss: "Many sorrows shall be to the wicked:" their griefs, troubles, and punishments are many and grievous. Be not, therefore, disobedient like the wicked. 2. From the *gain*. Your obedience shall be rewarded, and that amply: "He that trusteth in the Lord, mercy shall compass him round about." It shall be like the *girdle* with which he is *girded*. God will be present with him in his troubles. He shall perceive that he is in favour with God, that his sins are pardoned, and that he is an heir of eternal life.

Upon which he concludes with this exhortation: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." For this rejoicing there is great cause; for this doctrine of free remission of sin can alone quiet a guilty conscience. And this pardon can only be obtained by faith in Christ Jesus.

PSALM XXXIII.

The Lord is praised for his works of creation, 1—9; and for the stability of his own counsels, 10, 11. The blessedness of the people who have the knowledge of the true God, his grace, and providence, 12—15. The vanity of all earthly dependance, 16, 17. The happiness of them that fear God, and trust in his mercy, 18—22.

REJOICE <sup>a</sup> in the LORD, O ye righteous: <sup>b</sup> for praise is comely for the upright.

<sup>2</sup> Praise the LORD with harp: sing unto him with the psaltery <sup>c</sup> and an instrument of ten strings.

<sup>3</sup> Sing unto him a new song; play skillfully with a loud noise.

<sup>4</sup> For the word of the LORD is right; and all his works are done in truth.

<sup>5</sup> He loveth righteousness and judgment:

<sup>a</sup> Ps. xxxii. 11. <sup>xcvii.</sup> 12.—<sup>b</sup> Ps. cxlvii. 1.—<sup>c</sup> Ps. xcii. 3. cxlv. 9.

<sup>d</sup> Ps. xcvi. 1. <sup>xcviii.</sup> 1. <sup>cxlv.</sup> 9. <sup>cxlix.</sup> 1. <sup>Isai.</sup> xlii. 10. <sup>Rev.</sup> v. 9.—<sup>e</sup> Ps. xi. 7. <sup>xlv.</sup> 7.

NOTES ON PSALM XXXIII.

This psalm has no title in the Hebrew; and it was probably written on no particular occasion, but was intended as a hymn of praise in order to celebrate the power, wisdom, and mercy of God. Creation and providence are its principal subjects; and these lead the Psalmist to glance at different parts of the ancient Jewish history. In eight of Kennicott's MSS, this psalm is written as a part of the preceding.

Verse 1. *Rejoice in the Lord*] It is very likely that the last verse of the preceding psalm was formerly the first verse of this. As this psalm has no title, the verse was the more easily separated. In the preceding psalm we have an account of the happiness of the justified man: in this, such are taught how to

glorify God, and to praise him for the great things he had done for them.

*Praise is comely for the upright.*] It is right they should give thanks to him, who is the fountain whence they have received all the good they possess; and thankfulness becomes the lips of the upright.

Verse 2. *Praise the Lord with harp*] כנור *kinnor*; probably something like our harp: but Calmet thinks it the ancient *testudo*, or lyre with three strings.

*The psaltery*] נבל *nebel*. Our translation seems to make a third instrument in this place, by rendering אסור *asor*, an instrument of ten strings; whereas they should both be joined together, for נבל אסור *nebel-asor* signifies the *nebel*, or *nabla*, with ten strings, or holes. Calmet supposes this to have re-

<sup>a</sup> the earth is full of the <sup>b</sup> goodness of the LORD.

6 <sup>c</sup> By the word of the LORD were the heavens made; and <sup>d</sup> all the host of them <sup>e</sup> by the breath of his mouth.

7 <sup>f</sup> He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

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

<sup>a</sup> Pa. cxix. 64.—<sup>b</sup> Or, *mercy*.—<sup>c</sup> Gen. i. 6, 7. Hebr. xi. 3. 2 Pet. iii. 5.—<sup>d</sup> Gen. ii. 1.—<sup>e</sup> Job xxvi. 13. <sup>f</sup> Gen. i. 9. Job xxvi. 10. xxxviii. 8.—<sup>g</sup> Gen. i. 3. Pa. cxlviii. 5.—<sup>h</sup> Isai. viii. 10. xix. 3.—<sup>i</sup> Heb. *maketh frus-*

sembled our *harp*. In one of *Kennicott's MSS.*, this psalm begins with the second verse.

Verse 3. *Sing unto him a new song*] Do not wear out the old forms: fresh mercies call for new songs of praise and gratitude.

*Play skilfully with a loud noise.*] Let *sense* and *sound* accompany each other; let the style of the music be suited to the words. This *skill* is possessed by few singers. They can make a *loud noise*, but they cannot adapt *sound* to *sense*.

Verse 4. *The word of the Lord is right*] He is infinitely wise, and can make no mistakes; and all his works are done in truth. All the words, laws, promises, and threatenings of God are perfectly true and just. The dispensations of his providence and mercy are equally so. When he *rewards* or *punishes*, it is according to *truth* and *justice*.

Verse 5. *He loveth righteousness*] What he delights in himself, he loves to see in his followers.

*The earth is full of the goodness of the Lord.*] To hear its worthless inhabitants complain, one would think that God dispensed *evil*, not *good*. To examine the operation of his hand, every thing is marked with mercy; and there is no place where his goodness does not appear. The *overflowing kindness* of God fills the earth. Even the iniquities of men are rarely a bar to his goodness: he causes his sun to rise on the evil and the good, and sends his rain upon the *just* and the *unjust*.

Verse 6. *By the word of the Lord were the heavens made*] This is illustrated in the 9th verse: "He spake, and it was done; he commanded, and it stood fast." This evidently refers to the account of the creation, as it stands in the first chapter of Genesis.

Verse 7. *He gathereth the waters of the sea together*] He separated the *water* from the *earth*; and, while the latter was collected into continents, islands, mountains, hills, and vallies, the former was collected into *one place*, and called *seas*; and by his all-controlling power and providence the waters have been retained in their place, so that they have not returned to drown the earth: and he has so adapted the *solar* and *lunar influence* exerted on the waters, that the tides are only raised to certain heights, so that they cannot overflow the shores, nor become dissipated in the

9 For <sup>s</sup> he spake, and it was *done*; he commanded, and it stood fast.

10 <sup>b</sup> The LORD <sup>i</sup> bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 <sup>k</sup> The counsel of the LORD standeth forever, the thoughts of his heart <sup>l</sup> to all generations.

12 <sup>m</sup> Blessed *is* the nation whose God *is* the LORD; and the people *whom* he hath <sup>n</sup> chosen for his own inheritance.

*trate*.—<sup>h</sup> Job xxiii. 13. Prov. xix. 21. Iml. xvi. 10. <sup>i</sup> Heb. *to generation and generation*.—<sup>m</sup> Pa. lxx. 4. cxlv. 15.—<sup>n</sup> Exod. xix. 5. Deut. vii. 6.

atmospheric regions. In this one economy, there is a whole circle of science. The quantity of matter in the sun, moon, and in the earth, are all adjusted to each other in this astonishing provision: the *course of the moon*, and the *diurnal and annual revolutions of the earth*, are all concerned here; and so concerned, that it requires some of the nicest of the Newtonian calculations to ascertain the laws by which the whole is effected.

Verse 8. *Let all the earth fear the Lord*] He who has thus *bound*, can *unloose*; he who has *created*, can *destroy*. He has promised life and prosperity *only to the godly*; let the *ungodly* stand in awe of him.

Verse 10. *The counsel of the heathen to nought*] This appears to be similar to what is mentioned in the *second Psalm*; the useless attempts of the Gentiles to prevent the extension of the kingdom of Christ in the earth: and it may refer to similar attempts of ungodly nations or men to prevent the promulgation of the gospel, and the universal dissemination of truth in the world.

Verse 11. *The counsel of the Lord*] What he has determined shall be done. He determined to make a world, and he made it; to create man, and he created him. He determined that at a certain period God should be manifested in the flesh, and it was so; that he should taste death for every man, and he did so; that his gospel should be preached in all the world; and behold it has already nearly overrun the whole earth. All his other counsels and thoughts, which refer to the *future*, shall be accomplished in their times.

Verse 12. *Blessed is the nation*] O how happy is that nation which has יהוה *Jehovah* for its אלהים *Elohim*; the self-existent and eternal Lord for its covenant God; one who should unite himself to it by connexions and ties the most powerful and endearing! The word אלהים *Elohim*, which we translate God, refers to that economy in which God is manifested in the flesh.

*The people whom he hath chosen*] The *Jews*, who were *elected* to be his *heritage*, whom he preserved as such for two thousand years, and whom he has *reprobated* because of their unbelief and rebellion, and elected the Gentiles in their place.

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

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

15 He fashioneth their hearts alike; he <sup>b</sup> considereth all their works.

16 'There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 'An horse is a vain thing for safety: neither shall he deliver *any* by his great strength.

<sup>a</sup> 2 Chron. xvi. 9. Job xxviii. 24. Ps. xi. 4. xiv. 2. Prov. xv. 3.—<sup>b</sup> Job xxxiv. 21. Jer. xxxii. 19.—<sup>c</sup> Ps. lvi. 6.—<sup>d</sup> Ps. xx. 7. calvii. 10. Prov. xxi. 31.—<sup>e</sup> Job

Verse 13. *The Lord looketh from heaven*] This and the following verse seem to refer to God's *providence*. He sees all that is done in the earth, and his eye is on all the children of men.

Verse 15. *He fashioneth their hearts alike*] *He forms their hearts in unity*; he has formed them alike; they are all the *works of his hands*: and he has formed them with the same powers, faculties, passions, &c.; body and spirit having the same essential properties in every human being.

Verse 16. *There is no king saved by the multitude of an host*] Even in the midst of the most *powerful* and *numerous army*, no *king* is in safety unless he have God's protection. A king is but a *man*, and may as easily lose his life as one of his common soldiers.

*A mighty man is not delivered by much strength.*] There are times in which his might can be of no avail to him: and unless the *mighty*, the *wise*, the *honourable*, &c., have the protection of God, there is no time in which their *might* may not be turned into *weakness*, their *wisdom* into *folly*, and their *dignity* into *disgrace*.

Verse 17. *An horse is a vain thing for safety*] Even the horse, with all his fleetness, is no sure means of escape from danger: the *lion* or the *tiger* can overtake him; or he may stumble, fall, and destroy his rider.

Verse 18. *Behold, the eye of the Lord*] Though all the above are unavailing, yet here is one thing that can never fail; "the eye of the Lord,"—the watchful providence of the Most High, "is upon them that fear him, upon them that hope in his mercy."

Verse 19. *To deliver their soul from death*] To watch over and protect them in all sudden dangers and emergencies, so that they shall not *lose their lives by any accident*.

*And to keep them alive in famine.*] Not only prevent *sudden death* by an instantaneous interposition of my power, but keep them from a lingering death, by *extraordinary* supplies granted them in an *extraordinary manner*; because I am all in all, and all everywhere.

Verse 20. *Our soul waiteth*] Our whole life is employed in this blessed work; we *trust* in nothing

18 'Behold, the eye of the LORD is 'upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and <sup>a</sup> to keep them alive in famine.

20 <sup>b</sup> Our soul waiteth for the LORD: 'he is our help and our shield.

21 For our <sup>k</sup>heart shall rejoice in him, because we have trusted in his holy name.

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

xxxvi. 7. Ps. xxxiv. 15. 1 Pet. iii. 12.—<sup>c</sup> Ps. calvii. 11. <sup>d</sup> Job v. 20. Ps. xxxvii. 19.—<sup>e</sup> Ps. lxi. 1, 5. cxix. 6. <sup>f</sup> Ps. cxv. 9, 10, 11.—<sup>g</sup> Ps. xlii. 5. Zech. x. 7. John xvi. 22.

but him; neither in multitudes of armed men, nor in natural strength, nor in the fleetest animals, nor in any thing human: we trust in Him alone "who is our help and our shield."

Verse 21. *For our heart shall rejoice in him*] Here is the fruit of our confidence: our *souls are always happy*, because we have taken God for our *portion*.

Verse 22. *Let thy mercy, O Lord, be upon us*] We cannot abide in this state unless upheld by thee; and, as we disclaim all *merit*, we seek for a continuance of thy *mercy*; and this we cannot expect but in a continual dependance on thee. "Let thy mercy, O Lord, be upon us, according as we hope in thee."

#### ANALYSIS OF THE THIRTY-THIRD PSALM.

This psalm is *eucharistic*: the contents are,—

I. *An exhortation to praise God*, ver. 1, 2, 3.

II. The *arguments* he uses to enforce the duty, 4—19.

III. The *confidence* of God's people in his name. Their happiness, and petition, 20—22.

I. In the three first verses he exhorts men to praise God: but whom?

1. The *upright*; those who are not upright cannot praise God.

2. That it be done with *zeal* and *affection*; with *singing*, with *voice*, and the *instruments* then in use; with some *new song* composed on the occasion, for some new mercy; and that the whole be *skilfully* expressed.

II. This he urges on several good grounds:—

1. The first *argument*, in general drawn from the *truth*, the *faithfulness*, the *justice*, and *goodness* of God: 1. "For the word of the Lord is right." 2. "All his works are done in truth." 3. "He loveth righteousness and judgment." 4. "The earth is full of his goodness."

2. "His *second argument* is drawn from God's power in the creation of all things, and that by his word alone, ver. 6, 7, 9; and upon it introduces, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

3. His *third argument* is drawn from God's *pro-*

*vidence* in governing the world, which may easily be discerned by those who will diligently consider his ways and proceedings, both to other people and to his church.

1. He makes void all enterprises undertaken against his will, not only of single men, but of whole nations. "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect."

2. Whereas, on the contrary, what he hath decreed shall be done. "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations." On the consideration of which he breaks out into this *epiphonema*, or joyous reflection: "Blessed is the nation whose God is the Lord! and the people whom he hath chosen for his own inheritance!"

After which he returns to his discourse on God's *providence*, and by a *hypotyposis*, or splendid imagery, amplifies his former argument. For he sets God before us, as some great king on his throne, providing for all the parts of his empire, examining all causes, and doing justice to every one.

1. "The Lord looks from heaven, and beholds all the sons of men."

2. "From the place of his habitation he looks upon all the inhabitants of the earth."

3. And he is not an *idle spectator*: "He sees and considers their hearts and their works."

And he sees in what they *put their confidence*; in their *armies*, their *strength*, their *horse*, but not in

him. But all in vain; for "there is no king saved by the multitude of an host: a mighty man is not delivered by much strength. A horse is a vain thing for safety." Multitude, strength, &c., without God, are useless.

Hitherto he had given a proof of God's providence towards *all men*, but now he descends to a particular proof of it, by his care over his *church*, which he wonderfully guides, defends, and protects, in all dangers and assaults; and that notice may be taken of it, he begins with, *Behold!*

1. "Behold, the eye of the Lord," his tenderest care, "is over them that fear him, upon them that hope in his mercy."

2. "To deliver their soul from death, and keep them alive in famine."

III. The three last verses contain the acclamation of God's people, who place all their hope and trust in him; for, being stimulated by the former arguments, they do *three things*:—

1. They profess and express their *faith* and *dependence* on God: "Our soul waiteth on God, he is our help and our shield."

2. They declare the *hope* by which they are upheld, and how *comforted*: "For our heart shall rejoice in him, because we have trusted in his holy name."

3. Upon this hope they commend themselves by prayer to God: "Let thy mercy, O Lord, be upon us, according as we hope in thee."

## PSALM XXXIV.

David praises God, and exhorts others to do the same, 1—3; shows how he sought the Lord, and how he was found of him, 4—6. All are exhorted to taste and see the goodness of God; with the assurance of support and comfort, 7—10. He shows the way to attain happiness and long life, 11—16; the privileges of the righteous, and of all who sincerely seek God, 17—22.

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

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

I WILL <sup>b</sup> bless the LORD  
at all times: his praise shall  
continually *be* in my mouth.

\* Or, *Achish*. 1 Sam. xxi. 13.—<sup>b</sup> Ephes. v. 20. 1 Thess. v. 18. 2 Thess. i. 3. ii. 13.—<sup>c</sup> Jer. ix. 24. 1 Cor. i. 31.

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

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

3 O \* magnify the LORD with  
me, and let us exalt his name together.

2 Cor. x. 17.—<sup>d</sup> Ps. cxix. 74. cxlii. 7.—<sup>e</sup> Ps. lxxix. 30. Luke i. 46.

## NOTES ON PSALM XXXIV.

The *title* states that this is "A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed." The history of this transaction may be found in 1 Sam. xxi.; on which chapter see the notes. But *Abimelech* is not the person there mentioned; it was *Achish*, king of Gath, called here *Abimelech*, because that was a common name of the Philistine kings. Neither MS. nor Version reads *Achish* in this place; and all the Versions agree in the title as it stands in our Version, except the *Syriac*, which states it to be "A Psalm of

David, when he went to the house of the Lord, that he might give the first-fruits to the priests."

Of the *occasion* of this psalm, as stated here, I have given my opinion in the notes on 1 Sam. xxi., to which I have nothing to add. On the whole I prefer the view taken of it by the *Septuagint*, which intimates that "David fell into an epileptic fit; that he frothed at the mouth, fell against the door-posts, and gave such unequivocal evidences of being subject to epileptic fits, and during the time his intellect became so much impaired, that *Achish Abimelech* dismissed him from his court." This saves the character of David; and if it cannot be vindicated in this way,

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

4 I <sup>a</sup> sought the LORD, and  
he heard me, and delivered me  
from all my fears.

5 <sup>b</sup> They looked unto him,  
and were lightened: and their faces were not  
ashamed.

6 <sup>c</sup> This poor man cried, and the LORD  
heard him, and <sup>d</sup> saved him out of all his  
troubles.

<sup>a</sup> Matt. vii. 7. Luke xi. 9. — <sup>b</sup> Or, *They flowed* unto him.  
<sup>c</sup> Ps. iii. 4. — <sup>d</sup> Ver. 17, 19. 2 Sam. xxii. 1. — <sup>e</sup> Dan. vi. 22.  
Hebr. i. 14. — <sup>f</sup> See Gen. xxxii. 1, 2. 2 Kings vi. 17. Zech.

then let it fall under reproach as to this thing; for  
hypocrisy, deceit, and falsehood can never be right  
in the sight of God, whatever men may ingeniously  
say to excuse them.

This is the *second* of the *acrostic* or *alphabetical*  
*psalms*, each verse beginning with a consecutive letter  
of the Hebrew alphabet. But in this psalm some  
derangement has taken place. The verse which  
begins with ו *vau*, and which should come in between  
the *fifth* and *sixth*, is totally wanting; and the *twenty-*  
*second* verse is entirely out of the series; it is, how-  
ever, my opinion that this verse (the *twenty-second*)  
which now begins with פ *phe*, פודה *podeh*, *redeemeth*,  
was originally written פודה *updeh*, or with ודה  
*podah*, as more than a hundred of Dr. Kennicott's  
MSS. read it, thus making ודה *repodah*, "and will  
redeem;" and this reads admirably in the above con-  
nexion. I shall here place the verses at one view,  
and the reader shall judge for himself:

Ver. 5. "They looked unto him, and were enlight-  
ened: and their faces were not ashamed."

Ver. 22. "AND the Lord will redeem the soul of  
his servants, and none of them that trust in him shall  
be desolate."

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

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

Thus we find the connexion complete, with the  
above emendation.

Verse 1. *I will bless the Lord at all times*] He has  
laid me under endless obligation to him, and I will  
praise him while I have a being.

Verse 2. *My soul shall make her boast*] Shall set  
herself to praise the Lord—shall consider this its chief  
work.

*The humble*] עניי *anavim*, the afflicted, such as  
David had been.

Verse 3. *Magnify the Lord with me*] גדלו ליהוה  
*yehdelu layhovah*, "make greatness to Jehovah;" show  
his greatness; and "let us exalt his name," let us  
show how high and glorious it is.

Verse 4. *I sought the Lord*] This is the *reason* and  
*cause* of his gratitude. I sought the Lord, and he  
heard me, and delivered me out of all my fears. This  
answers to the history; for when David heard what  
the servants of Achish said concerning him, "he laid  
up the words in his heart, and was greatly afraid,"

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

7 <sup>a</sup> The angel of the LORD  
encampeth round about them  
that fear him, and delivereth  
them.

8 O <sup>b</sup> taste and see that the LORD is good:  
<sup>b</sup> blessed is the man that trusteth in him.

9 <sup>c</sup> O fear the LORD, ye his saints: for there  
is no want to them that fear him.

10 <sup>d</sup> The young lions do lack, and suffer

ix. 8. — <sup>e</sup> 1 Pet. ii. 3. — <sup>b</sup> Ps. ii. 12. — <sup>c</sup> Ps. xxxi. 23.  
<sup>d</sup> Job iv. 10, 11.

1 Sam. xxi. 13. To save him, God caused the epi-  
leptic fit to seize him; and, in consequence, he was  
dismissed by Achish, as one whose defection from  
his master, and union with the Philistines, could be  
of no use, and thus David's life and honour were  
preserved. The reader will see that I proceed on  
the ground laid down by the *Septuagint*. See before,  
verse 1.

Verse 5. *They looked unto him*] Instead of הביטו  
*hibbitu*, they looked, several of Dr. Kennicott's and Dr  
*Rossi's* MSS. have הביטו *habbitu*, with the point *pathach*,  
"Look ye."

*And their faces were not ashamed.*] Some MSS.,  
and the *Complutensian Polyglot*, make this clause the  
beginning of a new verse; and as it begins with a  
*vau*, ופניהם *upheneyhem*, "and their faces," they make  
it supply the place of the verse which appears to be  
lost; but see what is said in the introduction before  
the *first* verse.

Verse 6. *This poor man cried*] עני זמ *zeh ani*, "This  
afflicted man," David.

Verse 7. *The angel of the Lord encampeth round*] I  
should rather consider this angel in the light of a  
*watchman going round his circuit*, and having for the  
objects of his especial care such as *fear the Lord*.

Verse 8. *O taste and see that the Lord is good*] Apply  
to him by faith and prayer; plead his *promises*,  
he will fulfil them; and you shall know in conse-  
quence, that *the Lord is good*. God has put it in the  
power of every man to know whether the religion of  
the Bible be true or false. The *promises* relative to  
enjoyments in this life are the grand tests of divine  
revelation. These must be fulfilled to all them who  
with deep repentance and true faith turn unto the  
Lord, if the revelation which contains them be of  
God. Let any man in this spirit approach his Maker,  
and plead the *promises* that are suited to his case,  
and he will soon know whether the doctrine be of  
God. He shall *taste*, and then *see*, that *the Lord is*  
*good*, and that the *man is blessed who trusts in him*.  
This is what is called *experimental religion*; the  
living, operative knowledge that a true believer has  
that he is passed from death unto life; that his sins  
are forgiven him for Christ's sake, the Spirit himself  
bearing witness with his spirit that he is a child of  
God. And, as long as he is faithful, he carries about  
with him the testimony of the Holy Ghost; and he

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli. Regis  
Israelitarum.  
cir. annum 34.

hunger: <sup>a</sup> but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: <sup>b</sup> I will teach you the fear of the LORD.

12 <sup>c</sup> 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 <sup>d</sup> speaking guile.

14 <sup>e</sup> Depart from evil, and do good; <sup>f</sup> seek peace, and pursue it.

15 <sup>g</sup> The eyes of the LORD are upon the righteous, and his ears are open unto their <sup>h</sup> cry.

16 <sup>i</sup> The face of the LORD is against them that do evil, <sup>j</sup> to cut off the remembrance of them from the earth.

<sup>a</sup> Ps. lxxxiv. 11. — <sup>b</sup> Ps. xxxii. 8. — <sup>c</sup> 1 Pet. iii. 10, 11. <sup>d</sup> 1 Pet. ii. 22. — <sup>e</sup> Ps. xxxvii. 27. Isai. i. 16, 17. — <sup>f</sup> Rom. xii. 18. Hebr. xii. 14. — <sup>g</sup> Job xxxvi. 7. Ps. xxxiii. 18. 1 Pet. iii. 12. — <sup>h</sup> Ver. 6, 17. — <sup>i</sup> Lev. xvii. 10. Jer. xlv. 11. Amos ix. 4. — <sup>j</sup> Prov. x. 7. — <sup>k</sup> Ver. 6, 15, 19. Ps. cxiv. 19, 20. — <sup>l</sup> Ps. cxlv. 18. — <sup>m</sup> Ps. li. 17. Isai. lvii. 15.

knows that he is of God, by the Spirit which God has given him.

Verse 9. There is no want to them that fear him.] He who truly fears God loves him; and he who loves God obeys him, and to him who fears, loves, and obeys God, there can be no want of things essential to his happiness, whether spiritual or temporal, for this life or for that which is to come. This verse is wanting in the Syriac.

Verse 10. The young lions do lack] Instead of כְּפִירִים kephirim, the young lions, one of Kennicott's MSS. has כְּבִירִים cabbirim "powerful men." The Vulgate, Septuagint, Ethiopic, Syriac, Arabic, and Anglo-Saxon have the same reading. Houbigant approves of this; and indeed the sense and connexion seem to require it. My old Psalter reads:—The Kyche had nedde; and that hungerd: bot schand Lard, sal nocht be lessed of alle gode. That es, says the paraphrase, with outen lessyng thai sal have God; that es alle gode; for in God is al gode.

Verse 11. Come, ye children] All ye that are of a humble, teachable spirit.

I will teach you the fear of the Lord.] I shall introduce the translation and paraphrase from my old Psalter; and the rather because I believe there is a reference to that very improper and unholy method of teaching youth the system of heathen mythology before they are taught one sound lesson of true divinity, till at last their minds are imbued with heathenism, and the vicious conduct of gods, goddesses, and heroes, here very properly called tyrants, becomes the model of their own; and they are as heathenish without as they are heathenish within.

Trans. Cummes sones heres me: Dred of Lard I sal gou lere.

Par. Cummes, with trauth and luf: sones, qwam

17 The righteous cry, and <sup>1</sup> the LORD heareth, and delivereth them out of all their troubles.

18 <sup>m</sup> The LORD is nigh <sup>n</sup> unto <sup>o</sup> them that are of a broken heart; and saveth <sup>p</sup> such as be of a contrite spirit.

19 <sup>q</sup> Many are the afflictions of the righteous: <sup>r</sup> but the LORD delivereth him out of them all.

20 He keepeth all his bones: <sup>s</sup> not one of them is broken.

21 <sup>t</sup> Evil shall slay the wicked: and they that hate the righteous <sup>u</sup> shall be desolate.

22 The LORD <sup>v</sup> redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Isi. i. lxvi. 2. — <sup>o</sup> Heb. to the broken of heart. — <sup>p</sup> Heb. contrite of spirit. — <sup>q</sup> Prov. xxiv. 16. 2 Tim. iii. 11, 12. <sup>r</sup> Ver. 6, 17. — <sup>s</sup> John xix. 36. — <sup>t</sup> Ps. xciv. 23. — <sup>u</sup> Or shall be guilty. — <sup>v</sup> 2 Sam. iv. 9. 1 Kings i. 29. Ps. lxxii. 23. ciii. 4. Lam. iii. 58.

I gette in haly lere: heres me. With eres of hert I sal lere you, nocht the fabyls of poetes; na the storys of tyrauntz; bot the dred of oure Larde, thar wyl bryng you til the felaghschippe of aungels; and thar in is lyfe." I need not paraphrase this paraphrase, as it is plain enough.

Verse 12. What man is he that desireth life] He who wishes to live long and to live happily, let him act according to the following directions. For a comment upon this and the four ensuing verses, see the notes on 1 Peter iii. 10—12.

Verse 17. The righteous cry] There is no word in the present Hebrew text for righteous; but all the Versions preserve it. I suppose it was lost through its similitude to the word צַדִּיק tsaaku, they cry, צַדִּיקִים tsaaku tsaddikim, the righteous cry.

Verse 18. A broken heart] לב שִׁבְרֵי נֶפֶשׁ nishberey leb, the heart broken to shivers.

A contrite spirit.] דַּכְּכֵי רוּחַ dakkeey ruach, "the beaten-out spirit." In both words the hammer is necessarily implied; in breaking to pieces the ore first, and then plating out the metal when it has been separated from the ore. This will call to the reader's remembrance Jer. xxiii. 29: "Is not my word like as a fire, saith the Lord? And like a hammer that breaketh the rock in pieces?" The breaking to shivers, and beating out, are metaphorical expressions: so are the hammer and the rock. What the large hammer struck on a rock by a powerful hand would do, so does the word of the Lord when struck on the sinner's heart by the power of the Holy Spirit. The broken heart, and the contrite spirit, are two essential characteristics of true repentance.

Verse 19. Many are the afflictions of the righteous] No commander would do justice to a brave and skilful soldier, by refusing him opportunities to put his



skill and bravery to proof by combating with the adversary; or by preventing him from taking the *post of danger* when necessity required it. The righteous are God's soldiers. He suffers them to be tried, and sometimes to enter into the hottest of the battle; and in their victory the power and influence of the grace of God is shown, as well as their faithfulness.

*Delivereth him out of them all.*] He may well combat heartily, who knows that if he fight in the Lord, he shall necessarily be the conqueror.

Verse 20. *He keepeth all his bones*] He takes care of his life; and if he have scars, they are honourable ones.

Verse 21. *Evil shall slay the wicked*] The very thing in which they delight shall become their bane and their ruin.

*They that hate the righteous*] All persecutors of God's people shall be followed by the chilling blast of God's displeasure in this world; and if they repent not, shall perish everlastingly.

Verse 22. *The Lord redeemeth*] Both the life and soul of God's followers are ever in danger, but God is continually redeeming both.

*Shall be desolate.*] Literally, *shall be guilty*. They shall be preserved from sin, and neither forfeit life nor soul. This verse probably should come in after the fifth. See the introduction to this psalm.

#### ANALYSIS OF THE THIRTY-FOURTH PSALM.

This Psalm is composed with great art, and this must be attended to by those who would analyse it. The scope of it is to praise God, and to instruct in his fear. Its parts are, in general, the following:—

I. He praises God himself, and calls upon others to follow his example, 1—8.

II. He assumes the office of a teacher, and instructs both young and old in the fear of the Lord, 9—22.

I. He praises God, and expresses himself thus:—  
1. I will bless the Lord. 2. His praise shall be in my mouth. 3. It shall be in my mouth continually. 4. It shall be expressed by a *tongue* affected by the *heart*: "My soul shall make her boast in the Lord." 5. And so long would he continue it till others should be moved to do the like: "The humble shall hear thereof, and be glad."

2. Upon which he calls upon others to join with him: "O magnify the Lord with me, and let us exalt his name together." And to encourage them he proposes his own example: "I sought the Lord," &c. Should it be said this was a singular mercy shown to David which others are not to expect, he in effect replies, No; a mercy it is, but it belongs to all that seek God: "They looked unto him," &c. But should not this satisfy, and should they rejoice, This poor man (David) cried, and the Lord heard him; but David was in the divine favour; he may be supposed to reply by this general maxim: "The angel of the Lord encampeth round about them that fear him;" and be they who they may, *if they fear God*, this is their privilege.

II. Now he assumes the chair of the teacher; and the lessons are two:—

1. That they make a trial of God's goodness: "O taste and see that the Lord is good."

2. That they become his servants: "O fear ye the Lord, for there is no want," &c.

And this he illustrates by a comparison: "The young lions (or, the rich and the powerful) may lack and suffer hunger;" but they *that seek the Lord* shall not.

These promises and blessings belong only to them that fear the Lord; and lest some should imagine they had this fear, and were entitled to the promise, he shows them what this fear is.

He calls an assembly, and thus addresses them: "Come, ye children, and hearken unto me; and I will teach you the fear of the Lord." That fear of the Lord which, if a man be desirous of life, and to see many days, shall satisfy him; and if he be ambitious to see good, the peace of a quiet *soul* and a good conscience shall lodge with him.

1. Let him be sure to take care of his tongue: "Keep thy tongue from evil, and thy lips that they speak no guile."

2. Let him act according to justice: "Depart from evil."

3. Let him be charitable, ready to do good works: "Do good."

4. Let him be peaceable: "Seek peace, and pursue it."

These are the characteristics of those who fear the Lord, and seek him; and they shall want no manner of thing that is good.

It may be objected: The righteous are exposed to afflictions, &c., and ungodly men have power and prosperity; to which it may be answered: Afflictions do not make the godly *miserable*, nor does prosperity make the wicked *happy*. 1. As to the righteous, they are always objects of God's merciful regards: "For the eyes of the Lord are upon the righteous, and his ears are open to their prayers." But 2. "The face of the Lord is against those who do evil," &c.

These points he illustrates:—

1. The righteous cries, and the Lord heareth him, and delivereth him out of all his troubles; either, 1. By taking *them* from *him*; or, 2. By taking *him* from *them*.

2. "The Lord is nigh to them that are of a broken heart," &c. Thus he comforts, confirms, and strengthens.

3. Although the afflictions of the righteous are many, yet the Lord delivers him out of them all; makes him patient, constant, cheerful in all, superior to all.

4. "He keeps all his bones." He permits him to suffer no essential hurt.

But as to the ungodly, it is not so with them; the very root of their perdition is their malice, which they show, 1. To God; 2. To good men.

1. "Evil shall slay the wicked."

2. "And they that hate the righteous shall be desolate."

And then David concludes the psalm with this excellent sentiment; Though God may suffer his servants to come into trouble, yet he delivers them from it. For it belongs to redemption to free one

from misery ; for no man can be redeemed who is under no hardship. This shall be done, says David. The "Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate." The Lord redeems from *trouble* and *affliction*, as well as

from *sin*. He knows how to deliver the godly from temptation ; and he knows how to preserve them in it. But it is his *servants* that he redeems, not his *enemies*. The *servant* may confidently look to his *master* for support.

PSALM XXXV.

The Psalmist, in great straits, prays for his personal safety, 1—3; and for the confusion of his enemies, 4—8; expresses his confidence in God, 9, 10; mentions his kindness to those who had rewarded him evil for his good, 11—16; appeals to God against them, 17—26; prays for those who befriended him; and praises God for his goodness, 27, 28.

VII. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum.  
cir. annum 35.

**P**LEAD <sup>a</sup>my cause, O LORD, with them that strive with me: <sup>b</sup>fight against them that fight against me.

2 <sup>c</sup>Take hold of shield and buckler, and stand up for mine 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 <sup>d</sup>Let them be confounded and put to shame

<sup>a</sup> Ps. xliiii. 1. cxix. 154. Lam. iii. 58. — <sup>b</sup> Exod. xiv. 25. <sup>c</sup> Isai. xlii. 13. — <sup>d</sup> Ver. 26. Ps. xl. 14, 15. lxx. 2, 3. — <sup>e</sup> Ps. cxxix. 5. — <sup>f</sup> Job xxi. 18. Ps. i. 4. lxxxiii. 13. Isai. xxix. 5.

NOTES ON PSALM XXXV.

There is nothing in the *title* worthy of remark. The psalm is simply attributed to David, and was most probably of his composing; and refers to the time of his persecution by Saul and his courtiers. The *Syriac* says it was composed when the Idumeans attacked David. The *Arabic* says it is a prophecy concerning the incarnation, and concerning the things practised against Jeremiah by the *people*. Some think that our Lord's sufferings are particularly pointed out here; and Bishop *Horsley* thinks that verses 11 to 16 apply more literally and exactly to Christ than to any other whomsoever.

Verse 1. *Plead my cause, O Lord*] Literally, *Contend, Lord, with them that contend with me*. The word is often used in a *forensic* or *law* sense.

Verse 2. *Take hold of shield and buckler*] Let them be discomfited in battle who are striving to destroy my life. It is by the *shield* and *buckler* of others, not any of his own, that God overthrows the enemies of his people. This is spoken merely after the manner of men.

Verse 3. *Say unto my soul, I am thy salvation.*] Give me an assurance that thou wilt defend both body and soul against my adversaries.

Verse 4. *Let them be confounded*] Let none of their projects or devices against me succeed. Blast all their designs.

The *imprecations* in these verses against enemies are all *legitimate*. They are not against the *souls* or

that seek after my soul: let them be <sup>e</sup>turned back and brought to confusion that <sup>f</sup>deceive my hurt.

5 <sup>f</sup>Let them be as chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be <sup>g</sup>dark <sup>h</sup>and slippery: and let the angel of the LORD persecute them.

7 For without cause have they <sup>i</sup>hid for me their net in a pit, *which* without cause they have digged for my soul.

8 Let <sup>k</sup>destruction come upon him <sup>l</sup>at un-

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum.  
cir. annum 35.

Hos. xiii. 3. — <sup>g</sup> Heb. *darkness and slipperiness*. — <sup>h</sup> Ps. lxxiii. 18. Jer. xxiii. 12. — <sup>i</sup> Ps. ix. 15. — <sup>k</sup> 1 Thess. v. 3. <sup>l</sup> Heb. *which he knoweth not of*.

*eternal welfare* of those sinners, but against their *schemes* and *plans* for *destroying the life of an innocent man*; and the holiest Christian may offer up such prayers against his adversaries. If a man aim a blow at another with the design to take away his life, and the blow would infallibly be mortal if it took place, and the person about to be slain see that by breaking the arm of his adversary he may prevent his own death, and thus save his enemy from *actual* murder; it is his duty to prevent this double evil by breaking the arm of the blood-thirsty man. It is on this principle that David prays against his adversaries in the first eight verses of this psalm.

Verse 5. *Let the angel of the Lord chase them.*] By *angel* we may either understand one of those *spirits*, whether good or bad, commonly thus denominated, or *any thing* used by God himself as the instrument of their confusion.

Verse 6. *Let their way be dark*] Let them lose their way, be entangled in morasses and thickets, and be confounded in all their attempts to injure me. All these phrases are *military*; and relate to *ambushes*, *hidden snares*, *forced marches* in order to *surprise*, and *stratagems* of different kinds.

Verse 7. *For without cause have they hid for me their net in a pit*] The word *רֶמֶשׂ* *shachath*, a *pit*, belongs to the second member of this verse; and the whole should be read thus: For without a cause they have hidden for me their net, without a cause they have digged a *pit* for my life. They have used every degree and species of cunning and deceit to ruin me.

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
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B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

awares; and \*let his net that  
he hath hid catch himself: into  
that very destruction let him  
fall.

14 I <sup>a</sup> behaved myself <sup>o</sup> as  
though *he had been* my friend  
or brother: I bowed down  
heavily, as one that mourneth  
for his mother.

9 And my soul shall be joyful in the LORD:  
<sup>b</sup> it shall rejoice in his salvation.

15 But in mine <sup>p</sup> adversity they rejoiced, and  
gathered themselves together: *yea*, <sup>q</sup> the  
abjects gathered themselves together against  
me, and I knew *it* not; they did <sup>r</sup> tear me,  
and ceased not:

10 <sup>c</sup> All my bones shall say, LORD, <sup>d</sup> 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?

16 With hypocritical mockers in feasts,  
<sup>s</sup> they gnashed upon me with their teeth.

11 <sup>e</sup> False <sup>f</sup> witnesses did rise up; <sup>g</sup> they laid  
to my charge *things* that I knew not.

17 LORD, how long wilt thou <sup>h</sup> look on?  
rescue my soul from their destructions, <sup>i</sup> my  
darling from the lions.

12 <sup>h</sup> They rewarded me evil for good *to the*  
<sup>j</sup> spoiling of my soul.

18 <sup>k</sup> I will give thee thanks in the great con-  
gregation: I will praise thee among <sup>l</sup> much  
people.

13 But as for me, <sup>k</sup> when they were sick, my  
clothing *was* sackcloth: I <sup>l</sup> humbled my soul  
with fasting; <sup>m</sup> and my prayer returned into  
mine own bosom.

<sup>a</sup> Ps. vii. 15, 16. <sup>b</sup> Ps. lxxi. 6. <sup>c</sup> Ps. xlv. 9, 10. <sup>d</sup> Prov. v. 22. <sup>e</sup> Ps. xlv. 5. <sup>f</sup> See Ps. li. 8. <sup>g</sup> Exod. xv. 11. <sup>h</sup> Ps. lxxi. 19. <sup>i</sup> Heb. *Witnesses of wrong.* <sup>j</sup> Ps. xxvii. 12. <sup>k</sup> Heb. *they asked me.* <sup>l</sup> Ps. xxxviii. 20. <sup>m</sup> Jer. xviii. 2. <sup>n</sup> John x. 32. <sup>o</sup> Heb. *depriving.* <sup>p</sup> Job xxx. 25. <sup>q</sup> Ps. lxxi. 10, 11. <sup>r</sup> Or, *afflicted.* <sup>s</sup> Matt. x. 13. <sup>t</sup> Lake

x. 6. <sup>u</sup> Heb. *walked.* <sup>v</sup> Heb. *as a friend, as a brother to me.* <sup>w</sup> Heb. *halting.* <sup>x</sup> Ps. xxxviii. 17. <sup>y</sup> Job xxx. 1, 8, 12. <sup>z</sup> Job xvi. 9. <sup>aa</sup> Job xvi. 9. <sup>ab</sup> Ps. xxxvii. 12. <sup>ac</sup> Lam. ii. 16. <sup>ad</sup> Hab. i. 13. <sup>ae</sup> Heb. *my only one.* <sup>af</sup> Ps. xxii. 20. <sup>ag</sup> Ps. xxii. 25. <sup>ah</sup> xl. 9, 10. <sup>ai</sup> cxi. 1. <sup>aj</sup> Heb. *strong.*

Verse 8. *Let his net that he hath hid*] See the notes on Ps. vii. 15 and 16.

Verse 9. *My soul*] My life, thus saved—  
*Shall be joyful in the Lord*] I am so circumstanced at present as to be in the utmost danger of being destroyed by my foes; if I escape, it must be by the strong arm of the Lord; and to him shall the glory be given.

Verse 10. *All my bones shall say*] My life being preserved, all the members of my body shall magnify thy saving mercy.

*Deliverest the poor*] This is a general maxim: God is peculiarly mindful of the poor. Where secular advantages are withheld, there is the more need for spiritual help. God considers this, and his kind providence works accordingly.

Verse 11. *False witnesses did rise up*] There is no doubt that several of this kind were found to depose against the life of David; and we know that the wicked Jews employed such against the life of Christ. See Matt. xxvi. 59, 60.

*They laid to my charge things that I knew not.*] They produced the most unfounded charges; things of which I had never before heard.

Verse 12. *To the spoiling of my soul*] *To destroy my life*; so נפש *nephesh* should be translated in a multitude of places, where our translators have used the word *soul*.

Verse 13. *When they were sick*] This might refer to the case of Absalom, who was much beloved of his father, and for whose life and prosperity he no doubt often prayed, wept, and fasted.

*My prayer returned into mine own bosom.*] Though from the wayward and profligate life they led, they did not profit by my prayers, yet God did not per-

mit me to pray in vain. They were like alms given to the miserable for God's sake, who takes care to return to the merciful man tenfold into his bosom. The *bosom* is not only the place where the Asiatics carry their purses, but also where they carry any thing that is given to them.

Verse 14. *Mourneth for his mother.*] אביל אב *caabel em*, as a mourning mother. How expressive is this word!

Verse 15. *But in mine adversity they rejoiced*] How David was mocked and insulted in the case of Absalom's rebellion by Shimei and others, is well known.

*The abjects*] נחמ *nechim*, the *smilers*, probably hired assassins. They were every where lying in wait, to take away my life.

Verse 16. *With hypocritical mockers in feasts*] These verses seem to be prophetic of the treatment of Christ. *They did tear me, and I knew it not.* They blindfolded and buffeted him; they placed him in such circumstances as not to be able to discern who insulted him, except by a supernatural knowledge. *With hypocritical mockers in feasts* may also relate prophetically to our Lord's sufferings. Herod clothed him in a purple robe, put a *reed* in his hand for a sceptre, bowed the knee before him, and set him at nought. Here their hypocritical conduct (pretending one thing while they meant another) was manifest, and possibly this occurred at one of Herod's *feasts*.

Verse 17. *My darling*] יחידי *yechidathi*, *my only one*, Ps. xxii. 20. *My united one, or He that is alone.* Perhaps this may relate to Christ. See the note on Ps. xxii. 20.

Verse 18. *I will give thee thanks in the great congregation*] I hope to be able to attend at the tabernacle

A. M. cir. 2943.  
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cir. annum 36.

19 <sup>a</sup> Let not them that are mine enemies <sup>b</sup> wrongfully rejoice over me: *neither* <sup>c</sup> let them wink with the eye <sup>d</sup> 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 <sup>e</sup> opened their mouth wide against me, *and* said, <sup>f</sup> Aha, aha, our eye hath seen it.

22 *This* thou hast <sup>g</sup> seen, O LORD: <sup>h</sup> keep not silence: O LORD, be not <sup>i</sup> far from me.

23 <sup>h</sup> Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 <sup>i</sup> Judge me, O LORD my God, <sup>m</sup> accord-

<sup>a</sup> Ps. xiii. 4. xxv. 2. xxxviii. 16. — <sup>b</sup> Heb. *falsely*. Ps. xxxviii. 19. — <sup>c</sup> Job xv. 12. Prov. vi. 13. x. 10. — <sup>d</sup> Ps. lxi. 4. cix. 3. cxix. 161. Lam. iii. 52. John xv. 25. <sup>e</sup> Ps. xxii. 13. — <sup>f</sup> Ps. xl. 15. liv. 7. lxx. 3. — <sup>g</sup> Exod. iii. 7. Acts vii. 34. — <sup>h</sup> Ps. xxviii. 1. lxxxiii. 1. — <sup>i</sup> Ps. x. 1. xxii. 11, 19. xxxviii. 21. lxxi. 12. — <sup>m</sup> Ps. xlv. 23. lxxx. 2.

with thy followers, and there publicly express my gratitude for the deliverance thou hast given me.

Verse 19. *That are mine enemies*] Saul and his courtiers.

Verse 21. *They opened their mouth wide*] Gaped upon me to express their contempt.

*And said, Aha, aha, our eye hath seen it.*] They said *האח האח* *heach, heach*, the last syllable in each word being a protracted strongly guttural sound, marking insult and triumph at the same time. It is the word which we translate *Ah*, ver. 25.

Verse 22. *This thou hast seen*] I have no need to adduce evidences of these wrongs; thou, to whom I appeal, hast seen them. Therefore,

Verse 23. *Stir up thyself, and awake to my judgment*] I have delivered my cause into thy hand, and appeal to thee as my Judge; and by thy decision I am most willing to abide.

Verse 24. *Judge me, O Lord my God*] The manner of his appeal shows the strong confidence he had in his own innocence.

Verse 25. *Swallowed him up.*] *בילאנח* *billaanuhu*, *we have gulped him down.*

Verse 26. *Let them be ashamed*] This may be a prophetic declaration against Saul and his courtiers. They were ashamed, confounded, clothed with shame, and dishonoured. All these took place in Saul's last battle with the Philistines, where he lost his crown and his life, and came to a most dishonourable end.

Verse 27. *Let them shout for joy and be glad*] While my enemies are confounded, let my friends exult in the Lord; and let them all praise him for his marvellous kindness to me.

Verse 28. *And my tongue shall speak*] I, who am chiefly concerned, and who have received most, am under the greatest obligation; and it will require the

ing to thy righteousness; and <sup>n</sup> let them not rejoice over me.

25 <sup>o</sup> Let them not say in their hearts, <sup>p</sup> Ah, so would we have it: let them not say, <sup>q</sup> We have swallowed him up.

26 <sup>r</sup> Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be <sup>s</sup> clothed with shame and dishonour that <sup>t</sup> magnify *themselves* against me.

27 <sup>u</sup> Let them shout for joy, and be glad, that favour <sup>v</sup> my righteous cause: yea, let them <sup>w</sup> say continually, Let the LORD be magnified, <sup>x</sup> which hath pleasure in the prosperity of his servant.

28 <sup>y</sup> And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

Ps. xxvi. 1. — <sup>m</sup> 2 Thess. i. 6. — <sup>n</sup> Ver. 19. — <sup>o</sup> Ps. xxvii. 12. lxx. 3. cxi. 8. — <sup>p</sup> Heb. *Ah, ah, our soul*. <sup>q</sup> Lam. ii. 16. — <sup>r</sup> Ver. 4. Ps. xl. 14. — <sup>s</sup> Ps. cix. 29. cxxxii. 13. — <sup>t</sup> Ps. xxxviii. 16. — <sup>u</sup> Rom. xii. 15. 1 Cor. xii. 26. — <sup>v</sup> Heb. *my righteousness*. Prov. viii. 18. — <sup>w</sup> Ps. lxx. 4. — <sup>x</sup> Ps. cxlix. 4. — <sup>y</sup> Ps. l. 15. li. 14. lxxi. 24.

constant gratitude and obedience of my whole life to discharge the mighty debt I owe.

ANALYSIS OF THE THIRTY-FIFTH PSALM.

This psalm may be divided into *three* parts:

I. A prayer for defence against his enemies. In which he prays, 1. For protection, ver. 1, 2, 3, 17, 19, 22, 23, 24, 25. And, 2. Imprecates evil to fall on their counsels and designs.

II. A bitter complaint against the malice of his enemies, which he pours out into the ears of God as motives to plead his cause, ver. 7, 11, 12, 13, 14, 15, 16, 19, 20, 21.

III. An expression of his trust and confidence in God for help and deliverance; his joy in it, ver. 9, 10; his thanks for it, ver. 18, 28; and a motive to others to do the like, ver. 27.

I. In the courts of men and princes innocent persons are often oppressed by false accusations and calumnies, persecuted and overcome by power.

He then, *first*, prays to God to be his Advocate his Patron, and his Protector: 1. "Plead my cause O Lord, with them that strive against me." 2. "Fight against them that fight against me," &c. 3. "Say unto my soul, I am thy salvation." Assure me of thy favour.

He, *secondly*, begins an imprecation against his enemies: 1. "Let them be confounded and put to shame," ver. 4. 2. "Let them be as chaff before the wind," ver. 5. 3. "Let their way be dark and slippery," ver. 6. 4. "Let destruction come upon his unawares," ver. 8.

And here he inserts some reasons for his *petition* and *imprecation*:

1. From the *justice* of his cause, and *their injustice*: "Without cause they hid for me their net, ver. 7.

2. From his gratitude; that, being delivered, he would be thankful: "And my soul shall be joyful in the Lord," &c., ver. 9, 10.

3. From his enemies' dealings with him, ver. 11—17.

II. He then enters upon his complaint; and lays to their charge,

1. *Perfidiousness*, extreme malice, and perjury: "False witnesses did rise," &c.

2. *Ingratitude*. They rewarded me evil for good. Good he did to them; for, when they were afflicted, he fasted and prayed for them.

3. They were *cruel* to him: "In my adversity they rejoiced."

4. They *mocked* him, and made him their cruel sport: "The abjects gathered themselves together against me," &c.

5. And a *conspiracy* in all, ver. 20, 21.

Then he returns again to his petition; and expositions with God, wondering that he should be so patient with them: "Lord, how long wilt thou look on? Rescue my soul from destruction," &c.

And, to move God the sooner to do it, he repeats his former reason, ver. 9, engaging himself to be thankful: "I will give thee thanks in the great congregation; I will praise thee among much people."

He continues his suit to the end of the psalm; sometimes *praying*, at others *imprecating*.

1. He deprecates: "Let not my enemies wrongfully rejoice over me, neither let them wink with the eye," &c. And that God may be the readier to hear him, and stay their joy and triumph, he subjoins

these reasons: 1. "For they speak not peace." 2. "They devise deceitful matters against them that are quiet in the land." 3. They are impudent, lying people: "Yea, they opened their mouth wide against me," &c. This is a truth; this is not hidden from thee: "This thou hast seen," and from them to thee I turn my eyes; and thus renew my prayer:—

1. "Keep not silence." Do not appear to neglect my cause; nor to let them pass on with impunity.

2. "Stir up thyself, and awake to my judgment," &c. Defend me, and confound them:—

3. "Judge me according to thy righteousness," which suffers not the just to be always oppressed.

4. "Let them not rejoice over me," and in me, over the truth, and over a just cause.

5. "Let them not say in their hearts, So would we have it," &c.

6. But rather let that befall them which I have prayed for: "Let them be ashamed,—brought to confusion,—and clothed with shame and dishonour, that magnify themselves against me."

III. In the conclusion he expresses his trust and confidence in God; and intimates that if he be heard, then he, and the whole church, and all good men, will rejoice together.

1. To them he first directs his speech: "Let them shout for joy that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant."

2. He then declares what effect this will have upon him in particular: "My tongue shall speak of thy righteousness and of thy praise all the day long."

## PSALM XXXVI.

*The miserable state of the wicked, 1—4. The excellence of God's mercy in itself, and to his followers, 5—9. He prays for the upright, 10; for himself, that he may be saved from pride and violence, 11; and shows the end of the workers of iniquity, 12.*

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

THE transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.*

2 For <sup>b</sup> he flattereth himself in his own eyes, <sup>c</sup> until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and <sup>d</sup> deceit: <sup>e</sup> he hath left off to be wise, *and* to do good.

<sup>a</sup> Rom. iii. 18.—<sup>b</sup> Deut. xxix. 19. Ps. x. 3. xlix. 18.

<sup>c</sup> Heb. to find his iniquity to hate.—<sup>d</sup> Ps. xii. 2.—<sup>e</sup> Jer. iv. 22.

## NOTES ON PSALM XXXVI.

The title in the Hebrew is, *To the conqueror, to the servant of Jehovah, to David. The Syriac and Arabic suppose it to have been composed on occasion of Saul's persecution of David. Calmet supposes, on good grounds, that it was written during the Babylonish captivity. It is one of the finest psalms in the whole collection.*

Verse 1. *The transgression of the wicked saith within my heart*] It is difficult to make any sense of this line as it now stands. How can the transgression of the wicked speak within my heart? But instead of *לב ליבבי*, *my heart*, four of Kennicott's and

*De Rossi's MSS.* have *לב ליבבי*, *his heart*. "The speech of transgression to the wicked is in the midst of his heart." "There is no fear of God before his eyes." It is not by *example* that such a person sins; the *fountain* that sends forth the impure streams is *in his own heart*. There the spirit of transgression lives and reigns; and, as he has no *knowledge* of God, so he has no *fear of God*; therefore, there is no check to his wicked propensities: all come to full effect. Lust is conceived, sin is brought forth vigorously, and transgression is multiplied. The reading above proposed, and which should be adopted, is supported by the *Vulgate, Septuagint, Syriac, Æthiopic, Arabic,*

4 \* He deviseth <sup>b</sup> mischief upon his bed ; he setteth himself <sup>c</sup> in a way *that is* not good ; he abhorreth not evil.

5 <sup>d</sup> Thy mercy, O LORD, *is* in the heavens ;

\* Prov. iv. 16. Mic. ii. 1. — <sup>b</sup> Or, vanity. — <sup>c</sup> Isai. lxxv. 2. — <sup>d</sup> Ps. lviii. 10. cviii. 4. — \* Heb. the mountains of God.

and Anglo-Saxon. This latter reads the sentence thus: *Ʒpeð ge unrihtwisa þæt he aȝylte on him ȝylfum: niȝ ege ȝoðer ætƿoran eȝan hiȝ; which I shall give as nearly as possible in the order of the original. "Quoth the unrightwise, that he do guilt in him self: is not fear God's at fore eyes his." That is, The unrighteous man saith in himself that he will sin: God's fear is not before his eyes. The old Psalter, in language as well as meaning, comes very near to the Anglo-Saxon: *The unrightwis saide that he trespas in hym self: the drede of God es nocht byfore his een.* And thus it paraphrases the passage: *The unryghtwis, that es the kynde [the whole generation] of wyked men; saide in hym self, qwar man sees nocht; that he trespas, that es, he synne at his wil, als [as if] God roght nocht [did not care] qwat he did; and so it es sene, that the drede of God es nocht by fore his een; for if he dred God, he durst nocht so say."**

I believe these versions give the true sense of the passage. The Psalmist here paints the true state of the *Babylonians*: they were idolaters of the grossest kind, and worked iniquity with greediness. The account we have in the book of *Daniel* of this people, exhibits them in the worst light; and profane history confirms the account. Bishop *Horsley* thinks that the word *pesha*, which we render *transgression*, signifies the *apostate* or *devil*. *The devil says to the wicked, within his heart, There is no fear; i. e., no cause of fear: "God is not before his eyes."* Placing the colon after *fear* takes away all ambiguity in connexion with the reading, *his heart*, already contended for. *The principle of transgression, sin in the heart, says, or suggests to every sinner, there is no cause for fear: go on, do not fear, for there is no danger. He obeys this suggestion, goes on, and acts wickedly, as "God is not before his eyes."*

Verse 2. *For he flattereth himself*] He is ruled by the suggestion already mentioned; endeavours to persuade himself that he may safely follow the propensities of his own heart, until his iniquity be found to be hateful. He sins so boldly, that at last he becomes detestable. Some think the words should be thus understood: "He smootheth over in his own eyes with respect to the finding out of his iniquity, to hate it. That is, he sets such a false gloss in his own eyes upon his worst actions, that he never finds out the blackness of his iniquity; which, were it perceived by him, would be hateful even to himself."—Bishop *Horsley*.

Verse 3. *The words of his mouth are iniquity*] In the principle; and *deceit* calculated to pervert others, and lead them astray.

*He hath left off to be wise, and to do good.*] His heart is become foolish, and his actions wicked. He

and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like <sup>e</sup> the great mountains; <sup>f</sup> thy judgments are a great deep: O LORD, <sup>g</sup> thou preservest man and beast.

<sup>f</sup> Job xi. 8. Ps. lxxvii. 19. Rom. xi. 33. — <sup>g</sup> Job vii. 20. Ps. cxlv. 9. 1 Tim. iv. 10.

has cut off the connexion between himself and all righteousness.

Verse 4. *He deviseth mischief upon his bed*] He seeks the silent and undisturbed watches of the night, in order to fix his plans of wickedness.

*He setteth himself*] Having laid his plans, he fixes his purpose to do what is bad; and he does it without any checks of conscience or abhorrence of evil. He is bent only on mischief, and lost to all sense of God and goodness. A finished character of a perfect sinner.

Verse 5. *Thy mercy, O Lord, is in the heavens*] That is, thou art abundant, infinite in thy mercy; else such transgressors must be immediately cut off; but thy long-suffering is intended to lead them to repentance.

*Thy faithfulness reacheth unto the clouds*] *עַד שְׁמַיִם ad shechakim*, to the eternal regions; above all visible space. God's faithfulness binds him to fulfil the promises and covenants made by his mercy. Blessings from the heavens, from the clouds, from the earth, are promised by God to his followers; and his faithfulness is in all those places, to distribute to his followers the mercies he has promised.

Verse 6. *Thy righteousness is like the great mountains*] *כְּהַרְרֵי אֵל keharey El*, like the mountains of God; exceeding high mountains; what, in the present language of geology, would be called primitive mountains, those that were formed at the beginning; and are not the effects of earthquakes or inundations, as secondary and alluvial mountains are supposed to be.

*Thy judgments are a great deep*] *תְּהוֹמֵי רַבָּה tehom rabbah, the great abyss*; as incomprehensible as the great chaos, or first matter of all things which God created in the beginning, and which is mentioned Gen. i. 2, and darkness was on the face, *תְּהוֹמֵי of the deep*, the vast profound, or what is below all conjecturable profundity. How astonishing are the thoughts in these two verses! What an idea do they give us of the mercy, truth, righteousness, and judgments of God!

The old Psalter, in paraphrasing mountains of God says, *Thi ryghtwisnes, that es, ryghtwismen, er gasht hills of God; for thai er hee in contemplacioun, and soner resayves the lyght of Crist. Here is a metapho taken from the tops of mountains and high hills first catching the rays of the rising sun. "Righteous me are spiritual hills of God; for they are high in contemplation, and sooner receive the light of Christ. It is really a very fine thought; and much beyond the rudeness of the times in which this Psalter was written.*

*Man and beast.*] Doth God take care of cattle? Yes, he appoints the lions their food, and hears the cry of the young ravens; and will he not provide for the poor, especially the poor of his people? He will

7 <sup>a</sup> How <sup>b</sup> excellent is thy loving-kindness, O God! therefore the children of men <sup>c</sup> put their trust under the shadow of thy wings.

8 <sup>d</sup> They shall be <sup>e</sup> abundantly satisfied with the fatness of thy house; and thou shalt make them drink of <sup>f</sup> the river <sup>g</sup> of thy pleasures.

9 <sup>h</sup> For with thee is the fountain of life: <sup>i</sup> in thy light shall we see light.

10 O <sup>k</sup> continue thy loving-kindness <sup>l</sup> unto them that know thee; and thy righteousness to the <sup>m</sup> upright in heart.

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, <sup>n</sup> and shall not be able to rise.

<sup>a</sup> Ps. xxxi. 19.—<sup>b</sup> Heb. *precious*.—<sup>c</sup> Ruth ii. 12. Ps. xvii. 8. sci. 4.—<sup>d</sup> Ps. lxxv. 4.—<sup>e</sup> Heb. *watered*.—<sup>f</sup> Job xx. 17. Rev. xxii. 1.—<sup>g</sup> Ps. xvi. 11.—<sup>h</sup> Jer. ii. 13.

John iv. 10, 14.—<sup>i</sup> 1 Pet. ii. 9.—<sup>k</sup> Heb. *draw out* at length.—<sup>l</sup> Jer. xxii. 16.—<sup>m</sup> Ps. vii. 10. xciv. 15. xcvii. 11.—<sup>n</sup> Ps. i. 5.

So infinitely and intensely good is the nature of God, that it is his delight to make all his creatures happy. He preserves the *man*, and he preserves the *beast*; and it is his providence which supplies the *man*, when his propensities and actions level him with the *beasts* that perish.

Verse 7. *How excellent is thy loving-kindness*] He asks the question in the way of admiration; but expects no answer from angels or men. It is indescribably excellent, abundant, and free; and, "therefore, the children of Adam put their trust under the shadow of thy wings." They trust in thy good providence for the supply of their *bodies*; they trust in thy *mercy* for the salvation of their *souls*. These, speaking after the *figure*, are the *two wings* of the divine goodness, under which the children of men take refuge. The allusion may be to the *wings* of the *cherubim*, above the mercy-seat.

Verse 8. *They shall be abundantly satisfied*] יריון יריון, they shall be saturated, as a thirsty field is by showers from heaven. *Inebriabuntur*, they shall be inebriated.—*Vulgate*. *Qui sal be drunken of the fatness of thi house*.—*Old Psalter*. This refers to the joyous expectation they had of being restored to their own land, and to the ordinances of the temple.

*Of the river of thy pleasures*.] נחל עדין nachal edenycha (or עדין edencha, as in four MSS.), the river of thy Eden. They shall be restored to their patrimonial estate; for here is a reference to the river that ran through the garden of Eden, and watered it; Gen. ii. 10. Or the temple, and under it the Christian church, may be compared to this Eden; and the various influences of God to be had in his ordinances, or the streams by which that garden was watered, and fertility promoted.

Verse 9. *For with thee is the fountain of life*] This Scripture phrase, may signify a spring of water; but such was called among the Jews living water, to distinguish it from ponds, tanks, and reservoirs, that were supplied by water either received from the clouds, or conducted into them by pipes and streams from other quarters. But there seems to be a higher allusion in the sacred text. כי עין מקור חיים ki immecha mekor chayyim, "For with thee is the vein of lives." Does not this allude to the great aorta, which, receiving the blood from the heart, distributes it by the arteries to every part of the human body, whence it is conducted back to the heart by means of the veins. As the heart, by means of the great aorta, distributes

the blood to the remotest parts of the body; so God, by Christ Jesus, conveys the life-giving streams of his providential goodness to all the worlds and beings he has created, and the influences of his grace and mercy to every soul that has sinned. All spiritual and temporal good comes from Him, the FATHER, through Him, the SON, to every part of the creation of God.

*In thy light shall we see light*.] No man can illuminate his own soul; all understanding must come from above. Here the metaphor is changed, and God is compared to the sun in the firmament of heaven, that gives light to all the planets and their inhabitants. "God said, Let there be light; and there was light;" by that light the eye of man was enabled to behold the various works of God, and the beauties of creation: so, when God speaks light into the dark heart of man, he not only beholds his own deformity and need of the salvation of God, but he beholds the "light of the glory of God in the face of Jesus Christ;" "God, in Christ, reconciling the world to himself." "In thy light shall we see light." This is literally true, both in a spiritual and philosophical sense.

Verse 10. *O continue thy loving-kindness*] Literally "Draw out thy mercy." The allusion to the spring is still kept up.

*Unto them that know thee*] To them who acknowledge thee in the midst of a crooked and perverse generation.

*And thy righteousness*] That grace which justifies the ungodly, and sanctifies the unholy.

*To the upright in heart*.] לישרי לב leyishrey leb, to the straight of heart; to those who have but one end in view, and one aim to that end. This is true of every genuine penitent, and of every true believer.

Verse 11. *Let not the foot of pride come against me*] Let me not be trampled under foot by proud and haughty men.

*Let not the hand of the wicked remove me*.] תרני tenideni, shake me, or cause me to wander. Both these verses may have immediate respect to the captives in Babylon. The Jews were, when compared with the Babylonians, the people that knew God; for in Jewry was God known, Ps. lxxvi. 1; and the Psalmist prays against the treatment which the Jews had received from the proud and insolent Babylonians during the seventy years of their captivity: "Restore us to our own land; and let not the proud foot or

the violent hand ever *remove us from our country* and its  *blessings ; the temple, and its ordinances.*"

Verse 12. *There are the workers of iniquity fallen*] THERE, in Babylon, are the workers of iniquity fallen, and so cast down that they shall not be able to rise. A prophecy of the destruction of the Babylonish empire by Cyrus. That it was destroyed, is an historical fact; that they were never able to recover their liberty, is also a fact; and that Babylon itself is now blotted out of the map of the universe, so that the site of it is no longer known, is confirmed by every traveller who has passed over those regions.

The word *עו* *sham*, THERE, has been applied by many of the Fathers to the *pride* spoken of in the preceding verse. *There*, in or by pride, says *Augustine*, do all sinners perish. *There*, in heaven, have the evil angels fallen through pride, says *St. Jerome*. *There*, in paradise, have our first parents fallen, through pride and disobedience. *There*, in hell, have the proud and disobedient angels been precipitated.—*Eusebius, &c.* THERE, by pride, have the persecutors brought God's judgments upon themselves. See *Calmet*. But the first interpretation is the best.

#### ANALYSIS OF THE THIRTY-SIXTH PSALM.

The object of this psalm is to implore God, out of his goodness, that he would deliver the upright from the pride and malice of the wicked.

I. The Psalmist sets down the character of a wicked man, and his fearful state, 1—5.

II. He makes a narrative in commendation of God's mercy, 6—10.

III. He prays for a continuance of God's goodness to his people, petitions against his proud enemy, and exults at his fall, 10—12.

I. The character of a wicked man:—

1. "There is no fear of God before his eyes;" and from this, as an evil root, all the other evils spring; and thus he enters on an induction of particulars.

2. "He flattereth himself in his own eyes." A great sin, in his eyes, is no sin: vice is virtue; falsehood, truth.

3. In this he continues, "until his iniquity be found to be hateful;"—till God, by some heavy judgment, has passed his sentence against it.

4. He is full of hypocrisy and deceit; "the words of his mouth are iniquity and deceit;" he gives goodly words, but evil is in his heart.

5. He has renounced all wisdom and goodness: "He hath left off to be wise, and to do good."

6. He enters deliberately and coolly into evil plans and designs: 1. "He deviseth mischief upon his

bed." 2. "He sets himself (of firm purpose) in the way that is not good." 3. "He abhors not evil." He invents wickedness; he labours to perfect it; yea, though it be of the deepest stain, he abhors it not.

II. How comes it that such wicked men are permitted to live? How is it that God can bear patiently with such workers of iniquity? The Psalmist answers this question by pointing out God's mercy, from which this long-suffering proceeds; which he considers in a *two-fold* point of view: 1. *Absolute* and *general*, extending to all. 2. *Particular*, which is exhibited to the faithful only.

1. *General*. God is good to all; which is seen in his bountifulness, fidelity, justice; and in his preservation of all things: 1. "Thy mercy, O Lord, is in the heavens." Thou preservest them. Thy *faithfulness* reacheth unto the clouds. They water the earth, as thou hast promised. 3. "Thy righteousness is like the great mountains." Immoveable. 4. "Thy judgments are a great deep." Unsearchable, and past finding out. 5. "Thou, Lord, preservest man and beast." In thee we live, move, and have our being.

2. In *particular*. He is especially careful of his followers. The providence by which he sustains them is, 1. A precious thing: "Oh, how excellent (quam pretiosa) how precious is thy loving-kindness, O Lord!" The operation of which, in behalf of the faithful, is hope, confidence, and comfort in distress: "Therefore the children of men shall put their trust under the shadow," &c. 2. The effects of this, the plenty of all good things prepared for them: 1. "They shall be abundantly satisfied with the goodness of thy house." 2. "Thou shalt make them drink of the river of thy pleasures." To which he adds the cause: "For with thee is the fountain of life; in thy light we shall see light."

III. He concludes with a *prayer*, 1. For all God's people. 2. For himself.

1. He prays that this excellent and precious mercy may light on all those who serve God sincerely: "O continue thy loving-kindness to them that know thee."

2. He *prays* for himself; that he may be defended from the pride and violence of wicked men: "Let not the foot of pride come against me; and let not the hand of the wicked remove me."

3. Lastly, he closes all with this *exultation*: "There are the workers of iniquity fallen!" There, when they promised themselves peace and security, and said, Tush! no harm shall happen to us; *there* and *then* are they fallen: "They are cast down, and shall not be able to rise."

#### PSALM XXXVII.

*Godly directions for those who are in adversity not to envy the prosperity of the wicked, because it is superficial, and of short duration, 1—22; to put their confidence in God, and live to his glory, as this is the sure way to be happy in this life, and in that which is to come, 23—40.*



VII. DAY. EVENING PRAYER.

A Psalm of David.

**F**RET <sup>a</sup> not thyself because of evildoers, neither be thou envious against the workers of iniquity.

**2** For they shall soon be cut down <sup>b</sup> 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 <sup>c</sup> verily thou shalt be fed.

**4** <sup>d</sup> Delight thyself also in the LORD; and e shall give thee the desires of thine heart.

<sup>a</sup> Ver. 7. Ps. lxxiii. 3. Prov. xxiii. 17. xxiv. 1, 19. Ps. xc. 5, 6. — <sup>c</sup> Heb. in truth or stableness. — <sup>d</sup> Isai. iii. 14. — <sup>e</sup> Heb. Roll thy way upon the LORD. — <sup>f</sup> Ps. 2. Prov. xvi. 3. Matt. vi. 25. Luke xii. 22. 1 Pet. 7. — <sup>g</sup> Job xi. 17. Mic. vii. 9. — <sup>h</sup> Ps. lxxi. 1. — <sup>i</sup> Heb.

NOTES ON PSALM XXXVII.

In the title this psalm is attributed to David by the Jews, and by most of the Versions: but it is more likely it was intended as an instructive and consoling psalm for the captives in Babylon, who might feel themselves severely tempted when they saw those idolaters in prosperity; and themselves, who worshipped the true God, in affliction and slavery. They are comforted with the prospect of speedy deliverance; and their return to their own land is predicted in not less than ten different places in this psalm.

This psalm is one of the acrostic or alphabetical psalms: but it differs from those we have already seen, in having two verses under each letter; the first only exhibiting the alphabetical letter consecutively. There are a few anomalies in the psalm. The hemistich which should begin with the letter *y ain*, has now a *lamed* prefixed to the word with which it begins, *לֹא יִלְוֶנָה*; and the hemistich which should begin with *tau* (ver. 39) has now a *vau* prefixed, *וַיִּשְׁבְּתוּ* *לְשֹׁבְתוֹ*. It appears also that the letters *daleth*, *kaph*, and *p koph*, have each lost a hemistich; and *y ain*, half a one. The manner in which this psalm is printed in Dr. Kennicott's Hebrew Bible gives a full view of all these particulars. To the English reader some slighter differences may appear: but it should be observed, that the verses in our English Bibles are always divided as those in the Hebrew. In all the psalms that have a title, the title forms the first verse in the Hebrew; but our translation does not acknowledge any of those titles as a part of the psalm, and very properly leaves them out of the enumeration of the verses.

Verse 1. *Fret not thyself because of evildoers*] It is as foolish as it is wicked to repine or be envious at the prosperity of others. Whether they are godly or ungodly, it is God who is the dispenser of the bounty they enjoy; and, most assuredly, he has a right to do what he will with his own. To be envious in such a manner, is to arraign the providence of God. And it is a small condescension in the Almighty to reason with such persons as he does in this psalm.

Verse 2. *For they shall soon be cut down*] They

**5** <sup>e</sup> Commit thy way unto the LORD; trust also in him, and he shall bring it to pass.

**6** <sup>f</sup> And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

**7** <sup>g</sup> Rest in the LORD, <sup>h</sup> and wait patiently for him: <sup>i</sup> fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

**8** Cease from anger, and forsake wrath: <sup>m</sup> fret not thyself in any wise to do evil.

**9** <sup>n</sup> For evildoers shall be cut off: but those

Be silent to the LORD. — <sup>k</sup> Ps. lxxi. 5. Isai. xxx. 15. Jer. xiv. 22. Lam. iii. 25, 26. 1 Thess. i. 10. — <sup>l</sup> Ver. 1, 8. Jer. xii. 1. — <sup>m</sup> Ps. lxxiii. 3. Ephes. iv. 26. — <sup>n</sup> Job xxvii. 13, 14.

have their portion in this life; and their enjoyment of it cannot be long, for their breath is but a vapour that speedily vanishes away. They fall before death, as the greensward does before the scythes of the mower.

Verse 3. *Dwell in the land*] Do not flee to foreign climes to escape from that providence which, for thy own good, denies thee affluence in thy own country.

*And verily thou shalt be fed.*] God will provide for thee the necessaries of life: its conveniences might damp thy intellect in its inventions, and lead thee into idleness; and its superfluities would induce thee to pamper thy passions till the concerns of thy soul would be absorbed in those of the flesh; and, after having lived an animal life, thou mightest die without God, and perish everlastingly.

The original, *רָעַתָּה עִמָּוְנָה* *ureeh emunah*, might be translated, "and feed by faith." The Septuagint has *καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς*, and thou shalt feed upon its riches. The Vulgate, *Aethiopic*, and *Arabic* are the same. The Syriac, *seek faith*. The Chaldee, *be strong in the faith*. The Anglo-Saxon, *ḡ þu biſt fedes on pelum hiſ, and feeded thou shalt be in its welfare*. Old Psalter, and thou shalt be fed in riches of it. But it is probable that *emunah* here signifies security. *And thou shalt be fed in security*.

Dr. Delaney supposed that the psalm might have been written by David in the behalf of Mephibosheth, who, being falsely accused by his servant Ziba, had formed the resolution to leave a land where he had met with such bad treatment. David, being convinced of his innocence, entreats him to dwell in the land, with the assurance of plenty and protection. It is more likely that it is addressed to the captives in Babylon; and contains the promise that they shall return to their own land, and again enjoy peace and plenty.

Verse 4. *Delight thyself also in the Lord*] Expect all thy happiness from him, and seek it in him.

*The desires of thine heart.*] *מִשְׁאֲלוֹת* *mishaloth*, the petitions. The godly man never indulges a desire which he cannot form into a prayer to God.

Verse 5. *Commit thy way unto the Lord*] *גִּידָה לַיהוָה*

that wait upon the LORD, they shall <sup>a</sup> inherit the earth.

10 For <sup>b</sup> yet a little while, and the wicked shall not be: yea, <sup>c</sup> thou shalt diligently consider his place, and it shall not be.

11 <sup>d</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked <sup>e</sup> plotteth against the just, <sup>f</sup> and gnasheth upon him with his teeth.

13 <sup>g</sup> The LORD shall laugh at him: for he seeth that <sup>h</sup> 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 <sup>i</sup> such as be of upright conversation.

15 <sup>k</sup> Their sword shall enter into their own heart, and their bows shall be broken.

16 <sup>l</sup> A little that a righteous man hath is better than the riches of many wicked.

17 For <sup>m</sup> the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD <sup>n</sup> knoweth the days of the upright: and their inheritance shall be <sup>o</sup> for ever.

19 They shall not be ashamed in the evil time: and <sup>p</sup> in the days of famine they shall be satisfied.

<sup>a</sup> Ver. 11, 22, 29. Isai. lvii. 13. <sup>b</sup> Hebr. x. 36, 37. <sup>c</sup> Job vii. 10. xx. 9. <sup>d</sup> Matt. v. 5. <sup>e</sup> Or, practiseth. <sup>f</sup> Ps. xxxv. 16. <sup>g</sup> Ps. ii. 4. <sup>h</sup> 1 Sam. xxvi. 10. <sup>i</sup> Heb. the upright of way. <sup>k</sup> Mic. v. 6. <sup>l</sup> Prov. xv. 16. xvi.

8. 1 Tim. vi. 6. <sup>m</sup> Job xxxviii. 15. Ps. x. 15. Eccl. xxx. 21, &c. <sup>n</sup> Ps. i. 6. <sup>o</sup> Isai. lx. 21. <sup>p</sup> Job v. 21. Ps. xxxiii. 19.

gol al Yehovah, ROLL thy way upon the Lord: probably, a metaphor taken from the camel, who lies down till this load be rolled upon him.

He shall bring it to pass.] *וַיֵּשֶׁב יָאֵשֶׁבֶת* *yaaseh*, "He will work." Trust God, and he will work for thee.

Verse 6. Thy righteousness as the light] As God said in the beginning, "Let there be light, and there was light;" so he shall say, Let thy innocence appear, and it will appear as suddenly and as evident as the light was at the beginning.

Verse 7. Rest in the Lord] *דָּוַם* *dom*, "be silent, be dumb." Do not find fault with thy Maker; he does all things well for others, he will do all things well for thee.

And wait patiently for him] *וַיְחַוֵּל לוֹ* *vehithochel lo*, and set thyself to expect him; and be determined to expect, or wait for him. Such is the import of a verb in the *hithpoel* conjugation.

A heathen gives good advice on a similar subject:

Nil ergo optabant homines? Si consilium vis,  
Permittes ipsis expendere Numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro jucundis aptissima quæque dabunt Di.  
Carior est illis homo, quam sibi.

Juv. Sat. x. 346.

"What then remains? Are we deprived of will?  
Must we not wish, for fear of wishing ill?  
Receive my counsel, and securely move;  
Intrust thy pastime to the powers above.  
Leave them to manage for thee, and to grant  
What their unerring wisdom sees thee want.  
In goodness, as in greatness, they excel:  
Ah, that we loved ourselves but half so well!"

DRYDEN.

Verse 9. They shall inherit the earth.] The word *אֶרֶץ* *arets*, throughout this psalm, should be translated land, not earth; for it is most probable that it refers to the land of Judea; and in this verse there is a promise of their return thither.

Verse 10. For yet a little while, and the wicked shall not be] A prediction of the destruction of Babylon.

This empire was now in its splendour; and the captives lived to see it totally overturned by Cyrus so that even the shadow of its power did not remain.

Thou shalt diligently consider his place] *וַיִּשְׁכַּח וַעֲנֵנְנוּ*, and he is not. The ruler is killed; the city is taken; and the whole empire is overthrown, in one night! And now even the place where Babylon stood cannot be ascertained.

Verse 11. But the meek] *אֲנָוִים* *anavim*, the afflicted the poor Jewish captives.

Shall inherit the earth] *אֶרֶץ* *arets*, the land of Judea given by God himself as an inheritance to their fathers, and to their posterity for ever. See ver. 9.

Verse 13. He seeth that his day is coming.] The utter desolation of your oppressors is at hand. All this may be said of every wicked man.

Verse 14. The wicked have drawn out the sword] There is an irreconcilable enmity in the souls of sinners against the godly; and there is much evidence that the idolatrous Babylonians whetted their tongue like a sword, and shot out their arrows, even bitter words, to malign the poor captives, and to insult them in every possible way.

Verse 15. Their sword shall enter into their own heart] All their execrations and maledictions shall fall upon themselves, and their power to do mischief shall be broken.

Verse 16. A little that a righteous man hath] This is a solid maxim. Whatever a good man has, has God's blessing in it; even the blessings of the wicked are cursed.

Verse 17. The arms of the wicked] Their power to do evil. Of this they are often deprived. Talent lent and abused shall be resumed, and the misuse called to a severe account by the Lord of the talents.

Verse 18. The Lord knoweth the days of the upright] He is acquainted with all his circumstances, sufferings and ability to bear them; and he will either shorten his trials or increase his power. The Lord approves of the man and his concerns; and his inheritance shall be for ever. He shall have God's portion, here and hereafter. This is probable.

20 But the wicked shall perish, and the enemies of the LORD shall be as <sup>a</sup> the fat of lambs: they shall consume; <sup>b</sup> into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the <sup>c</sup> righteous sheweth mercy, and giveth.

22 <sup>d</sup> For such as be blessed of him shall inherit the earth; and *they that be cursed* of him <sup>e</sup> shall be cut off.

23 <sup>f</sup> The steps of a good man are <sup>g</sup> ordered by the LORD: and he delighteth in his way.

24 <sup>h</sup> 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 <sup>i</sup> begging bread.

26 <sup>k</sup> He is <sup>l</sup> ever merciful, and lendeth; and his seed <sup>m</sup> is blessed.

27 <sup>n</sup> Depart from evil, and do good; and dwell for evermore.

28 For the LORD <sup>o</sup> loveth judgment, and forsaketh not his saints; they are preserved for ever: <sup>p</sup> but the seed of the wicked shall be cut off.

29 <sup>q</sup> The righteous shall inherit the land, and dwell therein for ever.

30 <sup>r</sup> The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

<sup>a</sup> Heb. the preciousness of lambs. — <sup>b</sup> Ps. cii. 3. — <sup>c</sup> Ps. cii. 5, 9. — <sup>d</sup> Prov. iii. 33. — <sup>e</sup> Ver. 9. — <sup>f</sup> 1 Sam. ii. 9. — <sup>g</sup> Prov. xvi. 9. — <sup>h</sup> Or, established. — <sup>i</sup> Ps. xxxiv. 19, 20. — <sup>j</sup> 1. xci. 12. — <sup>k</sup> Prov. xxiv. 16. — <sup>l</sup> Mic. vii. 8. — <sup>m</sup> 2 Cor. iv. 9.

<sup>n</sup> Job xv. 23. — <sup>o</sup> Ps. lix. 15. — <sup>p</sup> Dent. xv. 8, 10. — <sup>q</sup> Ps. cxii. 5, 9. — <sup>r</sup> Heb. all the day. — <sup>s</sup> Ps. xxxiv. 14. — <sup>t</sup> Isai. i. 16, 17. — <sup>u</sup> Ps. xi. 7. — <sup>v</sup> Ps. xxi. 10. — <sup>w</sup> Prov. ii. 22. — <sup>x</sup> Isai. xiv. 20. — <sup>y</sup> Prov. ii. 21. — <sup>z</sup> Matt. xii. 35.

another indirect promise to the captives that they shall be restored to their own land. See ver. 11.

Verse 19. *They shall not be ashamed*] They have expressed strong confidence in the Lord; and he shall so work in their behalf that their enemies shall never be able to say, "Ye have trusted in your God, and yet your enemies have prevailed over you." No; for even in the days of famine they shall be satisfied.

Verse 20. *The enemies of the Lord shall be as the fat of lambs*] This verse has given the critics some trouble. Several of the Versions read thus: "But the enemies of the Lord, as soon as they are exalted to honour, shall vanish; like smoke they vanish." If we follow the Hebrew, it intimates that *they shall consume as the fat of lambs*. That is, as the fat is wholly consumed in sacrifices by the fire on the altar, so shall they consume away in the fire of God's wrath.

Verse 21. *The wicked borroweth*] Is often reduced to penury, and is obliged to become debtor to those whom he before despised.

*And payeth not again*] May refuse to do it, because he is a wicked man; or be unable to do it, because he is reduced to beggary.

*But the righteous sheweth mercy*] Because he has received mercy from God, therefore he shows mercy to men. And even to his enemies he sheweth mercy, and giveth; his heart being disposed to it by the influence of divine grace, and his hand being enabled to do it by the blessing of God's providence.

Verse 22. *Shall inherit the earth*] ארץ ארץ, the land, as before. See ver. 11.

*Shall be cut off*] A wicked Jew shall meet with the same fate as a wicked Babylonian; and a wicked Christian shall fare no better.

Verse 23. *The steps of a good man are ordered by the Lord*] There is nothing for good in the text. נכר is the original word, and it properly signifies a strong man, a conqueror or hero; and it appears to be used here to show, that even the most powerful

must be supported by the Lord, otherwise their strength and courage will be of little avail.

*And he delighteth in his way*] When his steps are ordered by the Lord, he delighteth in his way, because it is that into which his own good Spirit has directed him. Or, the man delights in God's way—in the law and testimonies of his Maker.

Verse 24. *Though he fall, he shall not be utterly cast down*] The original is short and emphatic כִּי יִפֹּל לֹא יִשָּׁרֵף לֹא יִשָּׁרֵף ki yippol, lo yutal, which the Chaldee translates, "Though he should fall into sickness, he shall not die;" for which the reason is given, because the Lord sustains by his hand. Though he may for a time fall under the power of his adversaries, as the Jews have done under the Babylonish captivity, he shall not be forsaken. The right hand of God shall sustain him in his afflictions and distresses; and at last God will give him a happy issue out of them all. Neither the text nor any of the Versions intimate that a falling into sin is meant; but a falling into trouble, difficulty, &c.

Verse 25. *I have been young, and now am old*] I believe this to be literally true in all cases. I am now grey-headed myself; I have travelled in different countries, and have had many opportunities of seeing and conversing with religious people in all situations in life; and I have not, to my knowledge, seen one instance to the contrary. I have seen no righteous man forsaken, nor any children of the righteous begging their bread. God puts this honour upon all that fear him; and thus careful is he of them, and of their posterity.

Verse 26. He is ever merciful, and lendeth] כל היום כול היום kol haiyom chonen, "all the day he is compassionate." He is confirmed in the habit of godliness; he feels for the distresses of men, and is ready to divide and distribute to all that are in necessity.

*And his seed is blessed*] The preceding words were not spoken casually; his seed, his posterity, is blessed; therefore they are not abandoned to beg their bread.

31 <sup>a</sup>The law of his God *is* in his heart ; none of his <sup>b</sup>steps shall slide.

32 The wicked <sup>c</sup>watcheth the righteous, and seeketh to slay him.

33 The LORD <sup>d</sup>will not leave him in his hand, nor <sup>e</sup>condemn him when he is judged.

34 <sup>f</sup>Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land : <sup>g</sup>when the wicked are cut off, thou shalt see *it*.

35 <sup>h</sup>I have seen the wicked in great power, and spreading himself like <sup>i</sup>a green bay-tree.

36 Yet he <sup>k</sup>passed away, and, lo, he *was* not : yea, I sought him, but he could not be found.

<sup>a</sup> Deut. vi. 6. Ps. xl. 8. cxix. 98. Isai. li. 7. — <sup>b</sup> Or, *goings*. — <sup>c</sup> Ps. x. 8. — <sup>d</sup> 2 Pet. ii. 9. — <sup>e</sup> Ps. cix. 31. <sup>f</sup> Ver. 9. Ps. xxvii. 14. Prov. xx. 22. — <sup>g</sup> Ps. lii. 5, 6. xci. 8. — <sup>h</sup> Job v. 3. — <sup>i</sup> Or, *a green tree that groweth in*

Verse 27. *Depart from evil, and do good*] Seeing the above is so, *depart from all evil*—avoid all sin ; and let not this be sufficient, *do good*. The grace of God ever gives this *twofold power* to all who receive it ; strength to *overcome evil*, and strength to *do that which is right*.

*Dwell for evermore.*] Be for ever an inhabitant of God's house. This may be also a promise of return to their own land, and of permanent residence there. See ver. 9, 11, &c.

Verse 28. *Forsaketh not his saints*] אֱתֵי צְדִיקִים *eth chasidaiv, his merciful or compassionate ones* ; those who, through love to him and all mankind, are ever ready to give of their substance to the poor.

*But the seed of the wicked shall be cut off.*] The children who follow the wicked steps of wicked parents shall, like their parents, be cut off. God's judgments descend to posterity, as well as his mercies.

Verse 29. *The righteous shall inherit the land*] If this be not another promise of return to their own land, from that of their captivity, it must be spiritually understood, and refer to their eternal dwelling with God in glory.

Verse 30. *The mouth of the righteous speaketh wisdom*] Foolish and corrupt conversation cannot come out of their mouth. They are taught of God, and they speak according to the wisdom that is from above.

Verse 31. *The law of his God is in his heart*] The Lord promised that a time should come in which he would make a *new covenant* with the house of Israel ; he would put his laws in their minds, and in their hearts he would write them. This is fulfilled in the case above.

*None of his steps shall slide.*] His holy heart always dictates to his eyes, his mouth, his hands, and his feet. The precepts which direct his conduct are not only written in his Bible, but also in his heart.

Verse 32. *The wicked watcheth the righteous, and seeketh to slay him.*] Similar to what is said ver. 8 : "The wicked plotteth against the righteous." But it is added, ver. 33 : "The Lord will not leave him in his hands ;" he will confound his devices, and save his own servants.

37 Mark the perfect *man*, and behold the upright : for <sup>l</sup>the end of *that man is* peace.

38 <sup>m</sup>But the transgressors shall be destroyed together : the end of the wicked shall be cut off.

39 But <sup>n</sup>the salvation of the righteous *is* of the LORD : *he is* their strength <sup>o</sup>in the time of trouble.

40 And <sup>p</sup>the LORD shall help them, and deliver them : he shall deliver them from the wicked, and save them, <sup>q</sup>because they trust in him.

*his own soil.* — <sup>k</sup> Job xx. 5, &c. — <sup>l</sup> Isai. xxxii. 17. lvii. 2. <sup>m</sup> Ps. i. 4. lii. 5. — <sup>n</sup> Ps. iii. 8. — <sup>o</sup> Ps. ix. 9. — <sup>p</sup> Isai. xxxi. 5. — <sup>q</sup> 1 Chron. v. 20. Dan. iii. 17, 28. vi. 23.

Verse 34. *Wait on the Lord, and keep his way*] This is the *true mode of waiting on God* which the Scripture recommends ; *keeping God's way*—using all his ordinances, and living in the spirit of obedience. He who *waits* thus is sure to have the further blessings of which he is in pursuit. קָוָה *kavah*, to wait implies the *extension of a right line from one point to another*. The first point is the human heart ; the line is its *intense desire* ; and the last point is God, to whom this heart extends this *straight line of earnest desire* to be filled with the fulness of the blessing of the gospel of peace.

*And he shall exalt thee to inherit the land*] If you keep his way, and be faithful to him in your exile, he will exalt you, lift you up from your present abject state, to inherit the land of your fathers. See before ver. 9, 11, &c.

*When the wicked are cut off, thou shalt see it.*] They did see the destruction of the Babylonish king *Belshazzar*, and his empire ; and it was in consequence of that destruction that they were enlarged.

Verse 35. *I have seen the wicked in great power and spreading himself like a green bay tree.*] Do not this refer to Nebuchadnezzar, king of Babylon and to the vision he had of the *great tree which was in the midst of the earth, the head of which reached up to heaven* ? See Dan. iv. 10, &c.

Verse 36. *Yet he passed away*] Both *Nebuchadnezzar* and his wicked successor, *Belshazzar* ; and of the destruction of the latter, when God had weighed him in the balance, and found him wanting, numbered his days, and consigned him to death, his kingdom was delivered to the Medes and Persians ; and thus the Babylonian empire was destroyed.

Verse 37. *Mark the perfect man*] Him who is described above. Take notice of him : he is *perfect in his soul*, God having saved him from all sin, and filled him with his own love and image. And he is *upright in his conduct* ; and his end, die when he may or where he may, is peace, quietness, and assurance for ever.

Almost all the *Versions* translate the Hebrew *also* in this manner : *Preserve innocence, and keep equity* &c.

view; for the man of peace shall leave a numerous posterity.

Bishop Horsley thus translates: "Keep (thy) loyalty, and look well to (thy) integrity; for a posterity is (appointed) for the perfect man." He comes nearer to the original in his note on this verse: "Keep innocency, and regard uprightness; for the perfect man hath a posterity:" "but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off;" ver. 38.

Dr. Kennicott's note is, "רַחֲמֵי אַחַרִּית *acharith*, which we render *latter end*, is *posterity*, Pa. cix. 13. The wicked and all his race to be destroyed, the pious man to have a numerous progeny, see his sons' sons to the third and fourth generation. See Job viii. 19, xliii. 13-20."

I think the original cannot possibly bear our translation. I shall produce it here, with the literal version of Montanus:—

pro viro novissimum quis; rectum vide et, integram custodi  
שׁוֹר תָּב וְרָאָה יֵשׁוּ כִי אֲחֵרִית לְאֵלֵינוּ

The nearest translation to this is that of the *Septuagint* and *Vulgate*: Φυλασσει ακαιαν, και ιδε ευθυτητα, οτι εστιν εγκαταλειμμα ανθρωπων ιρηνικων Custodi innocentiam, et vide sequitatem; quoniam sunt reliquie homini pacifico. "Preserve innocence, and behold equity; seeing there is a posterity to the pacific man." The *Syriac* says, "Observe simplicity, and choose rectitude; seeing there is a good end to the man of peace." The reader may choose. Our common version, in my opinion, cannot be sustained. The 38th verse seems to confirm the translation of the *Septuagint* and the *Vulgate*, which are precisely the same in meaning; therefore I have given one translation for both.

The old *Psalter* deserves a place also: *Κεπε ανωπισθιας, και σε εβουθευε; for the reliques et till a pacful man.*

Verse 39. *The salvation of the righteous is of the Lord*] It is the Lord who made them *righteous*, by blotting out their sins, and infusing his Holy Spirit into their hearts; and it is by his grace they are continually sustained, and finally brought to the kingdom of glory: "He is their strength in the time of trouble."

Verse 40. *The Lord—shall deliver them*] For they are always exposed to trials, and liable to fall.

*Because they trust in him.*] They keep faith, prayer, love, and obedience in continual exercise. They continue to *believe* in, *love*, and *obey* God; and he continues to *save* them.

ANALYSIS OF THE THIRTY-SEVENTH PSALM.

What is here delivered may be reduced to these two general heads:—

I. He sets down the duty of a good man, which is to be patient, and put his confidence in God when he sees the wicked prosper and flourish.

II. He gives many reasons to prove the propriety of such conduct.

1. He begins with an interdict, and then descends to give some directions.

1. His interdict is, "Fret not thyself," &c. Be

not angry nor envious: to which he adds this reason, that their prosperity is but short: "For they shall be cut down," &c.

2. Then he sets down some directions and rules to prevent *fretting* and *anger*.

1. The first is a perpetual rule for our whole life: "Trust in the Lord." Rely not on human helps, friends, riches, &c.

2. "Do good." Increase not thy state by evil arts or means.

3. "Dwell in the land." Desert not thy station.

4. "And verily thou shalt be fed." Enjoy quietly what thou hast at present.

5. "Delight thyself in the Lord." Be pleased with his way.

6. "Commit thy way unto the Lord." Labour in an honest vocation, and leave the rest to him; for "he will work for thee."

7. "Rest in the Lord." Acquiesce in his will and the dispensations of his providence; wait patiently for him; his time is the best. And then he repeats his interdict: "Fret not thyself."

II. Then he resumes his *former* reason, mentioned ver. 2, and amplifies it by an *antithesis*, viz., that it shall be well with the good, ill with the wicked, ver. 9, 10, 11; and so it falls out for the *most part*, but not always; which is enough for temporal blessings.

1. "Evil doers shall be cut off; but those who wait on the Lord shall inherit the land."

2. "Yet a little while, and the wicked shall not be," &c.

To this he adds a *second* reason, taken from the providence of God:—

1. In protecting the righteous, and confounding their enemies.

2. In blessing the little they have; in which he seems to remove a double objection: the first, about the tyranny of the wicked over the righteous; the second, that they are commonly in want and poverty.

The first temptation, by which many pious souls are troubled, is the power, the cruelty, and the implacable hatred of wicked men: "The wicked plotteth against the just, and gnasheth upon him." To which the Psalmist answers, "The Lord shall laugh at him; for he seeth that his day of *punishment* is coming." Yea, "but the wicked have drawn out their sword, and bent their bow," which is beyond plotting and derision, "to cast down the poor, and slay such as are of an upright conversation." To which he answers, Be it so: "Their sword shall enter into their own heart, and their bow shall be broken."

The other temptation is beggary and poverty, than which nothing is more afflictive. The ungodly swim in wealth; but the godly are commonly poor, and therefore exposed to contempt; for poverty reckons up no reputable genealogy. To this he answers: "A little that the righteous hath is better than the riches of many wicked." *Better*, because used better; *better*, because possessed with contentment; *better*, because it has God's blessing upon it. And this he proves by many reasons:—

1. "For the arms of the wicked (their riches) shall be broken; but the Lord upholdeth the righteous."

2. "The Lord knoweth the days (good or bad) of the upright." He loves them, and they are his care; and "their inheritance shall be for ever," firm and stable.

3. "They shall not be ashamed in the evil time," nor destitute, nor forsaken of necessities; for "in the days of famine they shall be satisfied."

But with rich wicked men it is not so. Though they abound in wealth, yet they shall insensibly consume and perish, "as the fat of lambs," burnt upon the altar, "vanisheth into smoke and passeth away."

4. And yet there is another blessing on the good man's little: he has often over and above, and something to spare to give, whereas the wicked is a borrower, with this bad quality, that *he payeth not again*. "But the righteous sheweth mercy, and giveth."

Of which he gives this reason: for "such as God blesseth shall possess the earth;" and "they that be cursed of him shall be cut off." They may *have*, but not *enjoy*, the goods of this life.

And thus much the Psalmist proved by his own experience: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread." His liberality was the cause of it: "He is ever merciful, and lendeth; and his seed is blessed."

A third reason of God's protection is, that God upholds him: "The steps of a good man are ordered of the Lord;" and should he by infirmity fall into error, or get into trouble or affliction, "he shall not be utterly cast down, for the Lord upholdeth him with his hand." He shall have his judgment corrected by God's teaching, and no disease shall be able to remove him till God's work be done *in him*, and *by him*.

In the rest of the psalm he makes a repetition of all that went before: he repeats his chief rule, his promises, his comforts, and his threatenings.

He begins with this rule, ver. 3: "Depart from evil, and do good, and dwell for evermore." In which he exhorts to obedience, and in both parts brings instances of repentance, mortification, and vivification, which he fortifies with a double reason, as before.

1. A promise to the godly: "For the Lord loveth

righteousness; he forsaketh not his saints; they are preserved for ever."

2. A threatening to the wicked: "But the seed of the wicked shall be cut off." These two reasons he resumes, amplifies, and illustrates.

First, That of the righteous: "The righteous shall inherit the land," &c.; and that you may know whom he means by the righteous, he sets down his character.

1. He is one whose mouth speaks wisdom. He speaks reverently of God's justice and providence.

2. One whose mouth talks of judgment; i. e., of that only which is just and right.

3. "The law of God is in his heart;" not in his tongue alone, or in his brain.

4. "None of his steps shall slide." He keeps on his right way, and will not be seduced. Yet this righteous man has his enemies, ver. 13—15: "For the wicked watcheth the righteous, and seeketh to slay him."

But although he has his enemies, yet has he also his protector: "The Lord will not leave him in his hand," &c.; therefore "wait on the Lord, and keep his way, and he shall exalt thee. When the wicked are cut off, thou shalt see it."

Secondly, For they shall be cut off, as was said before, ver. 28; and this he knew from his own experience: "I have seen the wicked in great power, and flourishing like a green bay tree; yet I passed by, and lo, he was gone; I sought him, but he could not be found."

And what he observed, others, if attentive and diligent, may observe also, both in respect of the righteous and the wicked. 1. For "mark the perfect man, and behold the upright; for the end of that man is peace." 2. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Should the cause be inquired why God does these things, it is added, and this sums up all the doctrine of the psalm:

1. "The salvation of the righteous is of the Lord; he will save them because they trust in him."

2. On the contrary, "the wicked shall be cut off and perish, because they trust not in him."

PSALM XXXVIII.

David prays God to have mercy upon him, and gives a most affecting account of his miserable state, 1—10; complains of his being forsaken by his friends, and cruelly persecuted by his enemies, 11—16; confesses his sin; and earnestly implores help, 17—22.

VIII. DAY. MORNING PRAYER.

A Psalm of David, \* to bring to remembrance.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

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

\* Ps. lxx. title.—<sup>b</sup> Ps. vi. 1.—<sup>c</sup> Job vi. 4.

2 For <sup>c</sup> thine arrows stick fast in me, and <sup>d</sup> thy hand presseth me sore.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

3 There is no soundness in my flesh because of thine anger; <sup>e</sup> neither

<sup>d</sup> Ps. xxxii. 4.—<sup>e</sup> Ps. vi. 2.

NOTES ON PSALM XXXVIII.

The title in the HEBREW states this to be *A Psalm*  
2054

of David, to bring to remembrance. The CHALDEE:  
"A Psalm of David for a good memorial to Israel."

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

there any <sup>a</sup> rest in my bones  
because of my sin.

4 For <sup>b</sup> mine iniquities are  
gone over mine head: as a  
heavy burden they are too <sup>c</sup> heavy for me.

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

6 I am <sup>d</sup> troubled; <sup>e</sup> I am bowed down greatly;  
<sup>f</sup> I go mourning all the day long.

7 For my loins are filled with a <sup>g</sup> loathsome  
*disease*: and *there is* <sup>h</sup> no soundness in my  
flesh.

<sup>a</sup> Heb. *peace or health*. — <sup>b</sup> Ezra ix. 6. Ps. xl. 12.  
Matt. xi. 28. — <sup>c</sup> Heb. *woried*. — <sup>d</sup> Ps. xxxv. 14. — <sup>e</sup> Job  
xv. 28. Ps. xlii. 9. xliii. 2. — <sup>f</sup> Job vii. 5. — <sup>g</sup> Ver. 3.  
Job iii. 24. Ps. xxii. 1. Isai. lix. 11. — <sup>h</sup> Ps. vi. 7.

The VULGATE, SEPTUAGINT, and ÆTHIOPIC: "A Psalm of David, for a commemoration concerning the sabbath." The ARABIC: "A Psalm in which mention is made of the sabbath; besides, it is a thanksgiving and a prophecy." Never was a title more misplaced or less expressive of the contents. There is no mention of the *sabbath* in it; there is no *thanksgiving* in it, for it is deeply *penitential*; and I do not see that it contains any *prophecy*. The SYRIAC: "A Psalm of David, when they said to the Philistine king, Achish, This is David, who killed Goliath; we will not have him to go with us against Saul. Besides, it is a form of confession for us." It does not appear that, out of all the titles, we can gather the true intent of the Psalm.

Several conjectures have been made relative to the occasion on which this psalm was composed; and the most likely is, that it was in reference to some severe affliction which David had after his illicit commerce with Bath-sheba; but of what nature we are left to conjecture from the *third*, *fifth*, and *seventh* verses. Whatever it was, he deeply repents for it, asks pardon, and earnestly entreats support from God.

Verse 1. *O Lord, rebuke me not*] He was sensible that he was suffering under the displeasure of God; and he prays that the chastisement may be in *mercy*, and not in *judgment*.

Verse 2. *Thine arrows stick fast in me*] This, no doubt, refers to the *acute pains* which he endured; each appearing to his feeling as if an arrow were shot into his body.

Verse 3. *No soundness in my flesh*] This seems to refer to some *disorder* which so affected the *muscles* as to produce *sores* and *ulcers*; and so affected his *limbs* as to leave him no peace nor rest. In short, he was completely and thoroughly diseased; and all this he attributes to his sin, either as being its natural consequence, or as being inflicted by the Lord as a punishment on its account.

Verse 4. *Mine iniquities are gone over mine head*] He represents himself as one sinking in *deep waters*, or as one oppressed by a *burden* to which his strength was unequal.

Verse 5. *My wounds stink and are corrupt*] Taking

8 I am feeble and sore broken:

<sup>1</sup> 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 <sup>k</sup> the light of mine eyes, it also <sup>l</sup> is gone from me.

11 <sup>m</sup> My lovers and my friends <sup>n</sup> stand aloof from my <sup>o</sup> sore; and <sup>p</sup> my kinsmen <sup>q</sup> stand afar off.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

lxxxviii. 9. — <sup>1</sup> Heb. *is not with me*. — <sup>m</sup> Ps. xxxi. 11.  
<sup>n</sup> Luke x. 31, 32. — <sup>o</sup> Heb. *stroke*. — <sup>p</sup> Or, *my neighbours*.  
<sup>q</sup> Luke xxiii. 49.

this in connexion with the rest of this psalm, I do not see that we can understand the word in any *figurative* or *metaphorical* way. I believe they refer to *some disease* with which he was at this time afflicted; but whether the *leprosy*, the *small-pox*, or some other disorder that had attacked the whole system, and showed its virulence on different parts of the outer surface, cannot be absolutely determined.

*Because of my foolishness.*] This may either signify *sin* as the cause of his present affliction, or it may import an affliction which was the consequence of that *foolish levity* which prefers the momentary gratification of an irregular passion to health of body and peace of mind.

Verse 6. *I am troubled*] In mind. *I am bowed down*—in body. I am altogether afflicted, and full of distress.

Verse 7. *For my loins are filled with a loathsome disease*] Or rather, a *burning*; נִקְלָה *nikleh*, from קָלָה *kalah*, to *fry*, *scorch*, &c., hence נִקְלָה *nikleh*, a *burning*, or *strongly feverish disease*.

*There is no soundness in my flesh.*] All *without* and all *within* bears evidence that the whole of my solids and fluids are corrupt.

Verse 8. *I am feeble and sore broken*] I am so exhausted with my disease that I feel as if on the brink of the grave, and unfit to appear before God; therefore "have I roared for the disquietness of my heart."

That David describes a *natural disease* here cannot reasonably be doubted; but what that disease was, who shall attempt to say? However, this is evident, that whatever it was, he most deeply deplored the cause of it; and as he worthily lamented it, so he found mercy at the hand of God. It would be easy to show a disease of which what he here enumerates are the very general symptoms; but I forbear, because in this I might attribute to one what, perhaps, in Judea would be more especially descriptive of another.

Verse 9. *Lord, all my desire is before thee*] I long for nothing so much as thy favour; and for this my heart is continually going out after thee. Instead of

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
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cir. annum 22.

12 They also that seek after  
my life <sup>a</sup> lay snares for me : and  
they that seek my hurt <sup>b</sup> speak  
mischievous things, and <sup>c</sup> ima-

gine deceits all the day long.

13 But <sup>d</sup> I, as a deaf man, heard not ; <sup>e</sup> 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 <sup>f</sup> in thee, O LORD, <sup>g</sup> do I hope : thou  
wilt <sup>h</sup> hear, O LORD my God.

16 For I said, *Hear me*, <sup>i</sup> lest otherwise they  
should rejoice over me : when my <sup>k</sup> foot slip-  
peth, they <sup>l</sup> magnify themselves against me.

17 For I *am* ready <sup>m</sup> to halt,  
and my sorrow *is* continually  
before me.

18 For I will <sup>n</sup> declare mine  
iniquity ; I will be <sup>o</sup> sorry for my sin.

19 But mine enemies <sup>p</sup> are lively, and they  
are strong : and they that <sup>q</sup> hate me wrongfully  
are multiplied.

20 They also <sup>r</sup> that render evil for good are  
mine adversaries ; <sup>s</sup> because I follow the thing  
that good *is*.

21 Forsake me not, O LORD : O my God,  
<sup>t</sup> be not far from me.

22 Make haste <sup>u</sup> to help me, O LORD <sup>v</sup> my  
salvation.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

<sup>a</sup> 2 Sam. xvii. 1, 2, 3. — <sup>b</sup> 2 Sam. xvi. 7, 8. — <sup>c</sup> Ps. xxxv.  
20. — <sup>d</sup> See 2 Sam. xvi. 10. — <sup>e</sup> Ps. xxxix. 2, 9. — <sup>f</sup> Or,  
thee do I wait for. — <sup>g</sup> 2 Sam. xvi. 12. Ps. xxxix. 7.  
<sup>h</sup> Or. answer. — <sup>i</sup> Ps. xiii. 4. — <sup>k</sup> Deut. xxv. 35. — <sup>l</sup> Ps.  
xxxv. 26. — <sup>m</sup> Heb. for halting. Ps. xxxv. 15. — <sup>n</sup> Ps.

xxxii. 5. Prov. xxviii. 13. — <sup>o</sup> 2 Cor. vii. 9, 10. — <sup>p</sup> Heb.  
being living, are strong. — <sup>q</sup> Ps. xxxv. 19. — <sup>r</sup> Ps. xxxv.  
12. — <sup>s</sup> See 1 John iii. 12. 1 Pet. iii. 13. — <sup>t</sup> Ps. xxxv. 22.  
<sup>u</sup> Heb. for my help. — <sup>v</sup> Ps. xxvii. 1. lxii. 2, 6. Isai. xii. 2.

אדוני Adonai, Lord, several of Dr. Kennicott's MSS. have יהוה Yehovah.

Verse 10. *My heart panteth*] סחרחר secharchar, flutters, palpitates, through fear and alarm.

*My strength faileth*] Not being able to take nourishment.

*The light of mine eyes—is gone*] I can scarcely discern any thing through the general decay of my health and vigour, particularly affecting my sight.

Verse 11. *My lovers*] Those who professed much affection for me ; my friends, רעי reai, my companions, who never before left my company, stand aloof.

*My kinsmen*] קרובי kerobai, my neighbours, stand afar off. I am deserted by all, and they stand off because of my nigi, my plague. They considered me as suffering under a divine judgment ; and, thinking me an accursed being, they avoided me lest they should be infected by my disease.

Verse 12. *They also that seek after my life*] They act towards me as huntsmen after their prey ; they lay snares to take away my life. Perhaps this means only that they wished for his death, and would have been glad to have had it in their power to end his days. Others spoke all manner of evil of him, and told falsities against him all the day long.

Verse 13. *But I, as a deaf man*] I was conscious of my guilt, I could not vindicate myself ; and I was obliged in silence to bear their insults.

Verse 14. *No reproofs.*] תוכחות tochachoth, arguments or vindications ; a forensic term. I was as a man accused in open court, and I could make no defence.

Verse 15. *In thee, O Lord, do I hope*] I have no helper but thee.

*Thou wilt hear, O Lord my God.*] Thou art eternal in thy compassions, and wilt hear the prayer of a penitent soul. In the printed copies of the Hebrew text we have אדוני אלהי Adonai Elohai, Lord my God ; but, instead of אדוני Adonai, one hundred and two of

Kennicott's and De Rossi's MSS. read יהוה Yehovah. As this word is never pronounced by the Jews, and they consider it dreadfully sacred, in reading, wherever it occurs, they pronounce אדוני Adonai ; and we may well suppose that Jewish scribes, in writing out copies of the sacred Scriptures, would as naturally write Adonai for Yehovah, as they would in reading supply the former for the latter.

Verse 16. *When my foot slippeth*] They watched for my halting ; and when my foot slipped, they rejoiced that I had fallen into sin !

Verse 17. *For I am ready to halt*] Literally, I am prepared to halt. So completely infirm is my soul, that it is impossible for me to take one right step in the way of righteousness, unless strengthened by thee.

Verse 18. *I will declare mine iniquity*] I will confess it with the deepest humiliation and self-abasement.

Verse 19. *But mine enemies are lively*] Instead of חיים chaivism, lively, I would read חנים chinam, without cause ; a change made by the half of one letter, נ nun for a yod. See the parallel places, Ps. xxxv. 19 lxix. 5. See also the Preliminary Dissertation to Dr. Lowth's Isaiah, p. 40 : " But without cause my enemies have strengthened themselves ; and they who wrongfully hate me are multiplied." Here the one member of the verse answers to the other.

Verse 20. *Because I follow the thing that good is.* The translation is as bad as the sentence is awkward טוב תחת רדפי טוב tachath rodpi tob, because I follow goodness. There is a remarkable addition to this verse in the Arabic : " They have rejected me, thou beloved one, as an abominable dead carcase ; they have pierced my body with nails." I suppose the Arabic translator meant to refer this to Christ.

None of the other Versions have any thing like this addition ; only the Æthiopic adds, " They rejected their brethren as an unclean carcase." See Ambrose says this reading was found in some Greek



and Latin copies in his time; and Theodoret has nearly the same reading with the Arabic: *Και απερριψαν με τον αγαπτητον, ως νεκρον εβδελυγμενον* "And they cast me, the beloved, out, as an abominable dead carcase." Whence this reading came I cannot conjecture.

Verse 21. *Forsake me not, O Lord*] Though all have forsaken me, do not thou.

*Be not far from me*] Though my friends keep aloof, be thou near to help me.

Verse 22. *Make haste to help me*] I am dying; save, Lord, or I perish. Whoever carefully reads over this psalm will see what a grievous and bitter thing it is to sin against the Lord, and especially to sin after having known his mercy, and after having escaped from the corruption that is in the world. Reader, be on thy guard; a life of righteousness may be lost by giving way to a moment's temptation, and a fair character sullied for ever! Let him that most assuredly standeth take heed lest he fall.

'Tis but a grain of sweet that one can sow,  
To reap a harvest of wide-wasting woe.

#### ANALYSIS OF THE THIRTY-EIGHTH PSALM.

This psalm may be divided into *two* parts:—

I. A *deprecation*; begun ver. 1, and continued in ver. 21, 22.

II. A *grievous complaint* of sin, disease, misery, God's anger, the ingratitude of his friends, coldness of his acquaintances, and cruelty of his enemies; all which he uses as arguments to induce God to help him; continued from ver. 2 to ver. 20.

I. In the first part he deprecates God's anger, and craves a mitigation of it; though rebuked, let it not be in wrath; if corrected, let it not be in rigour: "O Lord, rebuke me not in thy wrath," &c.

II. His *complaint*, on which he falls instantly, and amplifies in a variety of ways.

1. From the prime cause, God: "Thine arrows stick fast in me," &c.

2. From the impulsive cause: "His *sin*, his *iniquities*," ver. 4; "His *foolishness*," ver. 5.

3. From the *weight* of his afflictions, which were, in general, "the arrows of God which stuck in him; the hand of God, by which he was pressed;" which were so grievous "that there was no soundness in his flesh—no rest in his bones."

4. By an induction of particulars, where he declares many effects of the disease:—

1. Putrefaction of his flesh: "My wounds stink, and are corrupt."

2. The *uncomfortable posture* of his *body*: "I am troubled, I am bowed down greatly."

3. Torment in his bowels, &c.: "My loins are filled with a loathsome disease."

4. Diseases through the whole system: "There is no soundness in my flesh."

5. Debility and grievous plague: "I am feeble," &c.

6. Anguish that forced him to cry out: "I have roared," &c.

7. His heart was disquieted: "The disquietness of my heart." But that it might appear that he had not lost his hold of his hope and his confidence in God,

he directs his speech to him, and says: "Lord, all my desire is before thee, and my groaning is not hidden from thee."

8. He had a palpitation or trembling of heart: "My heart pants."

9. His strength decayed: "My strength fails."

10. A defect of sight: "The sight of my eyes is gone from me."

All these calamities David suffered from within. He was tormented in body and mind; but had he any comfort from without? Not any.

1. None from his friends: "My lovers and my friends stand aloof." 2. As for his enemies, they even then added to his affliction: "They also that seek after my life lay snares for me." In purpose, word, and deed, they sought to undo him.

He next shows his behaviour in these sufferings; he murmured not, but was silent and patient. "I was as a deaf man;—I was as a dumb man." He made no defence.

This he uses as an argument to induce the Lord to mitigate his sufferings; and of his patience he gives the following reasons:—

1. His reliance on God for audience and redress: "For in thee, O Lord, do I hope; thou wilt hear me."

2. For this he petitions; for to God he was not silent, though deaf and dumb to man. For *I said*, *Hear me!* and the assurance that he should be heard made him patient; for if not heard, his enemies would triumph: "Hear me, lest otherwise they should rejoice over me."

3. He was thus patient when his grief was extreme: "For I am ready to halt, and my sorrow is continually before me." I am under a bitter cross; and I know that if I be thy servant, I must bear my cross; therefore, I take it up, and suffer patiently.

4. This cross I have deserved to bear; it comes on account of mine iniquity, and I will not conceal it: "I will declare mine iniquity; I will be sorry for my sin." I suffer *justly*, and therefore have reason to be patient.

He complains again of his enemies. Though he suffered justly, yet this was no excuse for their cruelty; he complains of their strength, their number, and their hatred. My enemies are *living*, while I am at *death's door*; they are *multiplied* while I am *minished*; they render me *evil* for the *good* I have done *them*.

Then he concludes with a petition to God, in which he begs *three* things:—

1. God's presence: "Forsake me not, O Lord; my God, be not far from me."

2. He begs for help: "Help me, O Lord."

3. And prays that this help may come speedily: "Make haste to help me."

And these three petitions are directed to the Most High, as the God of his salvation: "O Lord my salvation;" my deliverer from sin, guilt, pain, death, and hell.

In this psalm, deeply descriptive of the anguish of a penitent soul, most persons, who feel distress on account of sin, may meet with something suitable to their case.

PSALM XXXIX.

The Psalmist's care and watchfulness over his thoughts, tongue, and actions, 1—3. He considers the brevity and uncertainty of human life, 4—7; prays for deliverance from sin, 8—11; and that he may be protected and spared till he is fitted for another world, 12, 13.

Chief Musician, even to Jeduthun, A Psalm of David.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, annum 22.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the

ked is before me.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me, while I was singing the fire burned: then spake I with tongue.

LORD, make me to know mine end, and measure of my days, what it is; that

I may know how frail I am.

Behold, thou hast made my days as an handbreadth; and

mine age is as nothing before thee: verily every man at his best state is

altogether vanity. Selah.

Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, LORD, what wait I for? my hope is in thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, annum 22.

Chron. xvi. 41. xxv. 1. Ps. lxxii. lxxvii. title. — b 1 ii. 4. 2 Kings x. 31. — c Heb. a bridle or muzzle for mouth. — d Ps. cxli. 3. James iii. 2. — e Col. iv. 5. xxxviii. 13. — f Heb. troubled. — g Jer. xx. 9. xc. 12. cxix. 84. — h Or, what time I have here.

1 Ps. xc. 4. — m Ver. 11. Ps. lxxii. 9. cxliv. 4. — n Heb. settled. — o Heb. an image. — p 1 Cor. vii. 31. James iv. 14. — q Job xxvii. 17. Eccles. ii. 18, 21, 26. v. 14. Luke xii. 20, 21. — r Ps. xxxviii. 15. — s Ps. xlv. 13. lxxix. 4.

NOTES ON PSALM XXXIX.

The title says, To the chief Musician, Jeduthun elf, A Psalm of David. It is supposed that this thun is the same with Ethan, 1 Chron. vi. 44, compared with 1 Chron. xvi. 41; and is there numbered among the sons of Merari. And he is supposed to have been one of the four masters of music, leaders of bands, belonging to the temple. And it is thought that David, having composed this psalm, it to Jeduthun and his company to sing. But I should have supposed that Jeduthun himself was the singer. It is very likely that this psalm was written on the same occasion with the preceding. It relates a grievous malady by which David was afflicted in his transgression with Bath-sheba. See what is said on the foregoing psalm.

1. I said, I will take heed to my ways] I was cautious because of my enemies; I must be watchful because of my afflictions; I must be watchful with my tongue, lest I offend my God, or give my enemies any cause to speak evil of me.

2. I held my peace, even from good] "I will keep from the words of the law," says the Chaldee. I held nothing, either good or bad. I did not even defend myself.

My sorrow was stirred.] My afflictions increased, and I had an exacerbation of pain. It is a hard thing to be denied the benefit of complaint in sufferings, as it has a tendency to relieve the mind, and indeed, in some cases, to call off the attention from the place of suffering: and yet undue and extravagant complaining enervates the mind, so that it becomes a prey to its sufferings. On both sides there are extremes: David seems to have steered clear of the right hand and on the left.

Verse 3. My heart was hot within me] A natural feeling of repressed grief.

While I was musing] What was at first a simple sensation of heat produced a flame; the fire broke out that had long been smothered. It is a metaphor taken from vegetables, which, being heaped together, begin to heat and ferment, if not scattered and exposed to the air; and will soon produce a flame, and consume themselves and every thing within their reach.

Verse 4. Lord, make me to know mine end] I am weary of life; I wish to know the measure of my days, that I may see how long I have to suffer, and how frail I am. I wish to know what is wanting to make up the number of the days I have to live.

Verse 5. My days as an handbreadth] My life is but a span; σπανισμὸν τοῦ βίου.

And mine age is as nothing] כמעין keein, as if it were not before thee. All time is swallowed up in thy eternity.

Verily every man at his best state] כל אדם נובל adam nitatsab, "every man that exists, is vanity." All his projects, plans, schemes, &c., soon come to nothing. His body also moulders with the dust, and shortly passes both from the sight and remembrance of men.

Verse 6. Walketh in a vain shew] בלשם betselam, in a shadow. He is but the semblance of being; he appears for a while, and then vanisheth away. Some of the Fathers read, "Although every man walketh in the image of God, yet they are disquieted in vain."

He heapeth up riches, and knoweth not who shall gather them.] He raketh together. This is a metaphor taken from agriculture: the husbandman rakes the corn, &c., together in the field, and yet, so uncertain

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

9 <sup>a</sup> I was dumb, I opened  
not my mouth; because <sup>b</sup> thou  
didst it.

10 <sup>c</sup> Remove thy stroke away

every man is vanity. Selah.

12 Hear my prayer, O LORD,  
and give ear unto my cry;

hold not thy peace at my tears:

<sup>b</sup> for I am a stranger with thee, and a so-  
journer, <sup>1</sup> as all my fathers were.

13 <sup>k</sup> O spare me, that I may recover strength,  
before I go hence, and <sup>l</sup> be no more.

A. M. cir. 2970.  
B. C. cir. 1034.  
Davidis, Regis  
Israelitarum,  
cir. annum 22.

from me: I am consumed by the <sup>d</sup> blow of  
thine hand.

11 When thou with rebukes dost correct  
man for iniquity, thou makest <sup>e</sup> his beauty <sup>f</sup>  
to consume away like a moth: <sup>g</sup> surely

<sup>a</sup> Lev. x. 3. Job xl. 4, 5. Ps. xxxviii. 13.—<sup>b</sup> 2 Sam.  
xvi. 10. Job ii. 10.—<sup>c</sup> Job ix. 34. xiii. 21.—<sup>d</sup> Heb.  
conflict.—<sup>e</sup> Heb. that which is to be desired in him to melt  
away.—<sup>f</sup> Job iv. 19. xiii. 28. Isai. l. 9. Hos. v. 12.

<sup>g</sup> Ver. 5.—<sup>h</sup> Lev. xxv. 23. 1 Chron. xxix. 15. Ps. cxix.  
19. 2 Cor. v. 6. Hebr. xi. 13. 1 Pet. i. 17. ii. 11.—<sup>i</sup> Gen.  
xlvii. 9.—<sup>k</sup> Job x. 20, 21. xiv. 5, 6.—<sup>l</sup> Job xiv. 10, 11, 12.

is life, that he knows not who shall gather them into  
the granary!

Verse 7. And now, Lord, what wait I for? Have  
I any object of pursuit in life, but to regain thy  
favour and thine image.

Verse 8. Deliver me from all my transgressions] I  
seek the pardon of my sins; I expect it from thy  
mercy. Grant it, "that I be not the reproach of the  
boobish" (the godless and the profane), who deride  
my expectation, and say no such blessings can be  
had. Let them know, by thy saving me, that there  
is a God who heareth prayer, and giveth his Holy  
Spirit to all them that ask him.

Verse 10. Remove thy stroke away from me] This  
seems to be a figure taken from gladiators, or persons  
contending in single combat. One is wounded so as  
to be unable to maintain the fight no longer: he there-  
fore gives in, and prays his adversary to spare his  
life. I am conquered; I can hold the contest no  
longer: thou art too powerful for me. He cries what  
our ancestors used to term *craven*; the word spoken  
by him who was conquered in the battle *ordeal*, or  
*trial by combat*.

Verse 11. When thou with rebukes dost correct  
me] *tochachoth* signifies a *vindication of pro-  
ceedings in a court of law, a legal defence*. When God  
comes to maintain the credit and authority of his law  
against a sinner, he "causes his beauty to consume  
away:" a metaphor taken from the case of a culprit,  
who, by the arguments of counsel, and the unim-  
peachable evidence of witnesses, has the facts all  
proved against him, grows pale, looks terrified; his  
audience forsakes him, and he faints in court.

Surely every man is vanity.] He is incapable of  
assistance; he falls before his Maker; and none can  
deliver him but his *Sovereign and Judge*, against  
whom he has offended.

Selah.] This is a true saying, an everlasting truth.

Verse 12. Hear my prayer] Therefore, O Lord,  
know that mercy upon me which I so much need,  
and without which I must perish everlastingly.

I am a stranger with thee] I have not made this  
my home; I have not trusted in any arm but  
thine. Though I have sinned, I have never denied  
thee, and never cast thy words behind my back. I  
new that here I had no continuing city. Like my  
fathers, I looked for a city that has permanent founda-  
tions, in a better state of being.

Verse 13. O spare me] Take me not from this  
state of probation till I have a thorough preparation  
for a state of blessedness. This he terms *recovering  
his strength*—being restored to the favour and image  
of God, from which he had fallen. This should be  
the daily cry of every human spirit: Restore me to  
thine image, guide me by thy counsel, and then  
receive me to thy glory!

ANALYSIS OF THE THIRTY-NINTH PSALM.

This psalm was apparently written on the same  
occasion as the preceding. The Psalmist is still  
suffering as before, yet is silent and patient; but the  
suffering at last becoming very sharp, he could hold  
his peace no longer: then he spoke. And we have  
reason to be thankful that he broke silence, as who-  
ever considers the weighty truths which he spoke  
must allow.

There are three parts in this psalm:—

I. His own account of his resolution to keep  
silence, ver. 1, and the consequences of it, ver. 2, 3.

II. His expostulation with God on the shortness,  
uncertainty, and frailty of life, ver. 4, 5, 6.

III. His petition to have his sin pardoned, ver. 8;  
to be saved from punishment, ver. 10; and for farther  
grace and respite, ver. 12, 13.

I. David acquaints us with his resolution: *I said*—  
I fully purposed to keep silence.

1. "I said, I will take heed to my ways, that I sin  
not with my tongue."

2. This resolution he kept for a while: "I was  
dumb; I held my peace even from good," even from  
making a just defence.

3. But in this I found great difficulty, nay, impos-  
sibility.

1. For all the time "my sorrow was stirred." My  
pain was increased by silence.

2. "My heart was hot." I was strongly incited to  
utter my mind.

3. "And, while thus musing, the fire burned;"  
what was within I saw should not be longer con-  
cealed: "Then spake I with my tongue."

II. He expostulates with God: and, being greatly  
oppressed both in body and mind, prays to know  
how long he is to live; or, rather, how soon he may  
get rid of his maladies, false friends, and deceitful  
enemies. Many considerations render his life uncom-  
fortable.

1. It is very brittle and frail: "Make me to know how frail I am."
2. It is very *short*: "Behold, thou hast made my days as an handbreadth."
3. Yea, when carefully considered, it was even less, of no consideration: "Mine age is as nothing before thee."
4. It was full of vanity: "Verily, every man at his best estate (in his strength, riches, power) is altogether vanity." His labours promise much, perform little.
5. It is unstable and uncertain, as a *shadow*. "Surely, every man walketh in a vain shadow."
6. It is full of trouble and inquietude: "Surely, they are disquieted in vain."
7. Man labours for he knows not whom: "He heapeth up riches, and knoweth not who shall gather them."

Notwithstanding all this, he finds that even here God is a sufficient Portion for them that trust in him. Let others toil for riches; admire dignities, empires, pleasures; let them be proud of these, and complain that their life is too short to enjoy them; I have a stronger hold; I am persuaded that the Lord will have mercy upon me. and be my Support in all the troubles and uncertainties of life: "And now, Lord, what wait I for? My hope is in thee."

III. On this confidence he again begins to pray,—

1. For remission of sin: "Deliver me from all my transgressions."
2. For defence against malicious tongues: "Make me not a reproach to the foolish."
3. For submission under divine chastisement: "I was dumb, because thou didst it."
4. For a removal of his punishment: "Take away thy plague from me."

1. And he adds the cause;—either remove thy hand, or I must needs perish: "I am even consumed by the blow of thy hand."
2. This he amplifies by the similitude of a moth; and adds a second reason: "When thou with rebukes dost correct man, thou makest his beauty to consume away like the moth," which frets and destroys a garment. And, for confirmation, delivers his former opinion, which is to be considered as an incontrovertible maxim: "Surely, every man is vanity Selah." Mark that!
3. To which he adds a *third*—the consideration of our present condition in this life. We and all our fathers are but pilgrims in this life: "I am a stranger with thee, and a sojourner, as all my fathers were. Therefore, spare me."

Faith has always to struggle with difficulties. Though he was confident, ver. 7, that God was his hope; yet his calamities, his sickness, his enemies, the brevity, fugacity, and troubles of life, come ever into his memory; and, therefore, he prays again for them. And this rises by a climax or gradation:

1. He prays for audience: "Hear my prayer, O Lord!"
2. That his *cry*, for such it was, be heard: "Give ear unto my cry."
3. For admission of his tears: "Hold not thy peace at my tears." The reason, as a *stranger*. Thy gracious favour.
4. For some relaxation and ease: "O spare me that I may recover strength;" which he urges with this motive, "before I go hence, and be *more*." Restore me to thy favour in *this life*. Hereafter, it will be too late to expect it. Let me not die *unsaved*!

PSALM XL.

The benefit of confidence in God, 1—3. The blessedness of those who trust in God, 4, 5. The termination of the Jewish sacrifices in that of Christ, 6—8. The Psalmist's resolution to publish God's goodness, 9, 10: he prays to be delivered from evils, 11—13 against his enemies, 14, 15; and in behalf of those who were destitute, 16, 17.

To the chief Musician, A Psalm of David.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

I <sup>a</sup>WAITED <sup>b</sup>patiently for the LORD; and he inclined unto me, and heard my cry.  
2 He brought me up also out

of <sup>c</sup>a horrible pit, out of <sup>d</sup>the miry clay, and <sup>e</sup>set my feet upon a rock, and <sup>f</sup>established my goings.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

3 <sup>g</sup>And he hath put a new song in my mouth

<sup>a</sup> Heb. *In waiting I waited.*—<sup>b</sup> Ps. xxvii. 14. xxxvii. 7.  
<sup>c</sup> Heb. *a pit of noise.*

<sup>d</sup> Ps. lxiix. 2, 14.—<sup>e</sup> Ps. xxvii. 6.—<sup>f</sup> Ps. xxxvii. 28.  
<sup>g</sup> Ps. xxxiii. 3.

NOTES ON PSALM XL.

The TITLE, "To the chief Musician," we have already seen, and it contains nothing worthy of particular remark. Concerning the *occasion* and *author* of this psalm there has been a strange and numerous diversity of opinions. I shall not trouble the reader with sentiments which I believe to be ill founded; as I am satisfied the psalm was composed by *David*, and about the same time and on the *same occasion*

as the two preceding; with this difference, that he magnifies God for having bestowed the mercy which he sought *there*. It is, therefore, a *thanksgiving* for his recovery from the *sore disease* by which he was afflicted in his body, and for his restoration to the divine favour. The *sixth*, *seventh*, and *eighth* vers contain a remarkable prophecy of the incarnation and sacrificial offering of Jesus Christ. From the *eleven* to the end contains a new subject, and appears

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even praise unto our God: <sup>a</sup>many shall see *it*, and fear, and shall trust in the LORD.

4 <sup>b</sup> Blessed *is* that man that maketh the LORD his trust, and <sup>c</sup>respecteth not the proud, nor such as <sup>d</sup>turn aside to lies.

5 <sup>e</sup>Many, O LORD my God, *are* thy wonderful works *which* thou hast done, <sup>f</sup>and thy thoughts *which are* to us-ward: <sup>g</sup>they cannot

<sup>a</sup>Ps. li. 6.—<sup>b</sup>Ps. xxxiv. 8. Jer. xvii. 7.—<sup>c</sup>Pa. ci. 3, 7.—<sup>d</sup>Ps. cxxv. 5.—<sup>e</sup>Exod. xi. 15. Job v. 9. ix. 10. Ps. lxi. 15. scii. 5. cxxxix. 6, 17.—<sup>f</sup>Isai. lv. 8.—<sup>g</sup>Or, none can order them unto thee.—<sup>h</sup>1 Sam. xv. 22. Ps. xl. 6. l. 8.

have belonged to another psalm. It is the same as the *seventieth* psalm; only it wants the two first verses.

Verse 1. *I waited patiently for the Lord*] The two preceding psalms are proofs of the *patience* and *resignation* with which David waited for the mercy of God. The reader is requested to consult the notes on them.

*And heard my cry.*] The two preceding psalms show how he *prayed* and *waited*; *this* shows how he *succeeded*.

Verse 2. *An horrible pit*] Literally, the *sounding pit*; where nothing was heard except the howlings of wild beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof.

*The miry clay*] Where the longer I staid the deeper I sank, and was utterly unable to save myself. The *Syriac* and *Arabic* translate, "The pit of perdition, and the mud of corruption." These are figurative expressions to point out the dreary, dismal, ruinous state of sin and guilt, and the utter inability of a condemned sinner to save himself either from the guilt of his conscience, or the corruption of his heart.

*Set my feet upon a rock*] Thou hast changed my state from *guilt* to *pardon*; from *corruption* to *holiness*; in consequence of which *my goings are established*. I have now power over all sin, and can walk steadily in the way that leads to God's kingdom.

Verse 3. *A new song*] Cheerfulness and joy had long been strangers to him. He seemed to live to utter the most doleful complaints, and be a prey to suffering and wretchedness. *Praise* for a sense of God's favour was a *new* song to him. The word is often used to signify *excellence*: I will sing a most *excellent* and *eminent* song.

*Many shall see it*] I will publish it abroad; and *far*—to sin against the Lord, knowing by my example what a grievous and bitter thing it is.

*And shall trust in the Lord.*] Even the worst of sinners shall not despair of mercy, being penitent, when they see that I have found favour in his sight.

Verse 4. *Blessed is that man*] The man must be blessed and happy who casts his soul, with all its burden of sin and wretchedness, at the footstool of God's mercy; for he will save all who come to him through the Son of his love.

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be reckoned up in order unto thee: *if* I would declare and speak of *them*, they are more than can be numbered.

6 <sup>b</sup> Sacrifice and offering thou didst not desire; mine ears hast thou <sup>c</sup>opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of

li. 16. Prov. xxi. 3. Eccles. v. 1. Isai. i. 11. lxxi. 3. Hos. vi. 6. Matt. ix. 13. xii. 7. Hebr. x. 5.—<sup>h</sup>Heb. *digged*. Exod. xxi. 6.

Verse 5. *Many—are thy wonderful works*] The Psalmist seems here astonished and confounded at the *counsels*, *loving-kindnesses*, and *marvellous works* of the Lord, not in *nature*, but in *grace*; for it was the mercy of God towards himself that he had now particularly in view.

Verse 6. *Sacrifice and offering*] The apostle, Heb. x. 5, &c., quoting this and the two following verses, says, *When he* (the Messiah) *cometh into the world*—was about to be incarnated, *He saith*—to God the Father, *Sacrifice and offering thou wouldst not*—it was never thy *will* and design that the sacrifices under thy own law should be considered as making atonement for sin; they were only designed to point out my incarnation and consequent sacrificial death; and therefore *a body hast thou prepared me*, by a miraculous conception in the womb of a virgin; according to thy word, *The seed of the woman shall bruise the head of the serpent*.

*A body hast thou prepared me.*—The quotation of this and the two following verses by the apostle, Heb. x. 5, &c., is taken from the *Septuagint*, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are לִי עָרְבָה אָזְנוֹי עִמָּךְ *osnayim caritha li*, which we translate, *My ears hast thou opened*; but they might be more properly rendered, *My ears hast thou bored*; that is, Thou hast made me *thy servant for ever*, to dwell in thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2, &c.: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c., I will not go out free; then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever."

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אָזְנוֹי *osnayim*, *ears*, which has been written through carelessness for אָזְנוֹי *az getah*, THEN, a BODY. The first syllable,

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the book *it is* <sup>a</sup> written of me,  
8 <sup>b</sup> I delight to do thy will, O  
my God: yea, thy law *is* <sup>c</sup> with-  
in <sup>d</sup> my heart.

9 • I have preached righteousness in the

<sup>a</sup> Luke xxiv. 44.—<sup>b</sup> Ps. cxix. 16, 24, 47, 92. John iv. 34. Rom. vii. 22.—<sup>c</sup> Heb. *in the midst of my bowels*.—<sup>d</sup> Ps. xxxvii. 31. Jer. xxxi. 33. 2 Cor. iii. 3.—<sup>e</sup> Ps. xxii. 22,

great congregation: lo, ' I have  
not refrained my lips, O LORD,  
<sup>e</sup> thou knowest.

10 <sup>b</sup> I have not hid thy right-  
eousness within my heart; I have declared

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25. xxxv. 18.—<sup>f</sup> Ps. cxix. 18.—<sup>g</sup> Ps. cxxxix. 2.—<sup>h</sup> Acts xx. 20, 27

אז, THEN, is the same in both; and the latter, כר, which, joined to א makes אכרס *oanayim*, might have been easily mistaken for גוה *gevah*, BODY; נ *nun* being very like ג *gimel*; י *yod* like ו *vau*; and ה *he* like final מ *mem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might then have been easily taken for the under-stroke of the *mem*, and thus give rise to a corrupt reading; add to this, the root כרה *carah* signifies as well to *prepare*, as to *open*, *bore*, &c. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus: לִי אַז גֵּוַה כְּרִיתָ לִי *az gevah charitha li*; Σωμα δε καρτισω μου. Then a body thou hast prepared me: thus the Hebrew text, the version of the Septuagint, and the apostle will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was *incarnated* for the sin of the world.

The *Æthiopic* has nearly the same reading: the *Arabic* has both, "A body hast thou prepared me, and mine ears thou hast opened." But the *Syriac*, the *Chaldee*, and the *Vulgate* agree with the present Hebrew text; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to show that *none* of them, nor *all* of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the Psalmist and the apostle: viz. SACRIFICE, זבוח *zebach*, θυσια; OFFERING, מינחה *minchah*, προσφορα; BURNT-OFFERING, ολαη *olah*, ολοκαυτωμα, SIN-OFFERING, חטאת *chataah*, περι αμαρτιας. Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, &c. should take away sin.

*Thou hast had no pleasure*.—Thou couldst never be pleased with the victims under the law; thou couldst never consider them as atonements for sin, as they could never satisfy thy justice, nor make thy law honourable.

Verse 7. *In the volume of the book* בכתב ספר *bimegillath sepher*, "in the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called *volumina*, from *volvo*, *I roll*; and the Pentateuch in the Jewish synagogues is still written in this way. There are two wooden rollers; on one they roll *on*, on the other they roll *off*,

as they proceed in reading. One now lying before me, written on vellum, is *two feet two inches* in breadth, and *one hundred and two feet* long. To roll and unroll such a MS. was no easy task; and to be managed must lie flat on a table. This contains the Pentateuch only, and is without *points*, or any other Masoretic distinction. The *book* mentioned here must be the *Pentateuch*, or five books of Moses; for, in David's time, no other part of divine revelation had been committed to writing. This whole book speaks about Christ, and his accomplishing the *will* of God, not only in "the seed of the woman shall bruise the head of the serpent," and "in thy seed shall all the nations of the earth be blessed;" but in all the *sacrifices* and *sacrificial rites* mentioned in the law.

Verse 8. *To do thy will*.] God *willed* not the sacrifices under the law, but he *willed* that a human victim of infinite merit should be offered for the redemption of mankind. That there might be *such a victim*, a body was prepared for the eternal Logos, and in that body *he came* to do the *will of God*; that is, to suffer and die for the sins of the world.

1. Hence we see that the sovereign WILL of God is that Jesus should be incarnated; that he should suffer and die; or, in the apostle's words, *taste death for every man*; that all should believe on him, and be saved from their sins; for this is the WILL of God, our *sanctification*.

2. And as the apostle grounds this on the words of the psalm, we see that it is the WILL of God that that system shall end; for as the essence of it is contained in its *sacrifices*, and God says he *will not* have these, and has appointed the *Messiah* to do his will, i. e., to die for men, hence it necessarily follows, from the Psalmist himself, that the introduction of the *Messiah* into the world is the abolition of the law; and that his sacrifice is that which shall last for ever.

Verse 9. *I have preached righteousness*] I think it best to refer these words to Christ and his apostles. In consequence of his having become a sacrifice for sin, the Jewish sacrificial system being ended, the middle wall of partition was broken down, and the door of faith, the doctrine of justification by faith, opened to the Gentiles. Hence the gospel was preached in all the world, and the mercy of God made known to the Gentiles; and thus *righteousness*—justification by faith, was preached in the *great congregation*—to Jews and Gentiles, throughout the Roman empire.

The *great congregation*, both in this and the following verse, I think, means the Gentiles, contradistinguished from the Jews.

The word *righteousness* means the plan or method

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thy faithfulness and thy sal-  
vation: I have not concealed thy  
loving-kindness and thy truth  
from the great congregation.

14 ' Let them be ashamed and  
confounded together that seek  
after my soul to destroy it; let  
them be driven backward and  
put to shame that wish me evil.

11 Withhold not thou thy tender mercies  
from me, O LORD: \* let thy loving-kindness  
and thy truth continually preserve me.

15 \* Let them be <sup>b</sup>desolate for a reward of their  
shame that say unto me, Aha, aha.

12 For innumerable evils have compassed  
me about: <sup>b</sup> mine iniquities have taken hold  
upon me, so that I am not able to look up;  
they are more than the hairs of mine head:  
therefore <sup>c</sup> my heart <sup>d</sup> faileth me.

16 ' Let all those that seek thee rejoice and  
be glad in thee: let such as love thy salvation  
<sup>k</sup> say continually, The LORD be magnified.

13 \* Be pleased, O LORD, to deliver me: O  
LORD, make haste to help me.

17 ' But I *am* poor and needy; *yet* <sup>m</sup> the  
LORD thinketh upon me: thou *art* my help  
and my deliverer; make no tarrying, O my  
God.

\* Ps. xlviii. 3. lvi. 3. lxi. 7. — <sup>b</sup> Ps. xxxviii. 4. — <sup>c</sup> Ps.  
lxxiii. 26. — <sup>d</sup> Heb. forsaketh. — <sup>e</sup> Ps. lxx. 1, &c. — <sup>f</sup> Ps.  
lxxv. 4, 26. lxx. 2, 3. lxxi. 13. — <sup>g</sup> Ps. lxx. 3. — <sup>h</sup> Ps.

lxxiii. 19. — <sup>i</sup> Ps. lxx. 4. — <sup>k</sup> Ps. xxxv. 27. — <sup>l</sup> Ps. lxx.  
5. — <sup>m</sup> 1 Pet. 5, 7.

of salvation by Jesus Christ—God's method of justi-  
fying sinners by faith, without the deeds of the law.  
See Rom. iii. 25, 26, and the notes there.

Verse 10. *Thy faithfulness*] This means the exact  
fulfilment of the promises made by the prophets  
relative to the incarnation of Christ, and the opening  
of the door of faith to the *Gentiles*.

*Loving-kindness*] Shows the gift itself of Jesus  
Christ, the highest proof that God could give to a lost  
world of his *mercy, kindness, and loving-kindness*.

Verse 11. *Thy tender mercies*] רחמיך *rachameycha*,  
such propensities and feelings as a mother bears to  
her child; or animals in general to their young.

*Let thy loving-kindness*] חסדך *chadecha*, thy over-  
flowing and superabundant mercy.

*And thy truth*] What is revealed in thy word:  
*continually preserve me. Mercy* to help me, *truth* to  
direct me; and, by the operation of both, I shall be  
continually preserved from sin and evil.

Verse 12. *Innumerable evils have compassed me  
about*] This part does not comport with the pre-  
ceding; and either argues a former experience, or  
must be considered a part of another psalm, written  
at a different time and on another occasion; and,  
were we to prefix the two first verses of the *seventieth*  
psalm to it, we should find it to be a psalm as com-  
plete in itself as that is.

*They are more than the hairs of mine head*] This  
could not be said by any person who was exulting in  
the pardoning mercy of God, as David was at the  
time he penned the commencement of this psalm.

Verse 15. *That say unto me, Aha, aha.*] רחצו רחצו  
*hach, hach.* See on Ps. xxxv. 21.

Verse 16. *Let all those that seek thee—be glad*] In  
making prayer and supplication to thee, let them ever  
find thee, that they may magnify thee for the blessings  
they receive.

*Love thy salvation*] Who earnestly desire to be  
saved from sin: saved in thy *own way*, and on thy  
*own terms*.

*The Lord be magnified.*] Let God be praised con-  
tinually for the continual blessings he pours down.

Verse 17. *But I am poor*] עני *ani*, afflicted,  
greatly depressed.

*And needy*] עביון *ebyon*, a beggar. One utterly  
destitute, and seeking help.

*The Lord thinketh upon me*] The words are very  
emphatic; אדוני *Adonai*, my prop, my support, *thinketh*,  
חשב *yachshab*, meditateth, *upon me*. On which he  
concludes: "Thou art my help and deliverer." See-  
ing that my miserable state occupies thy *heart*, it  
will soon *employ thy hand*. Thou, who meditateth  
upon me, wilt deliver me.

*Make no tarrying*] Seeing thou art *disposed to help*,  
and I am in such *great necessity*, delay not, but come  
speedily to my assistance. The old *Psalter* speaks  
to this effect: "Let us not be so long under distress  
and misery that we lose our patience, or our love  
to thee."

ANALYSIS OF THE FORTIETH PSALM.

There are *two* main parts in this psalm:—

I. A *thanksgiving*, ver. 1—11.

II. A *prayer*, from ver. 12 to the end.

Thankfulness consists in the exercise of two virtues,  
*truth* and *justice*.

1. Truth calls upon us to acknowledge the *benefit*,  
and *him* from whom we receive it.

2. Justice obliges us to be grateful, and to perform  
some duties as evidences of our thankful minds; and  
both these we meet with in the first part.

I. David begins with a profession of thankfulness;  
shows his *confidence*: "I waited patiently for the  
LORD;" then shows the success, or what God did  
for him.

1. "He inclined his ear, and heard my cry."

2. "He brought me out of the horrible pit, and  
out of the miry clay."

3. "He set my feet upon a rock." Being redeemed  
from danger, he set me in a safe place.

4. "He established my goings." He confirmed  
my steps, so that I slipped and slid no more.

5. And he hath moved me to be thankful: "He  
hath put a new song in my mouth." The deliverance

was not common, and therefore the praise should not be common, but expressed by a new and exquisite song.

And in this he supposed his example would be a common document. Many shall see my deliverance and my thanksgiving, and shall fear God, and acknowledge his *grace*, his *providence*, and *protection*; and be led thereby to put their trust in him. And then he produces his *form of thanksgiving* :—

*First*, He pronounces the man blessed who relies on God. 1. "Blessed is the man that maketh the Lord his trust." 2. "And blessed is he who respects not the proud;" men proud of their wealth and power, or such as turn aside to lies.

*Secondly*, Then by exclamation admires God's *mercies*, and goodness to his people. 1. For their grandeur and multitude: "Many, O Lord my God, are thy works." 2. For their supernatural appearance: "Thy wonderful works." 3. For the incomparable wisdom by which they are ordered: "Many, O Lord, are thy wondrous works; and thy thoughts to us-ward, they cannot be reckoned up," &c.

And having acknowledged his thankfulness, he speaks of the other part, his *gratitude*; to which, in equity, he thought himself bound, viz., to be obedient to God's voice, which is, indeed, the best sacrifice, and far beyond all those that are offered by the law; as is apparent in *Christ*, to whom these words and the obedience contained in them are principally attributed: by way of accommodation, they belong to every one of his members who means to be thankful for his redemption.

And, first, he tells us that outward worship is of little worth, if sincerity and true piety be wanting: "Sacrifice and offering thou didst not require." Not these absolutely, but as subservient to true piety, and significative of the obedience of Christ unto death.

2. To this end "mine ears hast thou opened;" bored, made docile, and taken me for thy servant.

3. And I will be thy voluntary and obedient servant: "Then said I, Lo, I come!" I am ready to hear thy commands.

4. He describes his ready obedience :—

1. That he performed it cheerfully: "I delight to do thy will."

2. That he did it heartily: "Thy law is in my heart." The obedience of eyes, hands, and feet may be hypocritical; that which is of the heart cannot. The heart thou requirest, and the heart thou shalt have; and to that purpose "I have put thy law in my heart."

3. He did this for the benefit of others: he published the gospel. 1. "I have preached righteousness in the great congregation." 2. "I have not refrained my lips; that thou knowest." 3. "I have not hid thy righteousness within my heart." 4. "I have declared thy faithfulness and thy salvation." 5. "I

have not concealed thy loving-kindness and truth from the great congregation."

In this verse we have the commendation of the gospel, that it is *righteousness*. Jesus, who is the sum and substance of it, *justifies* and *sanctifies*. It is God's *truth* and *faithfulness*, for in it his promises are performed. It is our *salvation*, freeing us from sin, death, the curse of the law, and hell-fire. It must, as such, be preached in the great congregation. And to it *obedience* must be yielded; and to this *four things* are necessary :—

1. The help of God's Spirit: "Thou hast opened mine ears."

2. A ready and willing mind: "Then said I, Lo, I come."

3. A ready performance in the work: "I delight to do thy will."

4. That respect be had to God's law: "Thy law is within my heart."

But all that is here spoken must be considered as resting on the sacrificial offering which Christ made; for we must be justified by his blood; and through him alone can we have remission of sins, the help of God's Spirit, or any power to do any kind of good.

II. This second part of the psalm appears rather to be a part of another, or a psalm of itself, as it relates to a different subject.

In the *first* part of the following prayer we have the sorrowful sighing of a distressed heart, vented in the most earnest petitions on account of the greatness of its sins, and the evils by which it was surrounded.

A fear of being cut off causes the penitent to pray, "Withhold not thou thy mercy from me, O Lord."

1. "For innumerable evils have compassed me," &c.

2. "My iniquities have taken fast hold upon me,"

&c. 3. "Therefore my heart faileth me." My agony is great, my vital spirit fails; and therefore he prays again, 4. "Be pleased, O Lord, to deliver me! make haste to help me!"

The *second* part of his prayer is for the confusion of his *wicked enemies*: "Let them be ashamed and confounded together, that say, Aha! aha!"

The *third* part of the prayer is for *all good men*. Let all those who seek thee be joyful and glad in thee; let them say, "The Lord be magnified."

In the *close* he prays for *himself*; and to move divine mercy the sooner,—

1. He puts himself in the number of the poor and afflicted. He boasts not that he is a king, a prophet, a great man; but "I am poor and needy."

2. He shows his hope and confidence: "Yet the Lord thinketh upon me."

3. He casts himself wholly upon God: "Thou art my help and my deliverer."

4. Therefore delay not: "Make no tarrying, O my God!"



PSALM XLI.

The blessedness of the man who is merciful to the poor, 1—3. The Psalmist complains of his enemies, and prays for support, 4—10; and blesses God for having heard his prayer, and preserved him from his adversaries, 11, 12. A fine doxology closes the psalm, 13.

VIII. DAY. EVENING PRAYER.

To the chief Musician, a Psalm of David.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

**BLESSED** <sup>a</sup>is he that considereth <sup>b</sup>the poor: the LORD will deliver him <sup>c</sup>in time of trouble.

<sup>2</sup>The LORD will preserve him, and keep him alive: and he shall be blessed upon the earth: <sup>d</sup>and <sup>e</sup>thou wilt not deliver him unto the will of his enemies.

<sup>a</sup> Prov. xiv. 21. — <sup>b</sup> Or, the weak or sick. — <sup>c</sup> Heb. in the day of evil. — <sup>d</sup> Ps. xxvii. 12. — <sup>e</sup> Or, do not thou deliver.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

<sup>3</sup>The LORD will strengthen him upon the bed of languishing: thou wilt <sup>f</sup>make all his bed in his sickness.

<sup>4</sup>I said, LORD, be merciful unto me: <sup>g</sup>heal my soul; for I have sinned against thee.

<sup>5</sup>Mine enemies speak evil of me, When shall he die, and his name perish?

<sup>6</sup>And if he come to see me, he <sup>h</sup>speaketh vanity: his heart gathereth iniquity to itself;

<sup>f</sup> Heb. turn. — <sup>g</sup> 2 Chron. xxx. 20. Ps. vi. 2. cxlvii. 3. <sup>h</sup> Ps. xii. 2. Prov. xxvi. 24, 25, 26.

NOTES ON PSALM XLI.

The title as before. The Syriac says it was "A Psalm of David, when he appointed overseers to take care of the poor." The Arabic says, "It is a prophecy concerning the incarnation; and also of the salutation of Judas." It appears to me to have been written on the same occasion as the three former, and to relate to David's malady and cure, and the evil treatment he had from his enemies during his affliction. Our Lord, by accommodation, applies the ninth verse to the treachery of Judas, John xiii. 18; but as to any other direct reference to Christ or his history, I believe the psalm has none.

Verse 1. *Blessed is he that considereth*] God is merciful; he will have man to resemble him: as far as he is merciful, feels a compassionate heart, and has a benevolent hand, he resembles his Maker; and the mercy he shows to others God will show to him. But it is not a sudden impression at the sight of a person in distress, which obliges a man to give something for the relief of the sufferer, that constitutes the merciful character. It is he who considers the poor; who endeavours to find them out; who looks into their circumstances; who is in the habit of doing so; and actually, according to his power and means, goes about to do good; that is the merciful man, of whom God speaks with such high approbation, and to whom he promises a rich reward.

Verse 2. *The Lord will preserve him, and keep him alive*] It is worthy of remark, that benevolent persons, who consider the poor, and especially the sick poor; who search cellars, garrets, back lanes, and such abodes of misery, to find them out (even in the places where contagion keeps its seat), very seldom fall a prey to their own benevolence. The Lord, in an especial manner, keeps them alive, and preserves them; while many, who endeavour to keep far from the contagion, are assailed by it, and fall victims to it. God loves the merciful man.

Verse 3. *The Lord will strengthen him*] Good, benevolent, and merciful as he is, he must also die:

but he shall not die as other men; he shall have peculiar consolations, refreshment, and support, while passing through the valley of the shadow of death.

*Thou wilt make all his bed*] *הפחתו* *haphachtu*, thou hast turned up, tossed, and shaken it; and thou wilt do so to all his bed—thou wilt not leave one uneasy place in it—not one lump, or any unevenness, to prevent him from sleeping. Thou wilt do every thing, consistently with the accomplishment of the great decree, "Unto dust thou shalt return," to give him ease, refreshment, and rest. We may sum up the privileges of the merciful man: 1. He is generally blessed, ver. 1. 2. He will be delivered in the time of trouble, ver. 1. 3. He will be preserved by a particular providence, ver. 2. 4. He shall be kept alive amidst infection and danger, ver. 2. 5. He shall be blessed on the earth in his temporal concerns, ver. 2. 6. His enemies shall not be able to spoil or destroy him, ver. 2. 7. He shall be strengthened on a bed of languishing, to enable him to bear his afflictions, ver. 3. 8. He shall have ease, comfort, and support in his last hours, ver. 3.

Verse 4. *I said, Lord, be merciful unto me*] I need thy mercy especially, because I have sinned against thee, and my sin is a deadly wound to my soul; therefore heal my soul, for it has sinned against thee.

Verse 5. *Mine enemies speak evil*] It is often a good man's lot to be evil spoken of; to have his motives, and even his most benevolent acts, misconstrued.

Verse 6. *And if he come to see me*] This may relate to Ahithophel; but it is more likely that it was to some other person who was his secret enemy, who pretended to come and inquire after his health, but with the secret design to see whether death was dispatching his work.

*When he goeth abroad, he telleth it.*] He makes several observations on my dying state; intimates that I am suffering deep remorse for secret crimes; that God is showing his displeasure against me, and that I am full of sorrow at the approach of death.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

when he goeth abroad, he telleth it.

7 All that hate me whisper together against me : against me do they devise <sup>a</sup> my hurt.

8 <sup>b</sup> An evil disease, say they, cleaveth fast unto him : and now that he lieth he shall rise up no more.

9 <sup>c</sup> Yea, <sup>d</sup> mine own familiar friend, in whom I trusted, <sup>e</sup> which did eat of my bread, hath <sup>f</sup> lifted 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, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and <sup>g</sup> settest me before thy face for ever.

13 <sup>h</sup> Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

<sup>a</sup> Heb. evil to me.—<sup>b</sup> Heb. A thing of Belial.—<sup>c</sup> 2 Sam. xv. 12. Job xix. 19. Ps. lv. 12, 13, 20. Jer. xx. 10. <sup>d</sup> Heb. the man of my peace.—<sup>e</sup> Obad. 7. John xiii. 18.

<sup>f</sup> Heb. magnified.—<sup>g</sup> Job xxxvi. 7. Ps. xxxiv. 15.—<sup>h</sup> Ps. cvi. 48.

Verse 7. All that hate me whisper together against me] This is in consequence of the information given by the hypocritical friend, who came to him with the lying tongue, and whose heart gathereth iniquity to itself, which, when he went abroad, he told to others as ill-minded as himself, and they also drew their wicked inferences.

Verse 8. An evil disease, say they, cleaveth fast unto him] בו בליעל יאטק דבר debar beliyal yatsuk bo, a thing, word, or pestilence of Belial, is poured out upon him. His disease is of no common sort; it is a diabolical malady.

He shall rise up no more.] His disease is incurable without a miracle; and he is too much hated of God to have one wrought for him. Some apply this to the death and resurrection of Christ; he lieth—he is dead and buried; he shall never rise again from the dead.

Verse 9. Mine own familiar friend] This is either a direct prophecy of the treachery of Judas, or it is a fact in David's distresses which our Lord found so similar to the falsity of his treacherous disciple, that he applies it to him, John xiii. 18. What we translate mine own familiar friend, איש שלומי ish shelomi, is the man of my peace. The man who, with the לך שלום shalom lecha, peace be to thee! kissed me; and thus gave the agreed-on signal to my murderers that I was the person whom they should seize, hold fast, and carry away.

Did eat of my bread] Was an inmate in my house. Applied by our Lord to Judas, when eating with him out of the same dish. See John xiii. 18, 26. Possibly it may refer to Ahithophel, his counsellor, the man of his peace, his prime minister; who, we know, was the strength of Absalom's conspiracy.

Verse 10. Raise me up] Restore me from this sickness, that I may requite them. This has also been applied to our Lord; who, knowing that he must die, prays that he may rise again, and thus disappoint the malice of his enemies.

Verse 11. By this I know that thou favourest me] If thou hadst not been on my side, I had perished by this disease; and then my enemies would have had cause to triumph.

This also has been applied to our Lord; and Calmet says it is the greatest proof we have of the divinity of Christ, that he did not permit the malice of the Jews, nor the rage of the devil, to prevail against him. They might persecute, blaspheme, mock, insult, crucify, and slay him; but his resurrection confounded them; and by it he gained the victory over sin, death, and hell.

Verse 12. Thou upholdest me] I am still enabled to show that my heart was upright before God.

Settest me before thy face for ever.] Thou showest that thou dost approve of me; that I stand in thy presence, under the smiles of thy approbation.

This also has been applied to our Lord, and considered as pointing out his mediatorial office at the right hand of God.

Verse 13. Blessed be the Lord God of Israel] By all these circumstances and events glory shall redound to the name of God for ever; for the record of these things shall never perish, but be published from one generation to another; and it has been so.

From everlasting, and to everlasting.] מלפני תמיד ועד תמיד mehaolam vead haolam; From the hidden time to the hidden time; from that which had no beginning to that which has no end.

To which he subscribes, Amen and Amen. Fiat, fiat.—Vulgate. Aveiro, yevoiro.—Septuagint. The Chaldee says, "And let the righteous say, Amen, and Amen. ܐܡܝܢ ܘܐܡܝܢ ܕܥܠܡ ܕܥܠܡ ܐܡܝܢ ܘܐܡܝܢ. "Be blessed, Lord God of Israel, from world, and in world. Be it! So be it!"—Anglo-Saxon. To which the Old Pealter approaches very nearly: Blessed Lord God of Estrel, fra werld, and in werld: Be it done! be it done! Thus illustrated by the same, fra werld is werld: that es, fra the byggyning of this wereld, in, til wereld that lastes ay. Be it done, be it done. This dubblingly schews that it es at do of al men. Ia Latyn, it es, fiat, fiat! in Ebrui, Amen Amen es writyn: tharfore that Aquila translated vere, vel fideliter, that es, sothfastly or trew.

Thus ends what the Hebrews call the first book of Psalms; for the reader will recollect that this book is

divided by the Jews into *five* books, the first of which ends with this psalm.

This *doxology*, Dr. Kennicott supposes, may have been added by the collector of this book; and he thinks that the division into *books* is *not arbitrary*; and that the psalms were collected at different times by different persons. See the *introduction*. There is certainly a considerable *variety* in the *style* of the several books; in the examination of which the Hebrew critic will not lose his labour.

ANALYSIS OF THE FORTY-FIRST PSALM.

In this psalm David shows how men should, and how commonly they do, carry themselves towards men in affliction and trouble.

I. They should behave compassionately and kindly, which would tend to their own happiness, and cause them to find mercy from God, ver. 1—4.

II. But they commonly behave unkindly, and afflict the afflicted, ver. 4—10.

III. On which unkindness he flies to God, and prays for mercy, ver. 11; shows his hope and confidence in God, ver. 11, 12.

I. He begins with an excellent grave sentence: "Blessed is he who considereth the poor;" that is, any man in trouble and want, &c. This is a happy man. His particular comforts and privileges are:

1. "The Lord will deliver him in the time of trouble."

2. The Lord will *preserve* him, "that he faint not in his troubles."

3. The Lord will *keep him alive*. Prolong his life and days.

4. "He shall be blessed upon earth:" God shall enrich him, and bless his substance.

5. He shall not be delivered unto the will of his enemies,—never to their full desire, though often into their hands.

6. "The Lord will strengthen him upon a bed of languishing," and make all his bed in his *sickness*: he shall have comfort and assurance of God's favour.

II. He begins the second part with an ejaculation:—

1. "I said, The Lord be merciful unto me!" pardon my sin.

2. "Heal my soul:" extract the sting of sin, and all inward corruption.

3. He prays thus, because he is sensible that he "has sinned against the Lord."

The complaint against himself being ended, he begins to complain of others.

1. Of their hatred and malice: "Mine enemies speak evil of me."

2. Of their cruelty; they longed for his death: "When shall he die, and his name perish?" they would have even his memorial cut off.

3. Their perfidious dealing and dissimulation. They came to visit him: but it was fraudulently to search out his counsels, and to entrap him in his words; and then to detail them abroad: "If he come to see me," &c.

4. Of their plots and conspiracies: "All they that hate me whisper," &c.

5. Their exultation at his misery: "An evil disease, say they, cleaveth unto him," &c.

6. Of the perfidiousness of some particular friend, perhaps Ahithophel: "Yea, mine own familiar friend hath lift up his heel against me."

III. And then, against all these evils, and in his own defence, he prays: "But thou, O Lord, be merciful unto me, and raise me up." For which he gives these reasons:—

1. That thereby, as a king, he should have power to do justice on traitors: "That I may requite them."

2. By this he should have experience of God's favour: "By this I know thou favourest me," &c.

3. It will be a testimony unto me that thou favourest not only my person, but my cause: "As for me, thou upholdest me in mine integrity, and settest me before thy face for ever."

The psalm, and with it the *first book* of the psalms, according to the Jewish division, is closed with a doxology to God: "Blessed be the Lord God of Israel, from everlasting to everlasting. Amen and Amen."

PSALM XLII.

The Psalmist earnestly longs for the ordinances of the Lord's house, 1—4; describes his deep distress, 5—7; endeavours to take comfort from the consideration that the Lord would appear in his behalf, 8, 9; speaks of the insults of his enemies, 10; and again takes encouragement, 11.

To the chief Musician, <sup>a</sup> Maschil, for the sons of Korah.

As the hart <sup>b</sup> panteth after the water brooks, so panteth my soul after thee, O God.

<sup>a</sup> Or, A Psalm giving instruction of the sons, &c. See I Chron. vi. 33, 37. xxv. 6.

2 <sup>c</sup> My soul thirsteth for God, for <sup>d</sup> the living God: when shall I come and appear before God?

<sup>b</sup> Heb. *brayeth*.—<sup>c</sup> Ps. lxxiii. 1. lxxxiv. 2. John vii. 37. <sup>d</sup> 1 Thess. i. 9.

NOTES ON PSALM XLII.

The title, *To the chief Musician, giving instruction to the sons of Korah*. This is the first of the psalms that has this title prefixed, and it is probable that

such psalms were composed by the *descendants of Korah* during the Babylonish captivity, or by some eminent person among those descendants, and that they were used by the Israelites during their long

3 <sup>a</sup> My tears have been my meat day and night, while <sup>b</sup> they continually say unto me, Where *is* thy God ?

4 When I remember these *things*, <sup>c</sup> I pour out my soul in me: for I had gone with the multitude, <sup>d</sup> I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 <sup>e</sup> Why art thou <sup>f</sup> cast down, O my soul? and *why* art thou disquieted in me? <sup>g</sup> hope thou in

<sup>a</sup> Ps. lxxx. 5. cii. 9. — <sup>b</sup> Ver. 10. Ps. lxxix. 10. cxv. 2. <sup>c</sup> Job xxx. 16. Ps. lxxii. 8. — <sup>d</sup> Isa. xxx. 29. — <sup>e</sup> Ver. 11. Ps. xliii. 5. — <sup>f</sup> Heb. *bowed down*. — <sup>g</sup> Lam. iii. 24. — <sup>h</sup> Or, *give thanks*. — <sup>i</sup> Or, *his presence is salvation*. — <sup>k</sup> Or, *the*

captivity, as means of consolation: and, indeed, most of the psalms which bear this inscription are of the *consoling* kind; and the sentiments appear to belong to that period of the Jewish history, and to none other. The word מַשְׂכִּיל *maskil*, from שָׂכַל *sakal*, signifies to *make wise*, to *direct wisely*, to *give instruction*; and here is so understood by our translators, who have left this signification in the *margin*; and so the *Versions* in general.

The *Syriac* says, "It is a Psalm which David sung when he was an exile, and desired to return to Jerusalem." The *Arabic* says, "A Psalm for the back-sliding Jews."

Verse 1. *As the hart panteth after the water brooks*] The *hart* is not only fond of feeding near some water for the benefit of *drinking*, "but when he is hard hunted, and nearly spent, he will take to some river or brook, in which," says *Tuberville*, "he will keep as long as his breath will suffer him. Understand that when a hart is spent and sore run, his last refuge is to the water; and he will commonly descend down the streame and swimme in the very midst thereof; for he will take as good heede as he can to touch no boughes or twygges that grow upon the sides of the river, for feare least the hounds should there take sent of him. And sometimes the hart *will lye under the water*, all but *his very nose*; and I have scene divers lye so until the hounds have been upon them, before they would rise; for *they are constrained to take the water as their lust refuge*."—*Tuberville's Art of Venerie*, chap. xl. Lond. 4to. 1611.

The above extracts will give a fine illustration of this passage. The hart feels himself almost entirely spent; he is nearly hunted down; the dogs are in full pursuit; he is parched with thirst; and in a burning heat pants after the water, and when he comes to the river, plunges in *as his last refuge*. Thus pursued, spent, and nearly ready to give up the ghost, the Psalmist *pants for God*, for the *living God*! for him who can give *life*, and save from *death*.

Verse 2. *When shall I come*] When, when shall I have the privilege of appearing in his courts *before God*? In the mouth of a *Christian* these words would import: "When shall I see my heavenly country? When shall I come to God, the Judge of all, and to Jesus, the Mediator of the new covenant?"

God: for I shall yet <sup>b</sup> praise him <sup>c</sup> for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from <sup>k</sup> the hill Mizar.

7 <sup>l</sup> Deep calleth unto deep at the noise of thy waterspouts: <sup>m</sup> all thy waves and thy billows are gone over me.

8 Yet the LORD will <sup>n</sup> command his loving

*little hill*. Ps. cxxxiii. 3. — <sup>l</sup> Jer. iv. 20. Ezek. vii. 2. <sup>m</sup> Ps. lxxxviii. 7. Jonah ii. 3. — <sup>n</sup> Lev. xxv. 21. Deut. xxviii. 8. Ps. cxxxiii. 3.

He who is a *stranger* and a *pilgrim* here below, and feels a heart full of piety to God, may use these words in this sense; but he who feels himself here at home whose soul is not spiritual, wishes the earth to be eternal, and himself eternal on it—feels no pain after the *living God*.

Verse 3. *My tears have been my meat day and night* My longing has been so intense after spiritual blessings, that I have forgotten to take my necessary food and my sorrow has been so great that I have had no appetite for any. I feel more for the honour of my God and his truth than for myself, when the idolaters, who have thy people in captivity, insulting cry, *Where is thy God*?

Verse 4. *When I remember these things*] Or, *the things I shall remember*. They often occur to me and sharpen my distressful feelings. My soul is dissolved, becomes weak as water, when I reflect on what I have had, and on what I have lost. Or, *pour out my soul to myself* in deep regrets and complaints, when reflecting on these things. I once enjoyed all the ordinances of God, and now I have none. I once had the joyous communion of saints God's ordinances; but that communion no longer exists, for there are no ordinances to support it. There was a *multitude* to worship God in public; with the *I often went*: but, alas, this is no more; now there are found only a few *solitary individuals* who sigh at the desolations of Zion. *There we had our holy days*, our appointed *feasts*, to commemorate the wonderful works of the Lord; now there are no processions, festivals, no joyous assemblies; all is desolation Zion, and all is mourning in our captivity. I have endeavoured to give a general sense to this verse, but there are several difficulties in it; and different commentators and critics have given it a great variety of translations, and as many different meanings. I plan will not permit me to follow them. Much may be seen in Dr. *Horsley's* work on this verse.

Verse 5. *Why art thou cast down, O my soul?*] Even as the times are, desolate as Jerusalem is, insulted as are our enemies, hopeless as in the sight of our condition may be, yet there is no room for despair. All things are possible to God. We have a promise of restoration; he is as good as he is powerful; he therefore in him.

kindness in the daytime, and \*in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? b why go I mourning because of the oppression of the enemy?

10 As with a c sword in my bones, mine ene-

\* Job xxxv. 10. Ps. xxxii. 7. lxiii. 6. cxlix. 5.—b Ps. xxxviii. 6. xliii. 2.

mies reproach me; d while they say daily unto me, Where is thy God?

11 e Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

e Or, killing.—d Ver. 3. Joel ii. 17. Mic. vii. 10. e Ver. 5. Ps. xliii. 5.

I shall yet praise him] For my restoration from this captivity. He is the health of my soul. I shall have the light and help of his countenance, his approbation, and a glorious deliverance wrought by his right hand.

Verse 6. O my God, my soul is cast down] It is impossible for me to lighten this load; I am full of discouragements, notwithstanding I labour to hope in thee.

Therefore will I remember thee from the land of Jordan] That is, from Judea, this being the chief river of that country.

And of the Hermonites] הרמונים the Hermons, used in the plural because Hermon has a double ridge joining in an angle, and rising in many summits. The river Jordan, and the mountains of Hermon, were the most striking features of the Holy Land.

From the hill Mizar.] מצר מזור mehar mitsar, from the little hill, as in the margin. The little hill probably means Ston, which was little in comparison of the Hermons.—Bishop Horsley. No such hill as Mizar is known in India.

Verse 7. Deep calleth unto deep] One wave of sorrow rolls on me, impelled by another. There is something dismal in the sound of the original; עמו עמו אל עמו tehom el tehom kore; something like "And hollow howlings hung in air." Thompson's Elkanah. Or like Homer's well known verse:—

Βη δ' αειων παρα θινα πολυφλοισβοιο θαλασσης.

"He went silently along the shore of the vastly-sounding sea." II. i., ver. 34.

The rolling up of the waves into a swell, and the break of the top of the swell, and its dash upon the shore, are surprisingly represented in the sound of the two last words.

The Psalmist seems to represent himself as cast away at sea; and by wave impelling wave, is carried to a rock, around which the surges dash in all directions, forming hollow sounds in the creeks and caverns. At last, several waves breaking over him, tear him away from that rock to which he clung, and where he had a little before found a resting-place, and, apparently, an escape from danger. "All thy waves and thy billows are gone over me;" he is then whelmed in the deep, and God alone can save him.

Waterspouts] A large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of circular motion at the point; and being hollow within,

attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria; and Dr. Shaw has often seen them at Mount Carmel. No doubt the Psalmist had often seen them also, and the ravages made by them. I have seen vast gullies cut out of the sides of mountains by the fall of waterspouts, and have seen many of them in their fullest activity.

Verse 8. The Lord will command] Every day the Lord will give an especial commission to his loving-kindness to visit me. During the night I shall sing of his mercy and goodness; and alternately mingle my singing with prayer for a continuance of his mercy, and for power to make the best use of these visitations.

Verse 9. I will say unto God my rock] God, my Fortress and Support.

Why hast thou forgotten me?] This and the following verse is badly pointed in our Bibles: "Why go I mourning as with a sword in my bones because of the oppression of the enemy? Mine enemies reproach me daily, while they say unto me, Where is thy God?" See on ver. 3. Their reproaches are to my soul as cutting and severe as a sword thrust into my body, and separating between my bones; because these reproaches are intended to fall on thee, my God, as if thou hadst not power to save us from the hands of our oppressors.

Verse 11. Why art thou cast down] There is no reason why thou shouldst despair. God will appear and release thee and thy brother captives; and soon thy sighing and sorrowing shall flee away.

Who is the health of my countenance] As a healthy state of the constitution shows itself in the appearance of the face; God will so rejoice thy heart, heal all thy spiritual maladies, that thy face shall testify the happiness that is within thee.

There is a curious gloss on the first verse of this Psalm in my old Psalter, which I cannot withhold from the reader. The author translates and paraphrases the verse thus:

Trans. Als the Hert pernes til the welles of waters; so my saule pernes til the God.

Par. This psalm es al of perfitte men, that er brinnand in the flamme of Goddes luf, and passes in til the contemplatyf lyf: and tharfore it es sungen in the office of the dede men: for than haf thai, that thai yearned; that es, the syght of God. For thi, sais he, als the Hert that has eten the nedder, gretely yernes to com til the welles of waters for to drynk and wax yong ogayne: so destroyed in me vices and un-

clennes, my saule desyres with brinnand yernyng, to come til the God.

*Ælian, Appian, Aristotle, Nicander, and Pliny*, all inform us that one cause why the hart thirsts for the waters is, that *they eat serpents*, and that the *poison* of them diffused through their entrails produces a *burning heat and fever*, to ease and cure themselves of which they have recourse to *water*. Many of the *Fathers* tell the same tale, and from them the paraphrast in the old Psalter has borrowed what is inserted above: "Like as the hart, which has eaten the adder, greatly longs to come to the fountains of water to drink, that he may grow young again." The hart is undoubtedly a *cunning* animal; but it would be as difficult to believe that he *eats serpents* as it would be to believe that he seeks for and eats the *fresh water crab or cray fish*, in order to cure and make him grow young again, as *Eusebius, Didymus, Theodoret, Jerome, Epiphanius, Gregory Nyssen*, and others of the primitive Fathers gravely inform us.

## ANALYSIS OF THE FORTY-SECOND PSALM.

The Psalmist, driven from the assemblies of God's people, complains; and as men overwhelmed with troubles are also oppressed with grief, so is he; and as they abruptly express their thoughts, so does he; for sometimes he *expostulates*, sometimes he *complains*, sometimes he *corrects* and *checks* himself for his weakness. One while he opens his *doubts*, and presently again sets forth his *confidence* in God. It is difficult on this account to analyse this psalm; but it may be reduced to these *four heads*:

I. The zeal of the Psalmist to serve God in God's own house; ver. 1, 2, 4, 6.

II. His complaint and expressions of grief for his absence, for his affliction, and his enemies' insults on that ground; ver. 3, 4, 7, 10.

III. His expostulation with his soul for its diffidence, ver. 5, 6; and again with God for his desertion, ver. 9.

IV. His faith and confidence in God's promises; ver. 5, 8, 11.

I. 1. He begins with an expression of his grief for his exile from the ordinances of God, and the assemblies of his people. And he sets forth his zeal and longing desire under the expressive similitude of a hard-hunted and thirsty stag: "As the hart panteth," &c.; ver. 1, 2.

2. He shows the state he was in. 1. "My tears have been my meat day and night;" ver. 3. 2. And the cause was the bitter sarcasm of his enemies: "Where is now thy God?" Where is thy Protector? him in whom thou trustest?

II. That which added to his grief was that which gave occasion to this sarcasm, his banishment from the sanctuary.

1. When I remember these things, my absence, their insults, I pour out my heart to myself; *tear* follows *tear*, and one complaint succeeds to another.

2. And much reason I have to grieve when I com-

pare my present with my former condition. Formerly "I went with the multitude to the house of God,—with the voice of joy and praise," &c. I had *gone*; now I *cannot* and *must not go*.

III. Hitherto he had expressed his zeal, his sorrow, and his complaints, with their causes. These put his soul in a sad condition; and thus he expostulates with himself:—

1. Blaming himself for his weakness and diffidence: "Why art thou cast down, O my soul," &c.

2. Then presently fortifies himself in God's promises: "Hope thou in God, for I shall yet praise him," &c.

In all which is described the combat that a good man has when he is in heaviness through manifold temptation, and finds great difficulty to struggle between hope and despair; but at last conquers by faith, and inherits the promises.

3. But his conflict is not yet over; he exclaims again, and still more affectingly, "O my God, my soul is cast down." Of which he assigns two causes:

1. That though he was ready to remember and serve God, yet he was forced to do it in an improper place. He remembered the pleasant *land of Palestine*, the stately *mountains of Hermon*, and the *little hill of Sion*: but *there* he could not worship; he was in an enemy's country, and in captivity in that country.

2. The greatness and continual succession of his troubles: "Deep calleth unto deep." Calamity on calamity, one trial on the heels of another; so that he might well say, "All thy waves and thy billows are gone over me."

3. And yet he despairs not, he encourages himself in the Lord: "Yet the Lord will command his loving-kindness," &c. 1. "His song shall be with me." 2. "And my prayer unto the God of my life."

IV. On which he grows more confident and courageous, and again expostulates, not now with his *soul*, as before, but with his God: "I will say unto God my rock."

1. "Why hast thou forgotten me?"

2. "Why go I mourning because of the oppression of the enemy?"

3. Why am I wounded with grief, "as with a sword in my bones," while they use the sarcasm, "Where is now thy God?"

But in the conclusion, after all his complaints and expostulations, he gains a full assurance of God's favour and protection.

1. Chiding himself for his discontent and diffidence: "Why art thou cast down?"

2. Then he encourages his heart in God's goodness and faithfulness: "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."

The *forty-third* is most probably a part of this psalm: they should be read and expounded together, as the subject is not complete in either, taken as separate psalms. See, therefore, on the following.

## PSALM XLIII.

The Psalmist begs God to take his part against his enemies, 1, 2; to send his light and truth to guide him to the tabernacle, 3; promises, if brought thither, to be faithful in the divine service, 4; chides himself for despondency, and takes courage, 5.

JUDGE <sup>a</sup>me, O God, and <sup>b</sup>plead my cause against an <sup>c</sup>ungodly nation: O deliver me <sup>d</sup>from the deceitful and unjust man.

2 For thou *art* the God of <sup>e</sup>my strength: why dost thou cast me off? <sup>f</sup>why go I mourning because of the oppression of the enemy?

3 <sup>g</sup>O send out thy light and thy truth: let

them lead me; let them bring me unto <sup>h</sup>thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God <sup>i</sup>my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 <sup>k</sup>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.

<sup>a</sup>Ps. xvi. 1. xxxv. 24. — <sup>b</sup>Ps. xxxv. 1. — <sup>c</sup>Or, *unmerciful*. — <sup>d</sup>Heb. *from a man of deceit and iniquity*. — <sup>e</sup>Ps.

xxviii. 7. — <sup>f</sup>Ps. xlii. 9. — <sup>g</sup>Ps. xl. 11. lvii. 3. — <sup>h</sup>Ps. iii. 4. — <sup>i</sup>Heb. *the gladness of my joy*. — <sup>k</sup>Ps. xlii. 5, 11.

## NOTES ON PSALM XLIII.

There is no *title* to this psalm in the *Hebrew*, nor in the *Chaldee*. The *Syriac* says it was composed "by David when Jonathan told him that Saul intended to slay him." The *Arabic* says of this, as of the preceding, that it is a *prayer for the backsliding Jews*. It is most evidently on the same subject with the *forty-second* psalm, had the same author or authors, and contains the remaining part of the complaint of the captive Jews in Babylon. It is written as a part of the *forty-second* psalm in *forty-six* of Kennicott's and De Rossi's MSS.

Verse 1. *Judge me, O God, and plead my cause*] ריבה ריבה *ribah ribi*, a forensic term, properly enough translated, *plead my cause, be my counsellor and advocate*.

*Ungodly nation*] The Babylonians; the impious, perfidious, wicked, and deceitful Babylonians.

*The deceitful and unjust man.*] Nebuchadnezzar.

Verse 2. *For thou art the God of my strength*] The Psalmist speaks here, as in other places, in the person of the whole Israelitish people then captive in Babylon. We still acknowledge thee for our God. *Why are we cast off?* Now that we are humbled and penitent, why are we not enlarged? Why are we not saved from this oppression of the Babylonians?

Verse 3. *O send out thy light and thy truth*] We are in *darkness* and *distress*, O send *light* and *prosperity*; we look for the fulfilment of thy *promises*; O send forth thy *truth*. Let thy *light* guide me to thy *holy hill*, to the country of my fathers; let thy *truth* lead me to thy tabernacles, there to worship thee in *spirit* and in *truth*.

Verse 4. *Then will I go unto the altar*] When thy *light*—a *favourable turn in our affairs*, leads us to the land of our fathers, and thy *truth*—the *fulfilment of thy gracious promises*, has placed us again at the door of thy tabernacles, then will we go to thy *altar*, and joyfully offer those sacrifices and offerings which thy law requires, and rejoice in thee with exceeding great joy.

Verse 5. *Why art thou cast down*] Though our deliverance be delayed, God has not forgotten to be gracious. The vision, the prophetic declaration relative to our captivity, was for an appointed time. Though it appear to tarry, we must wait for it. In the end it will come, and will not tarry; why then should we be discouraged? Let us still continue to trust in God, for we *shall yet praise him* for the fullest proofs of his approbation in a great out-pouring of his benedictions

## ANALYSIS OF THE FORTY-THIRD PSALM.

This psalm, which is of the same nature with the former, and properly a part or continuation of it, contains *two* chief things:

I. A *petition*, which is double. 1. One in the *first* verse. 2. The other in the *fourth* verse.

II. A *comfortable apostrophe* to his own soul, ver. 5. *First*, He petitions God,—

1. That, being *righteous*, he would be his Judge: "Judge me, O Lord."

2. That, being *merciful*, he would plead his cause: "Plead my cause."

3. That, being *almighty*, he would deliver him: "Deliver me," ver. 1.

For this petition he assigns *two* reasons:

1. The unmerciful disposition of his enemies. 1. They were a factious, bloody, inhuman people: "Plead my cause against an ungodly nation," נא נא *goi lo chasid*, "a people without mercy." 2. They were men of deceit and iniquity: "Deliver me from the deceitful and unjust man," ver. 1.

2. The other reason he draws from the nature of God, and his relation to him: "For thou art the God of my strength." Thou hast promised to defend me. On this he expostulates: 1. "Why hast thou cast me off?" For so, to the eye of sense, it at present appears. 2. "Why go I mourning, because of the oppression of the enemy?" ver. 2.

*Secondly*, The second part of his petition is, that he may be restored to God's favour, and brought back to his own country, ver. 3.

1. "O send forth thy light and thy truth," the

light of thy favour and countenance, and make thy promises true to me: "Let them lead me," ver. 3.

2. "Let them guide me;"—whither? To dignity and honours? No, I ask not those: I ask to be guided to thy holy hill and tabernacles, where I may enjoy the exercises of piety in thy pure worship, ver. 3.

*Thirdly*, That he might the better move God to hear his petition, he does as good as *vow* that he would be thankful, and make it known how good God had been to him.

1. "Then will I go unto the altar of God, my exceeding joy." The joy and content he would take in this should not be of an ordinary kind.

2. "Yea, upon the harp will I praise thee, O God."

His joy should be expressed outwardly by a psalm, doubtless composed for the occasion; the singing of which should be accompanied by the *harp*, or such instruments of music as were *then* commonly used in the divine worship.

The petitions being ended, and now confident of audience and favour, he thus addresses his heavy and mournful heart, as in the former psalm: 1. Chiding himself. 2. Encouraging himself.

1. "Why art thou cast down, O my soul? and why art thou disquieted within me?" Chiding.

2. "Hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Encouraging. See notes and analysis of the preceding psalm.

## PSALM XLIV.

*The Psalmist recounts the mercies of God; shows to his people how God in ancient times gave them the victory over all their enemies, 1—8; points out their present miserable state, 9—16; asserts that they have not apostatized, and appeals to God for the truth of his assertion, 17—22; and calls upon the Lord for deliverance from their enemies, 23—26.*

IX. DAY. MORNING PRAYER.

To the chief Musician for the sons of Korah, Maschil.

**W**E have heard with our ears, O God, our fathers have told us, *what work* thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine

arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

<sup>a</sup> Exod. xii. 26, 27. Ps. lxxviii. 3.—<sup>b</sup> Exod. xv. 17. Deut. vii. 1. Ps. lxxviii. 55. lxxx. 8.—<sup>c</sup> Dent. viii. 17.

Josh. xxiv. 12.—<sup>d</sup> Deut. iv. 37. vii. 7, 8.—<sup>e</sup> Ps. lxxiv. 12. Dan. viii. 4.—<sup>f</sup> Ps. xxxiii. 16. Hos. i. 7.—<sup>g</sup> Ps. xl. 14.

## NOTES ON PSALM XLIV.

The *title* here is the same as that in Ps. xlii.; which see. The *Syriac* says it was "A Psalm of the sons of Korah, which the people and Moses sung at Horeb." Such titles are fancies to which no credit should be attached. Like the preceding, it appears to belong to the time of the *captivity*.

Verse 1. *We have heard with our ears*] The Psalmist begins with recounting the marvellous interpositions of God in behalf of the Jewish people, that he might the better strengthen his confidence, and form a ground on which to build his expectation of additional help.

Verse 2. *Thou didst drive out the heathen*] The Canaanites were as a bad tree planted in a good soil, and bringing forth bad fruit with great luxuriance. God plucked up this bad tree from the roots, and in its place planted the Hebrews as a good tree, a good vine, and caused them to take root, and fill the land.

Verse 3. *For they got not the land*] Neither by their valour, nor cunning, nor for their merit; yet,

they were obliged to fight. But how did they conquer? By the right hand of the Lord, and by his arm; by his strength alone, and the *light of his countenance*—his favour most manifestly shown unto them.

Verse 4. *Thou art my king*] What thou wert to *them*, be to *us*. We believe in thee as they did; we have sinned and are in captivity, but we repent and turn unto thee; command, therefore, deliverances to Jacob, for we are the descendants of him in whose behalf thou hast wrought such wonders.

Verse 5. *Through thee will we push down*] *Through thy word*, במימרא *bemeimra*, "Thy substantial Word."—*Chaldee*. If thou be with us, who can be successfully against us? Literally, "We will toss them in the air with our horn;" a metaphor taken from an ox or bull tossing the dogs into the air which attack him.

*Through thy name*] Jehovah; the infinite, the omnipotent, the eternal Being; whose power none is able to resist.

Verse 6. *I will not trust in my bow*] As he is speak-



8 <sup>a</sup>In God we boast all the day long, and praise thy name for ever. Selah.

9 But <sup>b</sup>thou hast cast us off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to <sup>c</sup>turn back from the enemy: and they which hate us spoil for themselves.

11 <sup>d</sup>Thou hast given us <sup>e</sup>like sheep appointed for meat; and hast <sup>f</sup>scattered us among the heathen.

12 <sup>g</sup>Thou sellest thy people <sup>h</sup>for nought, and dost not increase *thy wealth* by their price.

13 <sup>i</sup>Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 <sup>k</sup>Thou makest us a byword among the heathen, <sup>l</sup>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; <sup>m</sup>by reason of the enemy and avenger.

17 <sup>n</sup>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, <sup>o</sup>neither have our <sup>p</sup>steps declined from thy way.

19 Though thou hast sore broken us in <sup>q</sup>the place of dragons, and covered us <sup>r</sup>with the shadow of death.

20 If we have forgotten the name of our God, or <sup>s</sup>stretched out our hands to a strange god;

21 <sup>t</sup>Shall not God search this out? for he knoweth the secrets of the heart.

<sup>a</sup> Ps. xxxiv. 2. Jer. ix. 24. Rom. ii. 17. — <sup>b</sup> Ps. lx. 1. <sup>c</sup> Lev. xxvi. 17. Deut. xxviii. 25. Josh. vii. 8, 12. — <sup>d</sup> Rom. viii. 36. <sup>e</sup> Heb. as sheep of meat. — <sup>f</sup> Deut. iv. 27. xxviii. 64. Ps. lx. 1. — <sup>g</sup> Isai. lii. 3, 4. Jer. xv. 13. — <sup>h</sup> Heb. without reck. — <sup>i</sup> Deut. xxviii. 37. Pa. lxxix. 4. lxxx. 6. — <sup>k</sup> Jer.

xxiv. 9. — <sup>l</sup> 2 Kings xix. 21. Job xvi. 4. Ps. xxii. 7. <sup>m</sup> Ps. viii. 2. — <sup>n</sup> Dan. ix. 13. — <sup>o</sup> Job xxiii. 11. Ps. cxix. 51. 157. — <sup>p</sup> Or. goings. — <sup>q</sup> Isai. xxxiv. 13. xxxv. 7. <sup>r</sup> Ps. xxiii. 4. — <sup>s</sup> Job xi. 13. Ps. lxxviii. 31. — <sup>t</sup> Job xxxi. 14. Ps. cxxxix. 1. Jer. xvii. 10.

ing of what God had already done for his forefathers, these words should be read in the *past* tense: "We have not trusted," &c.

Verse 8. *In God we boast*] We have told the heathen how great and powerful our God is. If thou do not deliver us by thy mighty power, they will not believe our report, but consider that we are held in bondage by the superior strength of their gods.

Verse 9. *But thou hast cast off*] Our enemies have dominion over us.

*And goest not forth with our armies.*] Were we to attempt to muster our several tribes and form an *host*, like our fathers when they came out of Egypt, thou wouldst not accompany us as thou didst them: the horses and chariots of the Babylonians would soon overtake and destroy us.

Verse 10. *Thou makest us to turn back*] This thou didst: and our enemies, profiting by the occasion, finding our strength was departed from us, made us an easy prey, captivated our persons, and spoiled us of our property.

Verse 11. *And hast scattered us among the heathen.*] This most evidently alludes to the captivity. From the successful wars of the kings of Assyria and Chaldea against the kings of Israel and Judah, and the dispersion of the tribes under Tiglath-pileser, Salmanser, and Nebuchadnezzar, Jews have been found in every province of the East; there they settled, and there their successors may be found to the present day.

Verse 12. *Thou sellest thy people for nought*] An allusion to the mode of disposing of slaves by their proprietors or sovereigns. Instead of seeking profit, thou hast made us a present to our enemies.

Verse 14. *Thou makest us a byword*] We are evidently abandoned by thee, and are become so

very miserable in consequence, that we are a proverb among the people: "See the Hebrews! *see their misery and wretchedness!* see how low the wrath of God has brought down an offending people!" And the worst curse that can be imprecated against a wicked nation is: "*Mayest thou become as wretched as the Jews;*" or as the old *Psalter*: "*Thou has set us reprob til our neighbours: scornung and hethung til tha that er in our umgang.* That es, gref, tourment that es of our neighbours, and that hethyng es nocht sone gave or passand, that we suffer of tha, that er al aboute us. When men sais *so byfal ye, als byfel him.*"

Verse 17. *Yet have we not forgotten thee*] These are bold words; but they must be understood in a qualified sense. We have not *apostatized* from thee; we have not *fallen into idolatry*. And this was strictly true: the charge of idolatry could never be brought against the Jewish nation from the time of the captivity, with sufficient evidence to support it.

Verse 19. *Thou hast sore broken us in the place of dragons*] Thou hast delivered us into the hands of a fierce, cruel, and murderous people. We, as a people, are in a similar state to one who has strayed into a wilderness, where there are no human inhabitants; who hears nothing round about him but the hissing of serpents, the howling of beasts of prey, and the terrible roaring of the lion; and who expects every moment to be devoured.

Verse 20. *If we have forgotten the name of our God*] That name, יהוה *Yehovah*, by which the true God was particularly distinguished, and which implied the exclusion of all other objects of adoration.

*Or stretched out our hands*] Made supplication; offered prayer or adoration to any *strange god*—a god that we had not known, nor had been acknowledged

22 <sup>a</sup> Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 <sup>b</sup> Awake, why sleepest thou, O LORD? arise, <sup>c</sup> cast us not off for ever.

24 <sup>d</sup> Wherefore hidest thou thy face, and

<sup>a</sup> Rom. viii. 36.—<sup>b</sup> Ps. vii. 6. xxxv. 23. lix. 4, 5. lxxxviii. 65.  
<sup>c</sup> Ver. 9.

by our fathers. It has already been remarked, that from the time of the Babylonish captivity the Jews never relapsed into idolatry.

It was customary among the ancients, while praying, to stretch out their hands towards the heavens, or the image they were worshipping, as if they expected to receive the favour they were asking.

Verse 21. *Shall not God search this out?*] We confidently appeal to the true God, the searcher of hearts, for the truth of this statement.

Verse 22. *For thy sake are we killed all the day long*] Because of our attachment to thee and to thy religion, we are exposed to continual death; and some of us fall a daily sacrifice to the persecuting spirit of our enemies, and we all carry our lives continually in our hands. In the same state were the primitive Christians; and St. Paul applies these words to their case, Rom. viii. 36.

Verse 23. *Awake, why sleepest thou, O Lord?*] That is, Why dost thou appear as one asleep, who is regardless of the safety of his friends. This is a *freedom of speech* which can only be allowed to inspired men; and in their mouths it is always to be *figuratively* understood.

Verse 24. *Wherefore hidest thou thy face*] Show us the cause why thou withdrawest from us the testimony of thy approbation.

Verse 25. *Our soul is bowed down*] Our life is drawing near to the grave. If thou delay to help us, we shall become extinct.

Verse 26. *Arise for our help*] Show forth thy power in delivering us from the hands of our enemies.

*Redeem us*] Ransom us from our thralldom.

*For thy mercies' sake.*] לְמַעַן חַסְדֶּךָ *lemaan chasdecha, On account of thy mercy.* That we may have that proper view of thy mercy which we should have, and that we may magnify it as we ought to do, redeem us. The Vulgate has, Redime nos, propter nomen tuum. "Redeem us on account of thy name;" which the old *Psalter* thus paraphrases: "Help us in ryghtwysness, and by us (buy), that es, delyver us, that we be withouten drede; and al this for thi name Jehsu; noght for oure merite."

#### ANALYSIS OF THE FORTY-FOURTH PSALM.

In this psalm are lively expressed the sufferings, the complaints, the assurances, the petitions which are offered to God by good men, who suffer, together with others, in the common afflictions that God brings on his people.

The parts are two :—

I. A petition, from ver. 24 to the end.

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forgettest our affliction and our oppression!

25 For <sup>e</sup> our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise <sup>f</sup> for our help, and redeem us for thy mercies' sake.

<sup>d</sup> Job xiii. 24. Ps. xiii. 1. lxxxviii. 14.—<sup>e</sup> Pa. cxix. 25.  
<sup>f</sup> Heb. a help for us.

II. The arguments by which the petition is quickened, from ver. 1 to 24.

*First*, He begins with the arguments, of which the first is drawn from God's goodness, of which he gives, in particular, his benefits and miracles done for their fathers; as if he had said, "This thou didst for them; why art thou so estranged from us?"

I. "We have heard with our ears, O God, and our fathers have told us what works thou didst in their days, and in the times of old." The particulars of which are,—

1. "How thou didst drive out the heathen," namely, the Canaanites.

2. "How thou plantedst them."

3. "How thou didst afflict the people, and cast them out," ver. 2.

II. This we acknowledge to be thy word; expressed thus :—

1. "How thou didst drive out the heathen;" negatively, by remotion of what some might imagine: "They got not the land in possession by their own sword, neither was it their own arm that helped them," ver. 3. "Not unto us, O Lord, not unto us, but unto thy name be the praise."

2. "How thou plantedst them;" positively: "For it was thy right hand and thy arm, and the light of thy countenance." A merc *gratuito*: "because thou hadst a favour unto them;" no other reason can be assigned but that, ver. 3.

3. Upon this consideration, by an apostrophe, he turns his speech to God, and sings a song of triumph, of which the strains are,—

1. An open confession: "Thou art my king, O God."

2. A petition: "Send help unto Jacob," ver. 4.

3. A confident persuasion of future victory; but still with God's help and assistance, ver. 5, 6, 7.

1. "Through thee will we push down our enemies." 2. "Through thee will we tread them under that rise up against us." All through thee; *in thy name, by thy power.*

4. An abrenunciation of his own power or arm: "For I will not trust in my bow, neither shall my sword save me."

5. A reiteration, or a second ascription of the whole victory to God: "But thou hast saved us from our enemies; thou hast put them to shame that hated us," ver. 7.

6. A grateful return of thanks; which is indeed the tribute God expects, and which we are to pay upon our deliverance: "In God we boast all the day long, and praise thy name for ever."

*Secondly*, The second argument by which he wings his petition is drawn from the condition which, for

the present, God's people were in, before he had done wonders for their deliverance; but now he had delivered them to the will of their enemies. This would move a man to think that his good will was changed toward them: "But thou hast cast us off, and put us to shame, and goest not forth with our armies."

Of which the consequences are many and grievous, although we acknowledge that all is from thee, and comes from thy hand and permission.

1. The *first* is: "Thou makest us to turn back from the enemy," ver. 10.

2. The *second*, We are devoured: "They which hate us spoil for themselves," ver. 10.

3. The *third*, We are devoured: "Thou hast given us as sheep appointed for meat;" killed cruelly, and when they please, ver. 11.

4. The *fourth*, We are driven from our country, and made to dwell where they will plant us: "Thou hast scattered us among the heathen" (inter gentes); and that is a great discomfort, to live among people *without God in the world*.

5. The *fifth*, We are become slaves, sold and bought as beasts; and that for any price, upon any exchange: "Thou sellest thy people for nought, and dost not increase thy wealth by their price," ver. 12; puts them off as worthless things.

6. The *sixth*, We are made a scorn, a mock; and to whom? To our enemies: but that might be borne; but even to our friends and neighbours: "Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us."

And this he amplifies,—

1. From the circumstance that they are a proverb of reproach: "Thou makest us a by-word among the heathen."

2. That in scorn any one that would used a scornful gesture toward them: "We are become a shaking of the head among the people."

3. That this insulting is continual: "My confusion is daily before me."

4. It is superlative; shame so great that he had not what to say to it: "The shame of my face hath covered me."

5. It is public; their words and gestures are not concealed; they speak out what they please: "Ashamed I am for the voice of him that reproacheth and blasphemeth; for the enemy and avenger."

*Thirdly*, And yet he useth a third argument, that the petition may be the more grateful, and more easily granted; drawn from the constancy and perseverance of God's people in the profession of the truth, notwithstanding this heavy loss, persecution, and affliction: "All this is come upon us;"—thus we are oppressed, devoured, banished, sold, derided; yet we continue to be thy servants still, we retain our faith, hope, service.

1. *We have not forgotten thee*, not forgotten thou art our God. We acknowledge no idols.

2. *We have not dealt falsely in thy covenant*. We have not juggled in thy service, dealing with any side for our advantage, renouncing our integrity.

3. *Our heart is not turned back*. Our heart is upright, not turned back to the idols our fathers worshipped.

4. *Our steps are not gone out of thy way*. Slip we may, but not revolt; no, not though great calamities are come upon us. 1. *Broken*. 2. *Broken in the place of dragons*, i. e., enemies fierce as dragons. 3. *Though covered with the shadow of death*. Now, that all this is true we call our God to witness, who knoweth the very secrets of the heart, and is able to revenge it: "We have not forgotten the name of our God, or stretched out our hands," &c. "Shall not God search it out? for he knows the very secret of the heart."

*Fourthly*. But the last argument is more pressing than the other three. It is not for any thing we have done to those that oppress us, that we are thus persecuted by them; it is for thee, it is because we profess thy name, and rise up in defence of thy truth: "Yea, for thy sake are we killed all the day long; for thy sake are we counted as sheep for the slaughter." The sum then is: Since thou hast been a good God to our fathers; since we suffered great things under bitter tyrants; since, notwithstanding all our sufferings, we are constant to thy truth; since these our sufferings are for thee, *for thy sake*, thy truth; therefore *awake, arise, help us*, for upon these grounds he commences his petition.

II. This is the *second* part of the psalm, which begins at ver. 23, and continues to the end, in which petition there are these degrees:

1. That God, who to flesh and blood, in the calamities of his church, seems to sleep, would awake and put an end to their trouble: "Awake, why sleepest thou, O Lord," ver. 23.

2. That he would arise and judge their cause, and not seem to neglect them as objects: "Arise, cast us not off for ever," ver. 23.

3. That he would show them some favour, and not seem to forget their miseries: "Wherefore hidest thou thy face, and forgettest our affliction and oppression?"

4. *Lastly*, That he would be their helper, and actually deliver them: "Arise for our help, and redeem us for thy mercies' sake."

And that this petition might be the sooner and more readily granted, he briefly repeats the second argument: "For our soul is bowed down to the dust, our belly cleaveth to the earth," ver. 25. Brought we are as low as low may be, even to the dust, to death, to the grave.

PSALM XLV.

The contents of this psalm are generally summed up thus: The majesty and grace of Christ's kingdom; or an epithalamium of Jesus Christ and the Christian church; the duty of this church, and its privileges. The psalm contains a magnificent description of the beauty, ornaments, valour, justice, and truth of the divine Bridegroom; the beauty, magnificence, and riches of the bride, who was to become mother of a numerous and powerful posterity. The preamble is found in the title and verse 1. The description and character of the bridegroom, 2—9. The address to the bride by her companions, 10—15. A prediction of her numerous and glorious descendants, 16, 17.

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

A. M. cir. 2996. B. C. cir. 1008. Salomonis, R. Israelitarum, cir. annum 8.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

a Ps. lxxix. lxxx. title. — b Or, of instruction. — c Heb. boileth or bubbleth up. — d Luke iv. 22. — e Isai. xlix. 2.

NOTES ON PSALM XLV.

The title is nearly the same with that of Psalm lxxix. and lxxx. "To the chief musician, or master of the band of those who played on the six-stringed instruments, giving instruction, for the sons of Korah; a song of loves, or amatory ode; or a song of the beloved maids." The Vulgate and Septuagint have, For those who shall be changed, or brought into another state, which some have interpreted as relating to the resurrection of the just; but if I could persuade myself that the title came by divine inspiration, I would say it more properly belonged to the calling and conversion of the Gentiles, and bringing them over from idolatry to the worship of the true God. By some the word שׁוֹשַׁנִּים shoshannim, is translated lilies; and a world of labour has been spent to prove that these lilies mean the saints, Jesus Christ himself, and the divine light which is a banner to them that fear him. I cannot believe that any such meaning is intended, and, consequently, I cannot attempt to interpret the psalm after this model. I believe it to be an epithalamium, or nuptial song, which primarily respected Solomon's marriage with the daughter of Pharaoh; and that it probably has a prophetic reference to the conversion of the Gentiles, and the final aggrandisement of the Christian church.

Verse 1. My heart is inditing a good matter] ראשׁי רחשׁ, boileth or bubbleth up, as in the margin. It is a metaphor taken from a fountain that sends up its waters from the earth in this way. The Vulgate has eructavit, which is most literally translated by the old Psalter: גַּאִי הֶרֶט רָגִישׁ גֹּבֵה׃ בְּרֹאשׁ. Bealceatæð heoptæ min. My heart belcheth.—Anglo-Saxon.

I speak of the things which I have made touching the king] אמר אני קעשׁ ללך, literally, "I dedicate my work unto the king." Or, as the old Psalter, I say my works tll the king. This was the general custom of the Asiatic poets. They repeated their works before princes and honourable men; and especially those parts in which there was either a direct or con-

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

A. M. cir. 2996. B. C. cir. 1008. Salomonis, R. Israelitarum, cir. annum 8.

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty,

4 And in thy majesty ride prosperously

Hebr. iv. 12. Rev. i. 16. xix. 15. — f Isai. ix. 6. — g Rev. vi. 2. — h Heb. prosper thou, ride thou.

structive compliment to the great man. Virgil is reported to have read a part of his Æneid before Augustus, who was so pleased with it that he ordered ten sestertii to be given him for every line. And the famous Persian poet Ferdusi read a part of his Shah Nameh before Sultan Mahmoud, who promised him thirty thousand denars for the poem.

My tongue is the pen of a ready writer.] I shall compose and speak as fluently the divine matter which is now in my heart, as the most expert scribe can write from my recitation. פִּי תִּיּוֹן מִלִּשָׁתִּי שֶׁכֶּתִּיב מִרְצוֹנִי. "That es, my tung is pen of the Haly Gast; and nout but als his instrument, whan he ledis als he wil. For I speke nocht bot that he settis on my tung; als the pen dos nocht withouten the writer. שֶׁכֶּתִּיב מִרְצוֹנִי, for the vertu of goddes inspiracioun is nocht for to thynk with mons study, that he schewes til other of the purete of heven; that es sone for to com that he wrytes.—Old Psalter.

Verse 2. Thou art fairer than the children of men] By whom are these words spoken? As this is a regular epithalamium, we are to consider that the bride and bridegroom have compliments paid them by those called the friends of the bridegroom, and the companions or maids of the bride. But it seems that the whole psalm, except the first verse, was spoken by those who are called in the title יְדִידוֹת yedidoth, the beloved maids, or female companions, who begin with his perfections, and then describe hers. And afterwards there is a prophetic declaration concerning his issue. We may, therefore, consider that what is spoken here is spoken by companions of the bride, or what are called yedidoth in the title. It would be unauthenticated to say Solomon was the most beautiful man in the universe; but to the perfections of the Lord Jesus they may be safely applied.

Grace is poured into thy lips] This probably refers to his speech, or the gracious words which he spoke. Solomon was renowned for wisdom, and especially the wisdom of his conversation. The queen of Sheba came from the uttermost parts of the land to hear the

A. M. cir. 2996.  
B. C. cir. 1008.  
Salomonis, R.  
Israelitarum,  
cir. annum 8.

because of truth and meekness  
and righteousness; and thy  
right hand shall teach thee ter-  
rible things.

5 Thine <sup>a</sup> arrows are sharp in the heart of

<sup>a</sup> Numb. xxiv. 8. 2 Sam. xxii. 15. Job vi. 4.

A. M. cir. 2996.  
B. C. cir. 1008.  
Salomonis, R.  
Israelitarum,  
cir. annum 8.

the king's enemies; whereby  
the people fall under thee.

6 <sup>b</sup> Thy throne, O God, is for  
ever and ever: the sceptre of  
thy kingdom is a right sceptre.

<sup>b</sup> Ps. xciii. 2. Hebr. i. 8.

wisdom of Solomon; and so far did she find him ex-  
ceeding all his fame, that she said *one half had not  
been told her*: but behold, a greater than Solomon is  
here. No man ever spoke like this man, his enemies  
themselves being judges.

God hath blessed thee for ever.] This, I am afraid,  
could in no sense be ever spoken of Solomon; but of  
the man Christ Jesus it is strictly true.

Verse 3. Gird thy sword upon thy thigh, O most  
mighty] This clause should be translated, O hero,  
gird thy sword upon thy thigh! This, I think, cannot  
be spoken of Solomon, He was not a warlike prince:  
he never did any feats of arms. It has been said he  
would have been a warrior, if he had had enemies;  
it might have been so: but the words more properly  
apply to Christ, who is King of kings, and Lord of  
lords; whose sword with two edges, proceeding from  
his mouth, cuts all his adversaries to pieces.

With thy glory and thy majesty.] Be as warlike as  
thou art glorious and majestic. Solomon's court was  
splendid, and his person was majestic. These words  
may be well said of him. But the majesty and glory  
of Christ are above all: he is higher than all the  
kings of the earth; and has a name above every  
name; and at it every knee shall bend, and every  
tongue confess.

Verse 4. In thy majesty ride prosperously] These  
words cannot be spoken of Solomon: they are true  
only of Christ. His riding is the prosperous progress  
of his gospel over the earth. He uses no sword but  
the sword of the Spirit; and what religion, system of  
truth, pretended or real, ever made such progress as  
the religion of Christ has done, without one sword  
being ever drawn to propagate it from the first intro-  
duction of Christianity to the present time? His  
gospel is TRUTH, proclaiming HUMILITY, ענה *anvah*,  
and RIGHTEOUSNESS. This, indeed, is the sum of the  
gospel; and an epitome of its operations in the hearts  
of men. 1. The gospel is a revelation of eternal  
TRUTH, in opposition to all false systems of religion,  
and to all figurative and ceremonial representations of  
the true religion. It is truth concerning GOD, his  
NATURE, and his WORKS. It is truth concerning MAN,  
his ORIGIN, his INTENTS, his DUTIES, and his END. It is  
truth in what it says concerning the natural, the  
moral, and the invisible world. 2. It teaches the doc-  
trine of meekness or HUMILITY; opposes pride and  
vain glory; strips man of his assumed merits; pro-  
claims and enforces the necessity of humiliation or  
repentance because of sin, humiliation under the pro-  
vidential hand of God, and humility in imitation of  
the character of the Lord Jesus Christ throughout  
life. 3. The gospel teaches RIGHTEOUSNESS: shows  
the nature of sin, wrong, injustice, transgression, &c.;

works righteousness in the heart; and directs and in-  
fluences to the practice of it in all the actions of life.  
The gospel leads him who is under its influences to  
give to all their due; to God, to his neighbour, to him-  
self. And it is by the propagation of truth, humility,  
and righteousness, that the earth has become so far  
blessed, and the kingdom of Christ become extended  
among men.

And thy right hand shall teach thee terrible things.]  
The Chaldee is different: "And the Lord will teach thee  
to perform terrible things by thy right hand." The  
Arabic: "And with admiration shall thy right hand  
direct thee." The Septuagint: "And thy right  
hand shall lead thee wonderfully." To the same  
purpose are the Vulgate, Anglo-Saxon, and the old  
Psalter. The meaning is, Nothing shall be able to  
resist thee, and the judgments which thou shalt in-  
flict on thine enemies shall be terrible.

Verse 5. Thine arrows are sharp] The arrows  
here may mean the convictions produced in the  
hearts of men by the preaching of the gospel. The  
King is God himself; his enemies are sinners of all  
sorts. The people, the Jews, thousands of whom  
were pricked in their hearts under the preaching of  
Peter and others. All fall before Christ; those who  
received the word rose again by repentance and  
faith; those who did not, fell down—all down!

Verse 6. Thy throne, O God, is for ever] כסאך  
ועד קים אלהים עולם *kisacha Elohim olam vaed*. "O God,  
thy throne is for ever, and eternal!" The word  
*Elohim* here is the very first term or name by which  
the Supreme God has made himself known to the  
children of men. See Gen. i. 1; and this very verse  
the apostle, Heb. i. 8, has applied to Jesus Christ.  
On this I shall make a very short remark, but it shall  
be conclusive: If the apostle did not believe Jesus  
Christ to be the true and eternal God, he has utterly  
misapplied this Scripture.

The translation in the old Psalter, and the para-  
phrase will, on this controverted text, be considered  
of some importance: *Thi settil God in werld of  
werlde: wande of ryghtung wande of thi kyngdome.*  
Here he loues [celebrates] God Crist of dome.  
*Thi settil of demyng and of kynges pouste.* God es  
werld of werld for al that he demes es nocht changed  
and that byfalles the. for the wande that es ceptre and  
the governyng of thi kyngdom es wande of ryghtung,  
that ryghtes croke men this es the wand of goddes  
evens that ay es ryght and never croke that reules  
ryghtwis men and smytes wiked men. The reader  
will observe a blank space between the word Crist  
and of Dome: it is the same in the original. A word  
has been so carefully erased with the scalpel in the  
above place, that not a vestige of a letter is left.

A. M. cir. 2996.  
B. C. cir. 1008.  
Salomonis, R.  
Israelitarum,  
cir. annum 8.

7 <sup>a</sup>Thou lovest righteousness,  
and hatest wickedness; there-  
fore <sup>b</sup>God, <sup>c</sup>thy God, <sup>d</sup>hath  
anointed thee with the oil <sup>e</sup>of

gladness above thy fellows.

8 'All thy garments *smell* of myrrh, and

<sup>a</sup> Ps. xxxiii. 5. — <sup>b</sup> Or, O God. — <sup>c</sup> Isai. lxi. 1. — <sup>d</sup> 1 Kings  
i. 39, 40.

From the following words I should suspect it to have been *knge* or *laru*. Here he praises God, Christ, king of judgment. However this may be, it is evident that this ancient commentator understood the word *God* to be applied to Christ. I have given the sentence as it is pointed in the original.

Verse 7. *Oil of gladness*] As an evidence that all causes of mourning, sorrow, and death were at an end; as in the state of mourning the ancients did not anoint themselves.

I have mentioned above that the author of the Epistle to the Hebrews, chap. i. 8, 9, quotes verses 6, 7 of this psalm. I shall subjoin the substance of what I have written on these verses in that place:

“Verse 8. *Thy throne, O God, is for ever and ever.*—If this be said of the Son of God, i. e., Jesus Christ, then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from Ps. xlv. 6, 7, which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this psalm, ‘Thou art fairer than the children of men,’ the *Targum* says: ‘Thy beauty, מלכא משיחא *malca Meshicha, O King Messiah*, is greater than the children of men.’ *Aben Ezra* says: ‘This psalm speaks of David, or rather of his Son the *Messiah*, for this is his name, Ezek. xxxiv. 24: *And David my servant shall be a prince over them for ever.*’ Other rabbins confirm this opinion.

“This verse is very properly considered a proof, and indeed a strong one, of the divinity of Christ; but some late versions of the New Testament have endeavoured to avoid the evidence of this proof by translating the word thus: ‘God is thy throne for ever and ever;’ and if this version be correct, it is certain that the text can be no proof of the doctrine. Mr. Wakefield vindicates this translation at large in his *History of Opinions*; and *ὁ θεός* being the *nominative* case is supposed to be a sufficient justification of this version. In answer to this it may be stated that the *nominative* case is often used for the *vocative*, particularly by the Attics, and the whole scope of the place requires it should be so used here; and with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way; כסאן אלהים שלם ער *kischa Elohim olam vaed*, ‘Thy throne, O God, is for ever, and to eternity.’ It is in both worlds, and extends over all time, and will exist through all endless duration. To this our Lord seems to refer, Matt. xxviii. 18: ‘All power is given unto me, both in HEAVEN and EARTH.’ My throne, i. e., my dominion, extends from the creation to the consummation of all things. These I

aloes, and cassia, out of the  
ivory palaces, whereby they  
have made thee glad.

9 <sup>a</sup>Kings’ daughters were  
among thy honourable women: <sup>b</sup>upon thy right  
hand did stand the queen in gold of Ophir.

<sup>a</sup> Ps. xxi. 6. — <sup>c</sup> Cant. i. 3. — <sup>d</sup> Cant. vi. 8. — <sup>e</sup> See  
1 Kings ii. 9.

have made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same *glory*—sovereign unlimited power and authority, which I had with the Father before the world began; John xvii. 5. I may add that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the psalm from which it is taken, or in this place where it is quoted. Aquila translates אלהים *Elohim*, by *Θεε*, O God, in the vocative case; and the Arabic adds the sign of the vocative يا *ya*, reading the place

thus: كورسي يا الله ابي ابد الابد *korsee yallah o ila abadilabada*, the same as in our Version. And even allowing that *ὁ θεός* here is to be used as the *nominative* case, it will not make the sense contended for without adding *εστι* to it, a reading which is not countenanced by any Version, nor by any MS. yet discovered. Wiclif, Coverdale, and others, understood it as the *nominative*, and translated it so; and yet it is evident that this *nominative* has the power of the *vocative*: forsathe to the sonne God the throne into the world of world: a gerde of equite the gerde of thi renne. I give this, pointing and all, as it stands in my old MS. Bible. Wiclif is nearly the same, but is evidently of a more modern cast: But to the sonne he seith, God the throne is into the world of world, a gherd of equite is the gherd of thi renne. Coverdale translates it thus: ‘But unto the sonne he sayeth: God, thi seate endureth for ever and ever: the cepter of thy kyngdome is a right cepter.’ Tindal and others follow in the same way, all reading it in the *nominative* case, with the force of the *vocative*; for none of them has inserted the word *εστι*, *is*, because not authorized by the original; a word which the opposers of the divinity of our Lord are obliged to *beg*, in order to support their interpretation.

“A sceptre of righteousness.—The sceptre, which was a sort of staff or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

Verse 9. *Thou hast loved righteousness.*—This is the characteristic of a just governor; he abhors and suppresses iniquity; he countenances and supports righteousness and truth.

“Therefore God, even thy God.—The original, δια τουτου εχρησε σε, ο θεος, ο θεος σου, may be thus translated: ‘Therefore, O God, thy God hath anointed thee.’ The form of speech is nearly the same with that in the preceding verse; but the sense is sufficiently clear if we read: ‘Therefore God, thy God, hath anointed thee,’ &c.

A. M. cir. 2996.  
B. C. cir. 1008.  
Salomonis, R.  
Israelitarum,  
cir. annum 8.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine 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 <sup>b</sup>the rich among the people shall entreat <sup>c</sup>thy favour.

13 <sup>d</sup>The king's daughter is all glorious within: her clothing is of wrought gold.

14 <sup>e</sup>She shall be brought unto the king in

\*Deut. xxi. 13. — <sup>b</sup>Ps. xcv. 6. Isai. liv. 5. — <sup>c</sup>Ps. xii. 29. lxiii. 10. Isai. xlix. 23. lx. 3. — <sup>d</sup>Heb. thy face.

"With the oil of gladness.—We have often had occasion to remark that anciently kings, priests, and prophets, were consecrated to their several offices by anointing, and that this signified the gifts and influences of the Divine Spirit. Christ, ὁ Χριστός, signifies *The anointed One*, the same as the Hebrew Messiah; and he is here said to be 'anointed with the oil of gladness above his fellows.' None was ever constituted prophet, priest, and king, but himself: some were kings only, prophets only, and priests only; others were kings and priests, or priests and prophets, or kings and prophets; but none had ever the three offices in his own person but Jesus Christ; and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted beyond his fellows—all that had ever borne the regal, prophetic, or sacerdotal offices.

"Some think that the word μεροῦς, fellows, refers to believers who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. Gladness is used to express the festivities which took place on the inauguration of kings," &c.

Verse 8. *All thy garments smell of myrrh*] The Asiatics are very partial to perfumes; every thing with them is perfumed, and especially their garments. And the ivory palaces mentioned are the wardrobes inlaid with ivory, in which their numerous changes of raiment were deposited. Myrrh and aloes are well known; cassia is probably the bark or wood of the cinnamon tree. These with frankincense, galbanum, and other odoriferous drugs, were and are frequently used in the perfumes of the Asiatic nations.

Whereby they have made thee glad.] Referring to the effect of strong perfumes refreshing and exhilarating the spirits.

Verse 9. *Kings' daughters were among*] Applied to Solomon, these words have no difficulty. We know he had three hundred wives, princesses; and the mention of those here may be intended only to show how highly respected he was among the neighbouring sovereigns, when they cheerfully gave him their daughters to constitute his harem. If we apply

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 <sup>e</sup>mayest make princes in all the earth.

17 <sup>b</sup>I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

A. M. cir. 2996.  
B. C. cir. 1008.  
Salomonis, R.  
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\*Rev. xix. 7, 8. — <sup>f</sup>Cant. i. 4. — <sup>g</sup>1 Pet. ii. 9. Rev. i. 6. v. 10. xx. 6. — <sup>h</sup>Mal. i. 11.

it to Solomon's marriage with the daughter of the king of Egypt, it may signify no more than the princesses and ladies of honour who accompanied her to the Israelitish court. Applied to Christ, it may signify that the gospel, though preached particularly to the poor, became also the means of salvation to many of the kings, queens, and nobles, of the earth. The Chaldee interprets the queen standing at his right hand, by the law; and the honourable women, by the different regions and countries coming to receive that law from his right hand. Perhaps by king's daughters may be meant different regions and countries, which are represented as constituting the families of potentates. Whole nations shall be converted to the Christian faith; and the queen—the Christian church, shall be most elegantly adorned with all the graces and good works which at once constitute and adorn the Christian character.

Verse 10. *Hearken, O daughter, and consider*] This is the beginning of the address by the companions of the bride to their mistress; after having, in the preceding verses, addressed the bridegroom; or, rather, given a description of his person, qualities, and magnificence. Suppose the daughter of Pharaoh to be intended, the words import: Thou art now become the spouse of the most magnificent monarch in the universe. To thee he must be all in all. Forget therefore thy own people—the Egyptians, and take the Israelites in their place. Forget also thy father's house; thou art now united to a new family. So shall the king—Solomon, greatly desire thy beauty—thou wilt be, in all respects, pleasing to him. And it is right thou shouldst act so; for he is now become thy lord—thy supreme governor. And worship thou him—submit thyself reverently and affectionately to all his commands.

Taken in reference to Christ and the gospel, this is an address to the Gentiles to forsake their idolatrous customs and connexions, to embrace Christ and his gospel in the spirit of reverence and obedience, with the promise that, if beautified with the graces of his Spirit, Christ will delight in them, and take them for his peculiar people; which has been done.

Verse 12. *The daughter of Tyre shall be there with*

a gift] The Tyrians shall pay tribute to thy spouse, and assist him in all his grand and magnificent operations.

As, at this time, Tyre was the greatest maritime and commercial city in the world, it may be here taken as representing those places which lay on the coasts of the sea, and carried on much traffic; such as parts of Syria, Egypt, Asia Minor, Greece, Italy, France, the British isles, &c., which first received the gospel of Christ and were the instruments of sending it to all the other nations of the earth.

*Rich among the people*] The most powerful and opulent empires, kingdoms, and states, shall embrace Christianity, and entreat the favour of its Author.

Verse 13. *The king's daughter is all glorious within*] This, in some sense, may be spoken of Solomon's bride, the daughter of the king of Egypt; and then the expression may refer either to the cultivation of her mind, or the ornaments and splendour of her palace. The Asiatic queens, sultanas, and begums, scarcely ever appear in public. They abide in the harem in the greatest luxury and splendour; and to this, as its literal meaning, the text may possibly refer.

*Her clothing is of wrought gold.*] Of the most costly embroidery: her palace, and her person, are decorated in the very highest state of elegance and magnificence.

*Spiritually*, the *king's daughter* may mean the *Christian church* filled with the mind that was in Christ, and adorned with the graces of the Holy Spirit; while the whole of its outward conduct is pure and holy, ornamented with the works of faith and love, and always bringing forth the fruits of the Spirit.

Verse 14. *She shall be brought unto the king*] When an Asiatic princess is brought to her spouse, she is inclosed in a *palakee*, and no part of her person is visible. She is attended by her principal friends and companions, who *follow* the palakee, and the ceremony is accompanied with *great rejoicing*: and thus they *enter into the palace of the king*.

This part of this parabolical psalm may refer to the glories of a future state. The Christian church shall be brought to the KING eternal in the *great day*, adorned with the graces of the Divine Spirit; and thus shall all the redeemed of the Lord enter into the *king's palace*—into the everlasting joy of their Lord.

Verse 16. *Instead of thy fathers shall be thy children*] This is the *third part*, or prophetic declaration relative to the numerous and powerful issue of this marriage. Instead of the kindred, which thou hast left behind in Egypt, thou shalt have numerous children. This cannot refer either to Solomon, or to the daughter of Pharaoh; for there is no evidence that he ever had a child by Pharaoh's daughter; and it is very certain that Rehoboam, Solomon's successor, was not son to the daughter of Pharaoh; nor did any princes of that line ever occupy a foreign throne; nor by successive generations ever continue the remembrance of Solomon and his Egyptian queen. The *children* mentioned here are generally supposed to mean the *apostles* and their *successors in the Christian ministry*; founding churches all over the world,

by whom the Christian name becomes a memorial through all the earth.

Verse 17. *Therefore shall the people praise thee*] They shall magnify the heavenly Bridegroom, and sing the wonderful displays of his love to the Church, his spouse. And the constant use of this psalm in the Christian church is a literal fulfilment of the prophecy.

#### ANALYSIS OF THE FORTY-FIFTH PSALM.

The type of the *Messiah* is *Solomon*; of the *church*, especially of the *Gentiles* to be espoused, *Pharaoh's daughter*.

There are *three parts* in this psalm:

I. A preface, ver. 1, 2.

II. The body of this psalm contains two commendations,—

1. Of the bridegroom, from ver. 3 to 9.

2. Of the bride, from ver. 10 to 15.

III. The conclusion promissory and laudatory, ver. 16 to 17.

I. In the preface the prophet commends the subject he is to treat of,—

1. Signifying that it is a *good thing*; *good*, as speaking of the Son of God, who is the *chief good*.

2. And *good* for us; for, on our union with the church, and Christ's union with that, depends our eternal good.

That the author of this psalm, and the subject of it, is God: the Psalmist was but the pen to write, for he was full of the Holy Ghost. Therefore, his heart was inditing, and his tongue followed the dictate of his heart, and presently became the instrument of a ready writer, viz., of the Holy Spirit: "My tongue is the pen of a ready writer."

Thus, having endeavoured to gain over his auditory,

1. By the commendation of the matter of which he is to treat, viz., that it is *good*. 2. That it tends to a good end, viz., the *honour of the King*, that is, Christ the King of the church: he then enters on the main business, which has two particulars.

II. 1. He turns his speech to Christ, the King, and commends him for many eminent and excellent endowments:—

1. His beauty: "Thou art fairer than the children of men."

2. His elocution: "Grace is poured into thy lips."

3. For his valour: "O hero, gird thy sword upon thy thigh."

4. For his prosperity in his kingdom: "In thy majesty ride prosperously."

5. For his just administration of public affairs "Ride on, because of truth, meekness, and righteousness."

6. "For his battles and conquests: "Thy right hand shall teach thee terrible things. Thy arrows are sharp in the hearts of the king's enemies, whereby the people shall fall under thee."

7. For the stability and eternity of his power: "Thy throne, O God, is for ever and ever."

8. For his justice and equity: "The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest iniquity."



9. "For the fulness of his gifts and graces, beyond all others: "Therefore God—hath anointed thee with the oil of gladness above thy fellows."

10. For the splendour of his apparel and buildings. "All thy garments smell of myrrh, &c., out of the ivory palaces." There is nothing we can call good, great, or excellent; nothing praiseworthy in a prince; that may not be found in this king.

2. From the bridegroom he proceeds to the bride, which here means the universal church; whom he sets forth,—

1. By her attendants; no mean persons: *king's daughters and honourable women.*

2. By her name, title, and dignity: a *queen.*

3. By her place: she *stood on the right hand*, the place of confidence and respect.

4. By her attire and vesture: *she stood in a vesture of gold of Ophir.*

In the midst of this great *encomium* he breaks off, and, by an *apostrophe*, turns his speech to the church, lest she should forget herself in the height of her honour; giving her this good counsel:—

1. "Hearken, O daughter!" Mark what Christ saith unto thee.

2. "Consider." Look about, and see what is done for thee.

3. "Incline thine ear." Be obedient.

4. "Forget thine own people, and thy father's house." Leave all for Christ; leave thy old way, old opinions, and old companions.

5. The consequence of which will be, "The king shall greatly desire thy beauty."

6. And there is the utmost reason that thou shouldst hear, and be obedient, and conformable to his will. 1. For "He is the Lord thy God, and thou shalt worship him." 2. This will promote thy interest: "Tyre shall be there with a gift, and the rich among the people shall entreat thy favour."

This counsel and admonition being ended, he returns again to the encomium of the spouse, and commends her,—

1. For her inward virtues and endearments: "The king's daughter (that is, the church) is all glorious within."

2. For her externals; whether doctrine, morals, offices, which are, as it were, her clothing: "It is of wrought gold."

3. For her rites and ceremonies,—they are a *needle-work* of divers colours, in divers churches.

4. Her maids of honour, *virgins*; holy and sincere souls. Believers, pure in heart, life, and doctrine, living in every particular church. These, *her companions, shall follow her*: 1. These shall be brought to thee (the church) from all nations. 2. They shall be brought with joy and gladness, and enter into the king's palace. Gladly and willingly, shall they enter her courts here below, and afterwards be received to mansions in heaven.

5. For her fruitfulness. She shall have many children, good, and great. For the fathers, patriarchs, prophets, and priests, under the *Old Law*; apostles, evangelists, and their successors, under the *New*; that they may be made princes in all lands. Her officers are not contemptible.

III. The conclusion, which is gratulatory. For this honour the church would,

1. Set up a memorial to the honour of the Bridegroom: "I will make thy name to be remembered in all generations."

2. The praise of the heavenly Bridegroom shall be ever perpetuated: "Therefore, shall the people praise thee for ever and ever."

The Christian church shall ever proclaim the name of Jesus, as the name alone in which salvation is to be found; and as the eternal Fountain of all blessings.

## PSALM XLVI.

The confidence of believers in God, 1—3. The privileges of the church, 4, 5; her enemies, and her helper, 6, 7. God's judgments in the earth, 8, 9. He will be exalted among the heathen, and throughout the earth, 10, 11.

To the chief Musician <sup>a</sup> for the sons of Korah, <sup>b</sup> a Song upon <sup>c</sup> Alamoth.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

**G**OD is our <sup>d</sup> refuge and strength, <sup>a</sup> a very present help in trouble.

<sup>a</sup> Or, of.—<sup>b</sup> Ps. xlviii., lxxvi.—<sup>c</sup> 1 Chron. xv. 20.  
<sup>d</sup> Ps. lxxii. 7, 8. xci. 2. cxlii. 5.

## NOTES ON PSALM XLVI.

The title in the Hebrew is, "To the chief Musician for the sons of Korah; an ode upon Alamoth, or concerning the virgins:" possibly meaning a choir of singing girls. Some translate the word *secrets* or *mysteries*; and explain it accordingly. Calmet thinks it was composed by the descendants of Korah, on

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into 'the midst of the sea;

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6

<sup>e</sup> Deut. iv. 7. Ps. cxlv. 18.—<sup>f</sup> Heb. the heart of the seas.

their return from the Babylonish captivity, when they had once more got peaceably settled in Jerusalem; and that the disturbances to which it refers were those which took place in the Persian empire after the death of Cambyses, when the Magi usurped the government. Many other interpretations and conjectures are given of the occasion of this fine ode. Hou-

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

3 <sup>a</sup> *Though* the waters thereof  
roar *and* be troubled, *though*  
the mountains shake with the  
swelling thereof. Selah.

4 *There is* <sup>b</sup> a river, the streams whereof  
shall make glad <sup>c</sup> the city of God, the holy  
place of the tabernacles of the most high.

5 God *is* <sup>d</sup> in the midst of her; she shall not  
be moved: God shall help her, *and that*  
right early.

6 *The heathen* raged, the kingdoms were  
moved: he uttered his voice, <sup>e</sup> the earth melted.

7 <sup>h</sup> The LORD of hosts *is* with us; the God

of Jacob *is* <sup>i</sup> our refuge. Selah.  
8 *Come*, behold the works of  
the LORD, what desolations he  
hath made in the earth.

9 <sup>l</sup> He maketh wars to cease unto the end of  
the earth; <sup>m</sup> he breaketh the bow, and cutteth  
the spear in sunder; <sup>n</sup> he burneth the chariot  
in the fire.

10 Be still, and know that I *am* God: <sup>o</sup> I  
will be exalted among the heathen, I will be  
exalted in the earth.

11 <sup>p</sup> The LORD of hosts *is* with us; the God  
of Jacob *is* our refuge. Selah.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

<sup>a</sup> Ps. xciii. 3, 4. Jer. v. 22. Matt. vii. 25. — <sup>b</sup> See Isai. viii. 7. — <sup>c</sup> Ps. xlvi. 1, 8. Isai. lx. 14. — <sup>d</sup> Deut. xviii. 14. Isai. xii. 6. Ezek. xlvi. 7, 9. Hos. xi. 9. Joel ii. 27. Zeph. iii. 15. Zech. ii. 5, 10, 11. viii. 3. — <sup>e</sup> Heb. when the morning appeareth. See Eiod. xiv. 24, 27. 2 Chron. xx. 20.

Ps. xxx. 5. cxliii. 8. — <sup>f</sup> Ps. ii. 1. — <sup>g</sup> Josh. ii. 9, 24. <sup>h</sup> Ver. 11. Numb. xiv. 9. 2 Chron. xiii. 12. — <sup>i</sup> Heb. as high place for us. Ps. ix. 9. — <sup>k</sup> Ps. lxvi. 5. — <sup>l</sup> Isai. ii. 4. <sup>m</sup> Ps. lxxvi. 3. — <sup>n</sup> Ezek. xxxix. 9. — <sup>o</sup> Isai. ii. 11, 17. <sup>p</sup> Ver. 7.

*bigant* thinks it was made on occasion of an earth-quake, which he supposes took place on the night that all Sennacherib's army was destroyed. Dr. Kennicott thinks that *alamoth* means a musical instrument. All I can pretend to say about it is, that it is a very sublime ode; contains much consolation for the church of God; and was given by the inspiration of his Holy Spirit.

Verse 1. *God is our refuge*] It begins abruptly, but nobly; ye may trust in whom and in what ye please: but God (ΕΛΘΙΜ) *is our refuge and strength.*

*A very present help*] A help found to be very powerful and effectual in straits and difficulties. The words are very emphatic: עזרה ברוח נמצא מאד *eserah betsauroth nimisa meod*, "He is found an exceeding, or superlative, help in difficulties." Such we have found him, and therefore celebrate his praise.

Verse 2. *Therefore will not we fear*] Let what commotions will take place in the earth, we will trust in the all-powerful arm of God. Probably the *earth-quake* referred to, here means *political commotions*, such as those mentioned under the title; and by *mountains*, kings or secular states may be intended.

Verse 3. *Though the waters thereof roar*] *Waters*, in prophetic language, signify people; and, generally, people in a state of political commotion, here signified by the term *roar*. And by these strong agitations of the people, the *mountains*—the secular rulers, *shake with the swelling thereof*—tremble, for fear that these popular tumults should terminate in the subversion of the state. This very people had seen all Asia in a state of war. The Persians had overturned Asia Minor, and destroyed the Babylonish empire: they had seen Babylon itself sacked and entered by the Persians; and Cyrus, its conqueror, had behaved to them as a father and deliverer. While their oppressors were destroyed, themselves were preserved, and permitted to return to their own land.

Verse 4. *There is a river, the streams whereof*] The Chaldee understands the *river*, and its *streams or divisions*, as pointing out various peoples who should be converted to the faith, and thus make glad the

city of God, Jerusalem, by their flowing together to the worship of the true God.

But the *river* may refer to the vast Medo-Persian army and its divisions: those branches which took Babylon; and, instead of ruining and destroying the poor Jews, preserved them alive, and gave them their liberty; and thus the city of God, and the tabernacle of the Most High, were gladdened.

Verse 5. *God is in the midst of her*] God will not abandon them that trust in him; he will maintain his own cause; and, if his church should at any time be attacked, he will help her, *and that right early*—with the utmost speed. As soon as the onset is made, God is there to resist. As by the day-break the shadows and darkness are dissipated; so by the bright rising of Jehovah, the darkness of adversity shall be scattered.

Verse 6. *The heathen raged*] There had been terrible wars on all hands, and mighty states were crushed; when the poor Jews were, by the especial favour of God, kept in peace and safety. Kingdoms were moved, while they were preserved.

*He uttered his voice*] These words seem to refer to thunder, lightning, and earthquake. The expressions, however, may be figurative, and refer to the wars and desolations already mentioned. God gave the command; and one empire was cast down, and another was raised up.

Verse 7. *The Lord of hosts is with us*] We, feeble Jews, were but a handful of men; but the *Lord of hosts*—the God of armies, was on our side. Him none could attack with hope of success, and his legions could not be overthrown.

*The God of Jacob*] The God who appeared to Jacob in his distress, and saved him out of all his troubles, appeared also for us his descendants, and has amply proved to us that he has not forgotten his covenant.

Verse 8. *Come, behold the works of the Lord*] See empires destroyed and regenerated; and in such a way as to show that a supernatural agency has been

at work. By the hand of God alone could these great changes be effected.

Verse 9. *He maketh wars to cease*] By the death of Cambyres, and setting Darius son of Hystaspes upon the Persian throne, he has tranquillized the whole empire. That same God who for our unfaithfulness has delivered us into the hands of our enemies, and subjected us to a long and grievous captivity and affliction, has now turned our captivity, and raised us up the most powerful friends and protectors in the very place in which we have been enduring so great a fight of afflictions.

*He breaketh the bow*] He has rendered useless all the implements of war; and so profound and secure is the general tranquillity, that the bow may be safely broken, the spear snapped asunder, and the chariot burnt in the fire.

Verse 10. *Be still, and know that I am God*] *הרפו* *harypu*, Cease from your provocations of the divine justice; cease from murmuring against the dispensations of his providence; cease from your labour for a season, that ye may deeply reflect on the severity and goodness of God,—severity to those who are brought down and destroyed, goodness to you who are raised up and exalted:—cease from sin and rebellion against your God; let that disgrace you no more, that ye may no more be brought into distress and desolation.

*Know that I am God*] Understand that I am the Fountain of power, wisdom, justice, goodness, and truth.

*I will be exalted among the heathen*] By the dispensation of punishments, the heathen shall know me to be the God of justice; by the publication of my gospel among them, they shall know me to be the God of goodness.

*I will be exalted in the earth.*] I will have my salvation proclaimed in every nation, among every people, and in every tongue.

Verse 11. *The Lord of hosts is with us*] Having heard these declarations of God, the people cry out with joy and exultation, The Lord of hosts, the God of armies, is with us; we will not fear what man can do unto us.

*The God of Jacob is our refuge.*] He who saved our fathers will save us, and will never abandon his people in distress.

*Selah.*] This is a firm, lasting, unshaken, well-trie'd truth.

#### ANALYSIS OF THE FORTY-SIXTH PSALM.

Two things especially are to be considered in this psalm:—

I. The confidence the church has in God, ver. 1—8.

II. The exhortation to consider him as the Lord of hosts, the Punisher of the refractory and disobedient nations, often by means of war; and the only Giver of peace and tranquillity, ver. 8—10.

I. He begins with a maxim which is the ground of all the confidence which the people of God can have. God is our *Asylum*, or place of *refuge* to fly to; our *Strength*, *Stay*, *Munition*, on which to rely: “A very present help to deliver us in time of trouble.”

From which maxim this conclusion is drawn: “therefore will we not fear;” not even in the greatest calamities, nor in the midst of the most numerous adversaries. This he expresses, first, *metaphorically*; next, in *plain terms*:—

1. Though the earth on which the church is seated be moved or removed.

2. “Though the mountains be carried into the midst of the sea;” that is, the greatest and strongest empires and kingdoms should be ruined and overwhelmed.

3. “Though the waters roar and be troubled.” Though multitudes of people threaten, and join their forces to ruin the church.

4. “Though the mountains (i. e., kingdoms) shake with the swelling thereof.” *Waters* mean people, Rev. xvii.

More plainly, for we have the interpretation of these metaphors, ver. 6: “Though the heathen raged, and the kingdoms were moved,” yet we were not afraid, nor will we fear. We have a fine illustration of this bold feeling (from a consciousness of rectitude, and consequently divine protection) from the pen of a heathen poet:—

Justum et tenacem propositi virum  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni,  
Mente quatit solida: Neque Auster,  
Dux inquieti turbidus Adriæ,  
Nec fulminantis magna Jovis manus.  
Si fractus illabatur orbis,  
Impavidum ferient ruinæ.

HOR. Car. lib. iii., od. 3.

“The man, in conscious virtue bold,  
Who dares his secret purpose hold,  
Unshaken hears the crowd’s tumultuous cries;  
And the impetuous tyrant’s angry brow defies.

Let the wild winds that rule the seas,  
Tempestuous, all their horrors raise;  
Let Jove’s dread arm with thunders rend the spheres;  
Beneath the crush of worlds, undaunted he appears.”  
FRANCIS.

2. Of this undaunted state of mind he next descends to show the reasons:—

1. “There is a river,” &c. The *city of God* was *Jerusalem*, the type of the church; and the *holy place of the tabernacles* was the *temple*. The little *Shiloh*, that ran softly, watered *Jerusalem*; and the *promises* of the gospel, that shall always flow in the church, shall *make glad* the hearts of God’s people.

2. “God is in the midst of her,” to keep, to defend her; “therefore she shall not be moved,” i. e., utterly removed, but “shall remain for ever.”

3. “God shall help her and deliver her;” *right early*—in the proper season.

4. “He uttered his voice, and the earth melted.” The hearts of the men of the earth, that exalted themselves against his church, at the least word uttered from his mouth, *melted*—were struck with fear and terror.

5. “The Lord of hosts is with us.” And even the armies of our *enemies* are at *his* command, and will

fight for us whenever he pleases: "He is the Lord of all hosts."

6. "The God of Jacob is our refuge." He is our *Asylum*, and he will save us, ver. 7, 11.

11. The *second* part contains *two exhortations*:—

1. He calls on all to *behold the works of the Lord*; and he produces *two instances* worthy of observation: 1. JUDGMENT is his work, and he afflicts refractory and sinful nations by WAR: "See what desolations

he hath made in the earth!" 2. PEACE is his work: "He maketh war to cease to the end of the earth."

2. Then, in the person of God, he exhorts the enemies of the church to be quiet; for their endeavours are vain, and their rage is to no purpose: "Be still, and know that I am God."

3. And he concludes with a gracious promise, of being celebrated *among the heathen, and through the whole earth*.

PSALM XLVII.

*The Gentiles are invited to celebrate the praises of God as the Sovereign of the world, 1, 2. The Jews exult in his kindness to them, 3, 4. All then join to celebrate his Majesty, as reigning over the heathen, and gathering the dispersed Jews and Gentiles together into one church, 5—9:*

IX. DAY. EVENING PRAYER.

To the chief Musician, A Psalm \* for the sons of Korah.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

O<sup>b</sup> CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high is

terrible; <sup>d</sup> he is a great King over all the earth.

3 \* He shall subdue the people under us, and the nations under our feet.

4 He shall choose our <sup>f</sup> inheritance for us, the excellency of Jacob whom he loved. Selah.

5 <sup>g</sup> God is gone up with a shout, the LORD

\* Or, of.—<sup>b</sup> Or, Isai. lv. 12. —<sup>c</sup> Deut. vii. 21. Neh. i. 5. Ps. lxxvii. 12.—<sup>d</sup> Mal. i. 14. —<sup>e</sup> Ps. xviii. 47.—<sup>f</sup> 1 Pet. i. 4.—<sup>g</sup> Ps. lxxviii. 24, 25. —<sup>h</sup> Zech. xiv. 9.—<sup>i</sup> 1 Cor. xiv. 15, 16.—<sup>k</sup> Or, every one that hath understanding. <sup>l</sup> 1 Chron. xvi. 31. Ps. xciii. 1. xvi. 10. xvii. 1. xcix. 1.

NOTES ON PSALM XLVII.

The *title*, "A Psalm for the sons of Korah," has nothing remarkable in it. The psalm was probably written about the same time with the preceding, and relates to the happy state of the Jews when returned to their own land. They renewed their praises and promises of obedience, and celebrate him for the deliverance they had received. See the *introduction* to the preceding psalm. In a spiritual sense, it appears to relate to the *calling of the Gentiles* to be made partakers of the blessings of the gospel with the converted Jews.

Verse 1. *O clap your hands, all ye people*] Let both Jews and Gentiles magnify the Lord: the Jews, for being *delivered* from the *Babylonish captivity*; the *Gentiles*, for being called to enter into the glorious liberty of the children of God.

Verse 2. *For the Lord most high is terrible*] He has insufferable majesty, and is a *great King*—the mightiest of all emperors, for he is Sovereign over the whole earth.

Verse 3. *He shall subdue the people under us*] He shall do again for us what he had done for our forefathers—give us dominion over our enemies and

with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 <sup>h</sup> For God is the King of all the earth: <sup>i</sup> sing ye praises <sup>k</sup> with understanding.

8 <sup>l</sup> God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 <sup>m</sup> The princes of the people are gathered together, <sup>n</sup> even the people of the God of Abraham: <sup>o</sup> for the shields of the earth belong unto God: he is <sup>p</sup> greatly exalted.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

Rev. xix. 6.—<sup>m</sup> Or, *The voluntary of the people are gathered unto the people of the God of Abraham.* —<sup>n</sup> Rom. iv. 11, 12.—<sup>o</sup> Ps. lxxxix. 18.—<sup>p</sup> Ps. cxii. 9. Isai. ii. 11, 17. xxxiii. 10. Phil. ii. 9.

establish us in our own land. I would rather read this in the *past tense*, relative to what God did for their fathers in destroying the Canaanites, and giving them the promised land for their possession, and taking the people for his own inheritance. This is also applied to the *conversion of the Gentiles*, who, on the rejection of the Jews, have become his inheritance; and whom he has chosen to inherit all those spiritual blessings typified by the sacrifices and other significant rites and ceremonies of the Jewish church.

Verse 5. *God is gone up with a shout*] Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted up to be carried on the shoulders of the Levites. But it is generally understood as a *prophetic declaration* of the *ascension of our Lord Jesus Christ*; and the *shout* may refer to the exultation of the evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us. This was the *triumph of the apostles*; and the conversion of multitudes of souls by this preaching was the *triumph of the cross of Christ*.

Verse 6. *Sing praises*] זמרו *zammeru*: this word is

four times repeated in this short verse, and shows at once the earnestness and happiness of the people. They are the words of exultation and triumph. Feel your obligation to God; express it in thanksgiving: be thankful, be eternally thankful, to God your King.

Verse 7. *For God is the King of all the earth*] He is not your King only, but the King of the universe. He has no limited power, no confined dominion.

*Sing ye praises with understanding*] ומרי משכיל *ammeru maskil, sing an instructive song.* Let sense and sound go together. Let your hearts and heads go with your voices. Understand what you sing; and feel what you understand; and let the song be what will give instruction in righteousness to them that hear it. זמרו בִּדְבָרֵי צְדָקָה פִּלְפִּיעוּ.—Anglo-Saxon. Multitudes sing foolishly.

Verse 8. *God reigneth over the heathen*] Though his is literally true in God's universal dominion, yet here is here meant. God reigns over the heathen when, by the preaching of the gospel, they are brought into the church of Christ.

*God sitteth upon the throne of his holiness.*] He is holy God; he proclaims holiness. His laws are holy, he requires holiness, and his genuine people are holy. The throne of his holiness is the heaven of heavens; also the temple at Jerusalem; and, lastly, the hearts of the faithful.

Verse 9. *The princes of the people are gathered together*] נְדִיבֵי עַמִּים *nedibey ammin.* The voluntary people—the princely, noble, or free-willed people; those who gladly receive the word of life; those who, like the Bereans, were of a noble or liberal disposition; and, when they heard the gospel, searched the Scriptures to see whether these things were so. It is a Hebrew word which is used Ps. cx. 3; and I believe both texts speak of the same people—the Gentiles, who gladly come unto his light, and present themselves freely-offering to the Lord.

*The people of the God of Abraham*] Who were Abraham's people? Not the Jews; the covenant was made with him while yet in uncircumcision. Properly speaking, the Gentiles are those whom he represented; for the covenant was made with him while yet a Gentile; and in his seed all the nations—the Gentiles, of the earth were to be blessed. The people of the God of Abraham are the Gentiles, who, receiving the gospel, are made partakers of the faith of Abraham, and are his spiritual children. The God of Abraham is Abraham's spiritual posterity, the believing Gentiles, for his own people.

*The shields of the earth belong unto God.*] The Septuagint translate this of *sparaois, the strong ones of the earth.* The Vulgate reads, Quoniam dii fortes esse vehementer elevati sunt; "Because the strong gods of the earth are exceedingly exalted." These are supposed to mean kings and rulers of provinces which were present at the dedication of the temple (for some suppose the psalm to have been composed at this solemnity); and that they are said here to be greatly exalted, because they exercised a very high degree of power over their respective districts. The words refer to something by which the inhabitants of

the earth are defended; God's providence, guardian angels, &c., &c.

*He is greatly exalted.*] Great as secular rulers are, God is greater, and is above all; King of Kings and Lord of Lords; and the hearts of kings and governors are in his hand; and he turns them whithersoever he pleases.

## ANALYSIS OF THE FORTY-SEVENTH PSALM.

This psalm, under the figure of the ark being brought into the temple, foretels the ascension of Christ to heaven; who was the true ark of the covenant, and the propitiatory or mercy-seat. It contains a prophecy of Christ's kingdom, and has two especial parts:—

*First*, An invitation to sing praises to Christ.

*Secondly*, The reasons why we should do it.

1. The ascension of Christ is typified under the ark's ascension, ver. 1: "God is gone up with a shout; the Lord with the sound of a trumpet."

2. On which he invites the people to do now what was then done, "that we clap our hands, and sing praises." This should be done, 1. Cheerfully: "Clap your hands;" for this is a sign of inward joy, Nah. iii. 19. 2. Universally: "O clap your hands, all ye people." 3. Vocally: "Shout unto God with the voice of triumph." 4. Frequently: "Sing praises—sing praises—sing praises—sing praises," ver. 6, and again "sing praises," ver. 7. It cannot be done too frequently. 5. Knowingly and discreetly: "Sing ye praises with understanding;" know the reason why ye are to praise him.

3. Now these reasons are drawn from his greatness and from his goodness.

1. He is GREAT. 1. He is the Lord Most High; 2. He is terrible; 3. He is a great King over all the earth. All power, at his ascension, was given unto him in heaven and earth.

2. He is GOOD. 1. In collecting his church by subduing the nations, not by the sword, but by his word and Spirit, by which he would subdue their iniquities, the iniquity of the Jew first, and then of the Gentile; for the law was to come out of Zion, and the word of the Lord from Jerusalem. To the discipline of that religion both were to submit; and therefore both might well be said "to be subdued to us, and brought under our feet."

2. In honouring and rewarding his church: "He shall choose out our inheritance for us, the excellency of Jacob whom he loved."

1. His church was his choice: "It is a chosen generation, a peculiar people."

2. His heritage; for he will dwell among them, and provide an inheritance for them; blessings on earth and glory in heaven.

3. This is "the excellency of Jacob;" of Jacob after the Spirit; the kingdom, priesthood, and all the promises made unto Jacob and the fathers being theirs.

4. The cause: "His love only—he chose—the excellency of Jacob whom he loved."

3. In the increase and amplification of his church: "God is now the king of all the earth;" not of the

Jews only, for he "reigns over the heathen" also. He "sits upon a throne of holiness;" rules by his holy word and Spirit. 1. Making them holy who were unholy. 2. They are "a willing people" also. For the princes—the volunteers, among the people, are gathered together; even the people of the God of Abraham—the Gentiles, converted and reconciled to God.

4. In protecting his church; whether by himself, or by the *princes* he raises up; by his *providence*, or his *angels*, or all together. For the "shields of the earth belong unto God." Secular rulers, and ecclesiastical governors, are shields of the church. But God is the *Head* of it, and the *Chief*: "He is greatly exalted."

PSALM XLVIII.

The ornaments and the privileges of the church, 1—8. The duty of God's people, 9—14.

A Song and Psalm \*for the sons of Korah.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

**G**REAT is the LORD, and greatly to be praised <sup>b</sup> in the city of our God, in the <sup>c</sup>mountain of his holiness.

2 <sup>d</sup> Beautiful for situation, <sup>e</sup> the joy of the whole earth, <sup>f</sup> is Mount Zion, <sup>g</sup> on the sides of the north, <sup>h</sup> the city of the great King.

3 God is known in her palaces for a refuge.

\* Or, of. —<sup>b</sup> Ps. xlvi. 4. lxxxvii. 3. —<sup>c</sup> Isai. ii. 2, 3. Mic. iv. 1. Zech. viii. 3. —<sup>d</sup> Ps. l. 2. Jer. iii. 19. Lam. ii. 15. Dan. viii. 9. xi. 16. —<sup>e</sup> Ezek. xx. 6. —<sup>f</sup> Isai. xiv.

4 For, lo, <sup>b</sup> the kings were assembled, they passed by together.

5 They saw <sup>it</sup>, and so they marvelled; they were troubled, and hasted away <sup>in</sup> pain, as of a woman in travail.

7 Thou <sup>1</sup> breakest the ships of Tarshish <sup>m</sup> with an east wind.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum 6

13. —<sup>s</sup> Matt. v. 35. —<sup>h</sup> 2 Sam. x. 6, 14, 16, 18, 11. <sup>1</sup> Exod. xv. 15. —<sup>k</sup> Hos. xiii. 13. —<sup>l</sup> Ezek. xxvii. 2. <sup>m</sup> Jer. xviii. 17.

NOTES ON PSALM XLVIII.

The title: *A Song and Psalm for the sons of Korah.* To which the *Vulgate, Septuagint, Æthiopic, and Arabic* add, for the second day of the week; for which I believe it would be difficult to find a meaning. It is evidently of the same complexion with the two preceding, and refers to the Jews returned from captivity; and perhaps was sung at the dedication of the second temple, in order to return thanks to the Lord for the restoration of their political state, and the re-establishment of their worship.

Verse 1. *Great is the Lord*] This verse should be joined to the last verse of the preceding psalm, as it is a continuation of the same subject; and indeed in some of *Kennicott's MSS.* it is written as a part of the foregoing. That concluded with *He is greatly exalted*; this begins with *Great is the Lord, and greatly to be praised*; i. e., He should be praised according to his greatness; no common praise is suited to the nature and dignity of the Supreme God.

*In the city of our God*] That is, in the temple; or in Jerusalem, where the temple was situated.

*The mountain of his holiness.*] Mount Moriah, on which the temple was built. The ancient city of Jerusalem, which David took from the Jebusites, was on the south of Mount Zion, on which the temple was built, though it might be said to be more properly on Mount Moriah, which is one of the hills of which Mount Zion is composed. The temple therefore was to the north of the city, as the Psalmist here states, ver. 2: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." But some think that it is

the city that is said to be on the north, and *Relan* contends that the temple was on the south of the city.

Verse 2. *The joy of the whole earth*] Commentators have been greatly puzzled to show in what sense Zion or the temple, could be said to be the joy of the whole earth. If we take the earth here for the *habitable globe*, there is no sense in which it ever was the joy of the whole earth; but if we take *ארצה כלל* *col haard* as signifying the whole of this land (and it has no other meaning), the assertion is plain and easily understood, for the temple was considered *an ornament and glory of the whole land of Judea.*

Verse 3. *God is known in her palaces for a refuge*] All those who worship there in spirit and truth, find God for their refuge. But the words may be understood: God is known for the defence of her palaces and with this view of the subject agree the three following verses.

Verse 4. *For, lo, the kings were assembled*] Many of the neighbouring potentates, at different times envied the prosperity of the Jewish nation, and coveted the riches of the temple; but they had no power against it till the cup of Jewish transgression was full. In vain did they assemble—confederate and invade the land. *Saw it*—reconnoitred the place *marvelled* at its excellence and strength, for they were *troubled*—struck with fear; *hasted away* for fear of destruction, for fear took hold on them as pains set on a woman in travail. Those who came to destroy were glad to make their own escape.

Verse 7. *Thou breakest the ships of Tarshish*] *Calmet* thinks this may refer to the discomfiture of *Cambyse*, who came to destroy the land of Judea. "This is apparently," says he, "the same temple

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

8 As we have heard, so have we seen in "the city of the LORD of hosts, in the city of our God: God will establish

of Judah be glad, because of thy judgments.

A. M. 3485.  
B. C. 519.  
A. U. C. 235.  
Anno Darii I.,  
R. Persarum, 6.

it for ever. Selah.

9 We have thought of "thy loving-kindness, O God, in the midst of thy temple.

10 According to "thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 "Mark ye well her bulwarks, '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 <sup>b</sup> be our guide *even* unto death.

11 Let Mount Zion rejoice, let the daughters

<sup>a</sup>Ver. 1, 2.—<sup>b</sup>Isai. ii. 2. Mic. iv. 1.—<sup>c</sup>Ps. xxvi. 3. xl. 10.—<sup>d</sup>Deut. xxviii. 58. Josh. vii. 9. 1'a. cxlii. 3. Mal. i. 11, 14.—<sup>e</sup>Heb. *Set your heart to her bulwarks.*

(Or, *raise up.*—<sup>f</sup>Pa. xlvi. 14. lxxviii. 13. xcv. 7.—<sup>g</sup>Isai. lviii. 11.

which struck dismay into the land—forces of Cambyses, and wrecked his fleet which was on the coasts of the Mediterranean sea, opposite to his army near the port of *Acca*, or the *Ptolemais*; for Cambyses had his quarters at *Ecbatane*, at the foot of Mount Carmel; and his army was encamped in the valley of Jezreel." *Ships of Tarshish* he conjectures to have been large stout vessels, capable of making the voyage of *Tarrus*, in Cilicia.

Verse 8. *As we have heard, so have we seen*] Our fathers have declared what mighty works thou didst in their time; and we have seen the same. God has often interposed and afforded us a most miraculous defence. So it was when they were invaded by the Assyrians, Syrians, Egyptians, Babylonians, Persians, and the Greeks under Alexander.

*The city of the Lord of hosts*] His *hosts* defended the city, and it was known to be *the city of the great King*.

*God will establish it for ever.*] This must refer to the true temple, the Christian church, of which the Jewish church was a type. The type perished, but the *antitype* remained, and will remain till time shall be no more.

*Selah.*] So be it; and so it will be for evermore.

Verse 9. *We have thought of thy loving-kindness*] We went to thy temple to worship thee; we meditated on thy goodness; we waited for a display of it; and the panic that in the first instance struck us, was transferred to our enemies; and fear took hold upon them, they marvelled, were troubled, and hasted away.

Verse 10 *According to thy name*] As far as thou art known, so far art thou praised; and where thou art known, thou *will* have praise to the end of the earth. And why? "Thy right hand is full of righteousness." Thou art continually dispensing thy blessings to the children of men.

Verse 11 *Let Mount Zion rejoice*] The temple is restored in majesty, which was threatened with total destruction; it is again repaired.

*Let the daughters of Judah be glad*] That thou hast turned her captivity, and poured out thy judgments upon her oppressors.

Verse 12 *Walk about Zion*] Consider the beauty

and magnificence of the temple, count the towers by which it is fortified.

Verse 13. *Mark ye well her bulwarks*] See the *redoubts* by which she is defended.

*Consider her palaces*] See her *courts, chambers, altars, &c., &c.*; make an exact register of the whole, that ye may have to tell to your children how Jerusalem was built in troublesome times; how God restored you; and how he put it into the hearts of the heathen to assist to build, beautify, and adorn the temple of our God.

Verse 14. *For this God*] Who did all these wonderful things,—

*Is our God*] He is our portion, and he has taken us for his people.

*He will be our guide*] Through all the snares and difficulties of life,—

*Even unto death*] He will never leave us; and we, by his grace, will never abandon him. He is just such a God as we need; infinite in *mercy, goodness, and truth*. He is *our Father*, and we are the *sons and daughters* of God Almighty. Even unto and in death, he will be our portion.

ANALYSIS OF THE FORTY-EIGHTH PSALM.

Under the type of Jerusalem is set down the happiness of the church, which is always protected by the divine favour. There are *three* parts in this psalm:—

I. The excellences and privileges of the city of God, ver. 1—3.

II. A narration of a miraculous deliverance she obtained, and the terror that fell upon her enemies, ver. 4—8.

III. An exhortation to consider it, and to praise God, ver. 9—14.

I. The Psalmist begins with a *maxim*: "Great is the Lord, and greatly to be praised." Great in himself; and greatly to be praised for *all things*, in *all places*; but especially in the *city of our God*, in the *mountain of holiness*.

Then he descends to set forth the excellences and ornaments of the church.

1. It is "the city of God," built and governed by him; and in it he resides.

2. "It is a holy mountain:" The *religion* in it is holy; the *people*, a holy people.

3. "It is beautiful for situation:" God has put his beauty upon it.

4. "The joy of the whole earth is Mount Zion:" The joy and ornament of all the land of Judea then, and afterwards of the whole world, because the law was to come out of Zion.

5. "It is the city of the great King," i. e., God. He founded, and rules in it.

6. "God is known in her palaces:" In her is the knowledge of God; yea, and by an experimental knowledge, he is found to be an asylum, a *sure refuge*.

II. And it is well that it is so; for Jerusalem, i. e., the church, has many and great enemies, which (ver. 5) the prophet begins to describe; and desires that notice may be taken of them, for he points them out with "Lo! or Behold!"

1. They are many and powerful. They were "kings," a plurality of them.

2. Confederate kings: "The kings were assembled." United power is the more effectual.

But all the endeavours of those kings, those confederate kings, came to nothing.

1. "They passed by together:" together they came, together they vanished.

2. "They saw—they marvelled:" They saw the strength of this city, and wondered how it could be so strangely delivered out of their hands.

3. On this they were troubled, they trembled, and hasted away. *Fear* took hold upon them; which the prophet illustrates by a double similitude: 1. By a travailing woman; "Fear took hold upon them, and pain, as of a woman in travail." 2. By the fear of mariners at sea, when euroclydon threatens to destroy their ship; their amazement was such "as when thou breakest the ships of Tarshish with an east wind."

III. In this third part of the psalm there are *two* especial points:—

A grateful acknowledgment of God's protection of his church: "As we have heard, so have we seen in the city of our God." We have heard that he will protect this city, and we see that he hath done it; and persuaded we are that he will always do it: "God will establish it for ever."

2. And this shall never be forgotten by us: "We have thought of thy loving-kindness in the midst of thy temple."

3. And so thought of it as to praise thee for it: "According to thy name, so is thy praise; thy right hand is full of righteousness." All the earth shall know that thou dost help with thy powerful hand thy afflicted and oppressed people. Thou wilt punish their adversaries, "for thy right hand is full of righteousness—and justice."

The second point of this third part is an exhortation to God's people.

1. That they exult and rejoice for what God does for them: "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments," in defending thy church, and punishing their enemies.

2. That they take especial notice of his miraculous deliverance of Jerusalem; that, notwithstanding the army was great that lay against it, yet no harm was done: "Walk about Zion, tell the towers thereof; mark well her bulwarks, and her palaces." See whether they be not all standing and entire.

3. And do it for this end: "That you may tell it to the generation following." Leave it on record how miraculously God hath delivered you.

4. For this there are *two* strong reasons: 1. "For this God," who protects and defends us, "is our God for ever." 2. "He will be our guide unto death." He will not leave us when all the world leaves us. In the time in which we need him most, we shall find him most powerfully present to help us. Therefore, exult, rejoice, mark it; and make it known to the generations to come.

## PSALM XLIX.

All men are invited to attend to lessons of wisdom relative to the insufficiency of earthly good to save or prolong life; to secure the resurrection from the dead, 1—9. Death is inevitable, 10. The vain expectations of rich men, 11—13. Death renders all alike, 14. The Psalmist encourages and fortifies himself against envying the apparently prosperous state of the wicked, who are brutish, and die like beasts, 15—20.

To the chief Musician, A Psalm <sup>a</sup> for the sons of Korah.

**H**EAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both <sup>b</sup>low and high, rich and poor, together.

<sup>a</sup> Or, of. — <sup>b</sup> Ps. lxxii. 9.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 <sup>c</sup> I will incline mine ear to a parable: I

<sup>c</sup> Ps. lxxviii. 2. Matt. xiii. 35.

### NOTES ON PSALM XLIX.

The title, *To the chief Musician, A Psalm for the sons of Korah*, has nothing particular in it; and the *Versions* say little about it. One of the descendants of the children of Korah might have been the author of it; but *when* or on *what occasion* it was made, cannot now be discovered. The author aimed to be

obscure, and has succeeded; for it is very difficult to make out his meaning. It is so much in the style of the book of Job, that one might believe they had the same author; and that this psalm might have made originally a part of that book. "It seems," says Dr. Dodd, "to be a meditation on the vanity of riches, and the usual haughtiness of those who possess them.



will open my dark saying upon the harp.]

5 Wherefore should I fear in the days of evil: when <sup>a</sup> the iniquity of my heels shall compass me about ?

6 They that <sup>b</sup> trust in their wealth, and boast themselves in the multitude of their riches ;

7 None of them can by any means redeem his brother, nor <sup>c</sup> give to God a ransom for him :

8 (For <sup>d</sup> the redemption of their soul is precious, and it ceaseth for ever :) ]

<sup>a</sup> Ps. xxxviii. 4. — <sup>b</sup> Job xxxi. 24, 25. Ps. lii. 7. lxii. 10. Mark x. 24. 1 Tim. vi. 17. — <sup>c</sup> Matt. xvi. 26. — <sup>d</sup> Job xxxi. 18, 19. — <sup>e</sup> Ps. lxxxix. 48. — <sup>f</sup> Eccles. ii. 16.

As a remedy for this, he sets before them the near prospect of death, from which no riches can save, in which no riches can avail. The author considers the subject he is treating as a kind of wisdom concealed from the world ; a mystery, an occult science with respect to the generality of mankind." Dr. Kennicott has given an excellent translation of this psalm, which is very literal, simple, and elegant ; and by it the reader will be convinced that a good translation of a difficult passage is often better than a comment.

Verse. 1. *Hear this, all ye people*] The four first verses contain the author's exordium or introduction, delivered in a very pompous style, and promising the deepest lessons of wisdom and instruction. But what was rare then is common-place now.

Verse 4. *I will incline mine ear to a parable*] This was the general method of conveying instruction among the Asiatics. They used much figure and metaphor to induce the reader to study deeply in order to find out the meaning. This had its use ; it obliged men to think and reflect deeply ; and thus in some measure taught them the use, government, and management of their minds.

*My dark saying upon the harp.*] Music was sometimes used to soothe the animal spirits, and thus prepare the mind for the prophetic influx.

Verse 5. *The iniquity of my heels*] Perhaps עֲבֵי אֲכֵבַי *akebai*, which we translate *my heels*, should be considered the contracted plural of עֲבֵי אֲכֵבִים *akebim*, *supplanters*. The verse would then read thus: "Wherefore should I fear in the days of evil, though the iniquity of my supplanters should compass me about." The Syriac and Arabic have taken a similar view of the passage: "Why should I fear in the evil day, when the iniquity of my enemies compasses me about." And so Dr. Kennicott translates it.

Verse 7. *None of them can by any means redeem his brother*] Wealth cannot save from death ; brother, however rich, cannot save his brother ; nor will God accept riches as a ransom for the life or soul of any transgressor. To procure health of body, peace of mind, redemption from death, and eternal glory, riches are sought for and applied in vain.

Verse 8. *For the redemption of their soul is precious*] It is of too high a price to be redeemed with cor-

9 That he should still live for ever, and <sup>e</sup> not see corruption.

10 For he seeth that <sup>f</sup> wise men die, likewise the fool and the brutish person perish, <sup>g</sup> and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling places <sup>h</sup> to all generations ; they <sup>i</sup> call their lands after their own names.

12 Nevertheless <sup>k</sup> man being in honour abideth not: he is like the beasts that perish.

<sup>e</sup> Prov. xi. 4. Eccles. ii. 18, 21. — <sup>f</sup> Heb. *to generation and generation.* — <sup>g</sup> Gen. iv. 17. — <sup>h</sup> Ver. 20. Ps. xxxix. 5. lxxxii. 7.

rutable things, such as silver or gold, and has required the sacrificial death of Christ.

*And it ceaseth for ever*] This is very obscure, and may apply to the ransom which riches could produce. That ransom must be for ever unavailable, because of the value of the soul. Or this clause should be added to the following verse, and read thus: "And though he cease to be (עָדָל *vechadal*), during the hidden time (לְעוֹלָם *leolam*) ; yet he shall live on through eternity (וְעַד עַד לְעוֹלָם *vichi od lanetsach*), and not see corruption." This is probably the dark saying which it was the design of the author to utter in a parable, and leave it to the ingenuity of posterity to find it out. The verb עָדָל *chadal* signifies a cessation of being or action, and עוֹלָם *olam* often signifies hidden time, that which is not defined, and the end of which is not ascertained, though it is frequently used to express endless duration. This translation requires no alteration of the original text, and conveys a precise and consistent meaning.

Verse 10. *For he seeth that wise men die*] Though they may be rich, and their wisdom teach them the best method of managing their riches so as to derive all the good from them they can possibly produce, yet they die as well as the fool and the poor ignorant man ; and their wealth is left to others who will be equally disappointed in their expectation from it.

Verse 11. *Their inward thought is, that their houses shall continue for ever*] Thus, by interpolation, we have endeavoured to patch up a sense to this clause. Instead of קִרְבָּם *kirbam*, their inward part, the Septuagint appear to have used a copy in which the second and third letters have been transposed קִרְבָּם, *kibram*, their sepulchres ; for they translate: Καὶ οἱ τάφοι αὐτῶν οἰκίαι αὐτῶν ἐς τὸν αἰῶνα "For their graves are their dwellings for ever." So six or seven feet long, and two or three wide, is sufficient to hold the greatest conqueror in the universe ! What a small house for the quondam possessor of numerous palaces and potent kingdoms !

*They call their lands after their own names.*] There would have been no evil in this if it had not been done on an infidel principle. They expected no state but the present ; and if they could not continue themselves, yet they took as much pains as possible to perpetuate their memorial.

13 This their way is their <sup>a</sup>folly: yet their posterity <sup>b</sup>approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and <sup>c</sup>the upright shall have dominion over them in the morning; <sup>d</sup>and their <sup>e</sup>beauty shall consume <sup>f</sup>in the grave from their dwelling.

15 But God <sup>g</sup>will redeem my soul <sup>h</sup>from the power of 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 <sup>k</sup>For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though <sup>l</sup>while he lived <sup>m</sup>he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 <sup>n</sup>He shall <sup>o</sup>go to the generation of his fathers; they shall never see <sup>p</sup>light.

20 <sup>q</sup>Man *that is* in honour, and understandeth not, <sup>r</sup>is like the beasts *that* perish.

<sup>a</sup> Luke xii. 20. — <sup>b</sup> Heb. *delight in their mouth.* — <sup>c</sup> Ps. xlvii. 3. Dan. vii. 22. Mal. iv. 3. Luke xxii. 30. 1 Cor. vi. 2. Rev. ii. 26. xx. 4. — <sup>d</sup> Job iv. 21. Ps. xxxix. 11. <sup>e</sup> Or, *strength.* — <sup>f</sup> Or, *the grave being an habitation to every one of them.* — <sup>g</sup> Ps. lvi. 13. Hos. xiii. 14. — <sup>h</sup> Heb. *from*

*the hand of the grave.* — <sup>i</sup> Or, *hell.* — <sup>k</sup> Job xxvii. 19. <sup>l</sup> Heb. *in his life.* — <sup>m</sup> Deut. xxix. 19. Luke xii. 19. <sup>n</sup> Heb. *The soul shall go.* — <sup>o</sup> Gen. xv. 15. — <sup>p</sup> Job xxxii. 30. Ps. lvi. 13. — <sup>q</sup> Ver. 12. — <sup>r</sup> Eccles. iii. 19.

Verse 12. *Man being in honour abideth not*] However rich, wise, or honourable, they must die; and if they die not with a sure hope of eternal life, they die like beasts. See on ver. 20.

Verse 13. *Their posterity approve their sayings.*] Go the same way; adopt their maxims.

Verse 14. *Like sheep they are laid in the grave*] *לשׂול לישׂול, into sheol, the place of separate spirits.*

*Death shall feed on them*] *מַתְּוֹת מָוֶת מַתְּוֹת maveth yirem, "Death shall feed them!"* What an astonishing change! All the good things of life were once their portion, and they lived only to eat and drink; and now they live in *sheol*, and *Death himself feeds them!* and with what? Damnation. *Houbigant* reads the verse thus: "Like sheep they shall be laid in the place of the dead; death shall feed on them; their morning shepherds rule over them; and their flesh is to be consumed. Destruction is to them in their folds."

Verse 15. *But God will redeem my soul from the power of the grave*] *מִיַּד שְׂוֹל miyad sheol, "from the hand of sheol."* That is, by the plainest construction, I shall have a resurrection from the dead, and an entrance into his glory; and death shall have no dominion over me.

Verse 16. *Be not thou afraid when one is made rich*] Do not be envious; do not grieve: it will do you no harm; it will do him no good. All he gets will be left behind; he can carry nothing with him. Even his glory must stay behind; he shall mingle with the common earth.

Verse 18. *He blessed his soul*] He did all he could to procure himself animal gratifications, and he was applauded for it; for it is the custom of the world to praise them who pay most attention to their secular interest; and he who attends most to the concerns of his soul is deemed weak and foolish, and is often persecuted by an ungodly world.

Verse 19. *They shall never see light.*] Rise again they shall; but they shall never see the light of glory, for there is prepared for them the *blackness of darkness* for ever.

Verse 20. *Man that is in honour*] The rich and honourable man who has no spiritual understanding,

is a *beast* in the sight of God. The spirit of this maxim is, A man who is in a dignified official situation, but destitute of learning and sound sense, is like a beast. The important place which he occupies reflects no honour upon him, but is disgraced by him. Who has not read the fable of the beautifully carved head? It was every thing that it should be, but had no *brains*.

This verse has been often quoted as a proof of the *fall of man*; and from *יָלַן yalin* (in ver. 12), which signifies *to lodge for a night*, it has been inferred that Adam fell on the same day on which he was created, and that he did not spend a single night in the terrestrial paradise. Adam, who was in a state of glory, did not remain in it one night, but became stupid and ignorant as the beasts which perish. But we may rest assured this is no meaning of the text.

ANALYSIS OF THE FORTY-NINTH PSALM.

The doctrine taught by this psalm is the following: That rich men be not proud of their wealth, nor poor men dejected nor humbled at their mean estate since all men are mortal; and it is not the wealth of the one can make them happy, nor the poverty of the others can make them unhappy, there being another life by which the condition of both is to be judged.

The psalm has three parts:—

I. An *exordium* or *preface*; ver. 1—4.

II. The *matter* proposed, debated, and argued from ver. 5 to 16.

III. The *advice* or *admonition* given, from ver. 16 to 20.

I. In the *exordium*,—

1. He calls together his auditory: "All people, a nations, low, high, rich, and poor;" because what I speak concerns all.

2. Then he calls them to be attentive: "Hear give ear."

3. He labours to make them teachable, by commending the matter of which he treats; they are frivolous, but weighty and important things: 1. "My mouth shall speak of wisdom," &c. I will speak what I know, and speak so that others may understand.

stand. 2. "I will incline my ear." I will teach you nothing but what I teach myself. 3. It is a *parable* which I am about to deliver, and will require all your attention. 4. That it may be brought to your ear with more delight, I shall accompany it with the *harp*: "I will open my dark saying upon the harp."

II. Having now assembled his congregation; endeavoured to make them attentive, docile, and well-disposed, lest any should suppose that he was envious at the prosperity of the wicked, or had so little trust in God that he lived in terror of his adversaries; he says, "Wherefore should I fear in the days of evil, though the iniquity of my supplanters surrounds me?" He had no reason thus to fear; but the wealthy and ambitious had. And this he demonstrates *two ways*: for he takes away happiness from the *one*, ver. 6—15, and places happiness in the other, ver. 16.

1. They that trust in their wealth, and boast themselves in the multitude of their riches, are not happy, ver. 6. For wealth will not deliver in the evil day.

1. It will save no man's life: "None of them (the rich men) can redeem his brother, nor give to God a ransom for him." God will not be bribed to save any man's life.

2. It will save no man's soul. The ransom required for that is more valuable than any thing the earth can produce.

3. Suppose he was wise, and a long-lived man, yet he must die at last: "For he seeth that wise men die; likewise the fool, and the brutish."

4. Which sufficiently shows the vanity of their riches: 1. They leave them. 2. They leave these great riches. 3. They leave them to others; sometimes to children, but often to strangers, such as they thought never would have entered into their labours.

5. "Their thoughts are vain." For, 1. "Their inward thoughts are that their houses shall continue," &c. 2. To this end, "They call their lands after their own names;" they not only study to be *rich*, but they are *vain-glorious* also.

But their study is, 1. Vanity. 2. Folly.

1. *Vanity*: "Nevertheless, man being in honour, abideth not;" a change there will be, and the most glorious man will be *like the beasts that perish*.

2. *Folly*: "This their way is their foolishness." A great foolery to place their chief good in riches; yet their posterity act in the same way, tread in their steps, and pant after riches and honours.

To correct this propensity, he lays before them certain considerations relative to their future condition:

1. "Like sheep they are laid in the grave." That is their common condition; like sheep they are fatted for slaughter.

2. "Death shall feed on them." The second death; for, like *Dives*, they shall be burned in hell; and the fire that cannot be extinguished shall feed upon their souls and bodies.

3. In the morning of the resurrection, the "upright shall have power over them." The *righteous* shall shine like the sun, when they shall be Christ's foot-stool. The *godly* shall be placed on the right hand, and seated on thrones to judge them; when they shall be seated on the left, and be condemned.

4. "Their beauty shall consume in the grave." Their riches, power, and glory shall wax old as doth a garment: "For the figure of this world passeth away." Therefore the *rich* of this world, and the *possessors of great glory, are not happy*. He therefore sets down the *happy man*: the man who trusts in God, and lives to him, he is happy in life, notwithstanding his afflictions, and he shall be happy for ever. Therefore he says, "God will redeem my soul from the power of the grave," &c.

1. He shall redeem me. All good men's souls.

2. Not from the grave, for die we must; but from the *hand*, that is, the dominion and power, of death: "Death shall not reign over them."

3. The reason is, *For he shall receive me*—adopt me into his family, and make me a partaker of the divine nature.

III. On these considerations, relative to good and bad men, and their different conditions, he admonishes the good that they be not troubled at the prosperity of the wicked: "Be not thou afraid," &c.

1. Not at the great wealth of the rich: "Be not afraid when one is made rich."

2. Not at the glory and honour of the mighty: "Nor when the glory of his house is increased."

And he repeats the former reason: "For when he dieth, he shall carry nothing away; his glory shall not descend after him." Their happiness, such as it was, was only momentary.

This he amplifies: Be it granted that they flattered themselves, and were flattered by others.

1. "Though while he lived he blessed his own soul." "Soul, take thy ease," &c.

2. Though men will praise thee, and sound in thy ears, Well done! "so long as thou doest well to thyself,"—heapest up riches, and followest after honour.

1. A mortal thou art, short-lived as all that went before thee: "He shall go to the generation of his fathers." And,

2. If wicked, be cast into utter darkness: "They shall never see the light."

3. Surely any man, however rich, however great, who understands not thus much, must be a beast; and with this sentiment concludes the psalm; and it is doubled that it may be remembered: "Man, who is in honour, and understandeth not, is like the beasts that perish." Even while he lives, without this understanding, his life is little more than the life of the beast.

## PSALM L.

God, the Sovereign Judge, cites before his throne all his people, and the priests and the judges, 1—6; and reproaches them for their vain confidence in the sacrifices they had offered, 7—13; and shows them the worship he requires, 14, 15; and then enters into a particular detail of their hypocrisy, injustice, and union with scandalous transgressors, all of whom he threatens with heavy judgments, 16—22. The blessedness of him who worships God aright, and walks unblamably, 23.

X. DAY. MORNING PRAYER.

A Psalm of <sup>a</sup> Asaph.

**T**HE <sup>b</sup> mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, <sup>c</sup> the perfection of beauty,

<sup>d</sup> God hath shined.

3 Our God shall come, and shall not keep

<sup>a</sup> Or, for *Asaph*. See 1 Chron. xv. 17. xxv. 2. 2 Chron. xxix. 30.—<sup>b</sup> Neh. ix. 32. Isai. ix. 6. Jer. xxxii. 18. <sup>c</sup> Ps. xlviii. 2.—<sup>d</sup> Deut. xxxiii. 2. P's. lxxx. 1.—<sup>e</sup> Lev. x. 2. Numb. xvi. 35. Ps. xcvii. 3. Dan. vii. 10.—<sup>f</sup> Deut.

## NOTES ON PSALM L.

In the *title* this is said to be *A Psalm of Asaph*. There are *twelve* that go under his name; and most probably he was author of each, for he was of high repute in the days of David, and is mentioned *second* to him as a composer of psalms: *Moreover Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord, with the words of DAVID, and of ASAPH the SEER*. His band, sons or companions, were also eminent in the days of David, as we learn from 1 Chron. xxv., &c. *Asaph* himself was one of the *musicians who sounded with cymbals of brass*, 1 Chron. xv. 19. And he is mentioned with great respect, Neh. xii. 46: *And in the days of DAVID and ASAPH of old there were CHIEF of the SINGERS, and SONGS of PRAISE and THANKSGIVING unto God*. He was certainly a *prophetic* man: he is called a *seer*—one on whom the *Spirit of God rested*, and seems from this, his education, and natural talent, to be well qualified to *compose* hymns or psalms in the honour of God. Persons capable of judging, on a comparison of those psalms attributed to *Asaph* with those known to be of *David*, have found a remarkable *difference* in the *style*. The style of David is more *polished, flowing, correct, and majestic* than that of *Asaph*, which is more *stiff and obscure*. He has been compared to *Persius* and to *Horace*; he is *keen, full of reprehensions*, and his subjects are generally of the *doleful* kind; which was probably caused by his living in times in which there was great corruption of manners, and much of the displeasure of God either *threatened* or *manifested*. It is not known on what particular *occasion* this psalm was written; but at most times it was suitable to the state of the Jewish church.

Verse 1. *The mighty God, even the Lord, hath spoken*] Here the *essential names* of God are used: *אל אלהים יהוה* EL, ELOHIM, YEHOWAH, *hath spoken*. The *six first verses* of this psalm seem to contain a description of the *great judgment*: to any minor consideration or fact it seems impossible, with any pro-

silence: a <sup>e</sup> fire shall devour before him, and it shall be very tempestuous round about him.

4 <sup>f</sup> He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather <sup>g</sup> my saints together unto me; <sup>h</sup> those that have made a covenant with me by sacrifice.

6 And <sup>i</sup> the heavens shall declare his right-

iv. 26. xxxi. 28. xxxii. 1. Isai. i. 2. Mic. vi. 1. 2. <sup>f</sup> Deut. xxxiii. 3. Isai. xliii. 3. — <sup>g</sup> Exod. xxiv. 7. — <sup>h</sup> Ps. xcvii. 6.

priety, to restrain them. In this light I shall consider this part of the psalm, and show,—

*First*, The preparatives to the coming of the great Judge. *El Elohim Jehovah hath spoken, and called the earth*—all the children of men, *from the rising of the sun unto the going down thereof*. *Out of Zion, the perfection of beauty* (*כּוֹלֵל כּוֹלֵל* *michlal yophi*, the beauty where all perfection is comprised), *God hath shined*, ver. 1, 2. 1. He has sent his Spirit to convince men of sin, righteousness, and judgment. 2. He has sent his Word; has made a revelation of himself; and has declared both his law and his gospel to mankind: “Out of Zion, the perfection of beauty, God hath shined,” ver. 2. For out of Zion the law was to go forth, and the word of the Lord from Jerusalem. Isai. ii. 3.

*Secondly*, The accompaniments. 1. His approach is proclaimed, ver. 3: “Our God shall come.” 2. The trumpet proclaims his approach: “He shall not keep silence.” 3. Universal nature shall be shaken, and the earth and its works be burnt up: “A fire shall devour before him, and it shall be very tempestuous round about him,” ver. 3.

*Thirdly*, The witnesses are summoned and collected, and collected from all quarters; some from heaven, and some from earth. 1. Guardian angels. 2. Human associates: “He shall call to the heavens from above, and to the earth, that he may judge his people,” ver. 4.

*Fourthly*, The procedure. As far as it respects the righteous, orders are issued: “Gather my saints,” those who are saved from their sins and made holy, “together unto me.” And that the word *saints* might not be misunderstood, it is explained by “those that have made a covenant with me by sacrifice;” those who have entered into union with God, through the sacrificial offering of the Lord Jesus Christ. All the rest are passed over in silence. We are told who they are that shall enter into the joy of their Lord, *viz.*, only the *saints*, those who have made a covenant

eousness: for <sup>a</sup> God is judge himself. Selah.

7 <sup>b</sup> Hear, O my people, and I will speak; O Israel, and I will testify against thee: <sup>c</sup> I am God, *even* thy God.

8 <sup>d</sup> I will not reprove thee <sup>e</sup> for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 <sup>f</sup> I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

<sup>a</sup> Ps. lxxv. 7.—<sup>b</sup> Ps. lxxxii. 8.—<sup>c</sup> Exod. xx. 2.—<sup>d</sup> Isai. xl. Jer. vii. 22.—<sup>e</sup> Hos. vi. 6.—<sup>f</sup> Mic. vi. 6. Acts xvii. 25.—<sup>g</sup> Heb. *with me*.—<sup>h</sup> Exod. xix. 5. Deut. x. 14. Job xli. 11. Ps. xxiv. 1. 1 Cor. x. 26, 29.—<sup>i</sup> Hos. xiv. 2.

with God by sacrifice. All, therefore, who do not answer this description are excluded from glory.

*Fifthly*, The final issue: all the angelic host, and all the redeemed of the Lord, join in applauding acclamation at the decision of the Supreme Judge. The heavens (for the earth is no more, it is burnt up) shall declare his righteousness, the exact justice of the whole procedure, where justice alone has been done without partiality, and without severity; nor could it be otherwise, *for God is Judge himself*. Thus the assembly is dissolved; the righteous are received into everlasting glory, and the wicked turned into hell, with all those who forget God. Some think that the sentence against the wicked is that which is contained from ver. 16 to ver. 22. See the *analysis* at the end, and particularly on the six first verses, in which a somewhat different view of the subject is taken.

Verse 7. *Hear, O my people*] As they were now fully informed concerning the nature and certainty of the general judgment, and were still in a state of probation, Asaph proceeds to show them the danger to which they were exposed, and the necessity of repentance and amendment, that when that great day should arrive, they might be found among those who had made a covenant with God by sacrifice. And he shows them that the sacrifice with which God would be well pleased was quite different from the bullocks, he-goats, &c., which they were in the habit of offering. In short, he shows here that God has intended to abrogate those sacrifices, as being no longer of any service: for when the people began to trust in them, without looking to the thing signified, it was time to put them away. When the people began to pay divine honours to the *brazen serpent*, though it was originally an ordinance of God's appointment for the healing of the Israelites, it was ordered to be taken away; called *nehushtan*, a bit of brass; and broken to pieces. The sacrifices under the Jewish law were of God's appointment; but now that the people began to put their trust in them, God despised them.

Verse 8. *I will not reprove thee*] I do not mean to find fault with you for not offering sacrifices; you have offered them, *they have been continually before me*: but you have not offered them in the proper way.

Verse 10. *Every beast of the forest is mine*] Can ye

11 I know all the fowls of the mountains: and the wild beasts of the field *are* <sup>a</sup> mine.

12 If I were hungry, I would not tell thee: <sup>b</sup> for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 <sup>c</sup> Offer unto God thanksgiving; and <sup>d</sup> pay thy vows unto the Most High:

15 And <sup>e</sup> call upon me in the day of trouble: I will deliver thee, and thou shalt <sup>f</sup> glorify me.

16 But unto the wicked God saith, What

Hebr. xiii. 15.—<sup>g</sup> Deut. xxiii. 21. Job xxii. 27. Ps. lxxvi. 11. Ecclea. v. 4, 5.—<sup>h</sup> Job xxii. 27. Ps. xci. 15. cvii. 6, 13, 19, 28. Zech. xiii. 9.—<sup>i</sup> Ver. 23. Ps. xxii. 23.

suppose that ye are laying me under *obligation* to you, when ye present me with a part of my own property?

Verse 12. *The world is mine, and the fulness thereof.*] Ye cannot, therefore, give me any thing that is not my own.

Verse 13. *Will I eat the flesh of bulls*] Can ye be so simple as to suppose that I appointed such sacrifices for my own gratification? All these were significative of a spiritual worship, and of the sacrifice of that Lamb of God which, in the fulness of time, was to take away, in an *atoning manner*, the sin of the world.

Verse 14. *Offer unto God thanksgiving; and pay thy vows unto the Most High*] וזבח *zebach*, "sacrifice unto God, אלהים *Elohim*, the תודה *todah*, *thank-offering*," which was the same as the *sin-offering*, viz. *a bullock, or a ram, without blemish*; only there were, in addition, "unleavened cakes mingled with oil, and unleavened wafers anointed with oil; and cakes of fine flour mingled with oil and fried," Lev. vii. 12.

And *pay thy vows*, נדריך *nedareycha*, "thy vow-offerings, to the Most High." The *neder* or *vow-offering* was a *male without blemish, taken from among the beees, the sheep, or the goats*. Compare Lev. xxii. 19 with ver. 22. Now these were offerings, in their spiritual and proper meaning, which God required of the people: and as the sacrificial system was established for an especial end—to show the *sinfulness of sin*, and the *purity of Jehovah*, and to show how sin could be *atoned for, forgiven, and removed*; this system was now to end in the thing that it signified,—the grand sacrifice of Christ, which was to make *atonement, feed, nourish, and save* the souls of believers unto eternal life; to excite their praise and thanksgiving; *bind* them to God Almighty by the most solemn *vows* to live to him in the spirit of *gratitude* and *obedience* all the days of their life. And, in order that they might be able to hold fast faith and a good conscience, they were to make continual *prayer to God*, who promised to hear and *deliver them, that they might glorify him*, ver. 15.

From the 16th to the 22nd verse Asaph appears to refer to the final rejection of the Jews from having any part in the true *covenant sacrifice*.

Verse 16. *But unto the wicked*] The bloodthirsty

hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17 <sup>a</sup>Seeing thou hatest instruction, and <sup>b</sup>castest my words behind thee.

18 When thou sawest a thief, then thou <sup>c</sup>consentedst with him, and <sup>d</sup>hast been <sup>e</sup>partaker with adulterers.

19 <sup>f</sup>Thou givest thy mouth to evil, and <sup>g</sup>thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

<sup>a</sup> Rom. ii. 21, 22. — <sup>b</sup> Neh. ix. 26. — <sup>c</sup> Rom. i. 32. <sup>d</sup> Heb. *thy portion was with adulterers.* — <sup>e</sup> 1 Tim. v. 22. <sup>f</sup> Heb. *Thou sendest.* — <sup>g</sup> Ps. lii. 2. — <sup>h</sup> Eccles. viii. 11, 12. <sup>i</sup> Isai. xxvi. 10. lvii. 11. — <sup>j</sup> See Rom. ii. 4. — <sup>k</sup> Ps. xc. 8.

priests, proud Pharisees, and ignorant scribes of the Jewish people.

Verse 17. *Seeing thou hatest instruction*] All these rejected the counsel of God against themselves; and refused to receive the instructions of Christ.

Verse 18. *When thou sawest a thief*] Rapine, adulteries, and adulterous *divines*, were common among the Jews in our Lord's time. The gospels give full proof of this.

Verse 21. *These things hast thou done*] My eye has been continually upon you, though my judgments have not been poured out: and because I was *silent*, thou didst suppose *I was such as thyself*; but *I will reprove thee*, &c. I will visit for these things.

Verse 22. *Now consider this*] Ye have forgotten your God, and sinned against him. He has marked down all your iniquities, and has them *in order* to exhibit against you. Beware, therefore, *lest he tear you to pieces, when there is none to deliver*; for none can deliver you but the *Christ* you reject. And how can ye escape, if ye neglect so great a salvation?

Verse 23. *Whoso offereth praise*] These are the very same words as those in ver. 14, וְנָחַת וְנָחַת; and should be read the same way independently of the points, *zebach todah*, "sacrifice the thank-offering." *JESUS* is the great *eucharistic sacrifice*; offer him up to God in your faith and prayers. By this sacrifice is God *glorified*, for in him is God *well pleased*; and it was by the *grace or good pleasure of God* that he *tasted death for every man*.

*Ordereth his conversation*] שָׁמ דֶּרֶךְ *sam derech*, DISPOSETH his way.—*Margin. Has his way THERE*, שָׁמ דֶּרֶךְ *sham derech*, as many MSS. and old editions have it; or *makes that his custom*.

*Will I shew the salvation of God.*] אֲרַנְּנוּ *arennu*, I will cause him to see בִּישׁוּ *beyeshu*, into the salvation of God; into God's method of saving sinners by Christ. He shall witness my saving power even to the uttermost; such a salvation as it became a God to bestow, and as a fallen soul needs to receive; the salvation from all sin, which Christ has purchased by his death. *I shall shew til him, the help of God*; that as *JESUS*, that he see him in the fairhed of his majeste.—*Old Psalter.*

21 *These things* hast thou done, <sup>b</sup>and I kept silence; <sup>i</sup>thou thoughtest that I was altogether *such an one* as thyself: but <sup>k</sup>I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that <sup>l</sup>forget God, lest I *tear you in pieces*, and *there be none to deliver*.

23 <sup>m</sup>Whoso offereth praise glorifieth me: and <sup>n</sup>to him <sup>o</sup>that ordereth *his conversation aright* will I shew the salvation of God.

<sup>l</sup> Job viii. 13. Ps. ix. 17. Isai. li. 13. — <sup>m</sup> Ps. xxvii. 6. Rom. xii. 1. — <sup>n</sup> Gal. vi. 16. — <sup>o</sup> Heb. *that disposeth his way.*

ANALYSIS OF THE FIFTIETH PSALM.

The prophet, by a *prosopopœia*, brings in God prescribing rules for his own worship. The point in debate is, *How God will be honoured in his own church?* And as none can teach this but God, he brings him in speaking to his people.

The Psalm has *two* general parts:—

I. The *majesty and authority* of the person who is to judge this debate, ver. 1—6.

II. The *sentence* which he pronounces, ver. 7—23.

The prophet begins with calling an *assize*. He summons a *court*, presents us with a *judge*, produces *witnesses*, cites those who are to *answer*, and, having seated the Judge on his throne, gives forth his *charge*.

I. *First*. He presents, 1. The *Judge*, in authority and majesty: "The mighty God, even the Lord, hath spoken," ver. 1.

2. The *place* to which he comes to hold his court,—the *church*: "Out of Zion, the perfection of beauty, God hath shined." To Zion the *law* was given; and *out of Zion* the law was to come, by which he would judge; and therefore it was rightly said, "Out of Zion the Lord hath shined."

3. His *appearance*, which is *terrible*. It was so when he gave his *law* on Mount *Sinai*; and it will be so when he comes to require it: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." See 2 Pet. iii. 10; Luke xxi. 25, 26.

*Secondly*. Those who are *cited* to appear before him,—his *saints*—those who had undertaken to worship him as he had appointed: "Gather my saints together; those who have made a covenant with me by sacrifice."

*Thirdly*. Against these he produces his *witnesses*, whom he collects, 1. From *heaven*; 2. From *earth*: "He shall call the heavens from above, and the earth that he may judge his people." Including the inhabitants of the whole earth, "from the rising of the sun until the going down thereof." And his *award* shall be universally approved: "The heavens shall declare his righteousness—his just method of procedure; for God himself is Judge."

II. Next follows the *charge* given by God himself

the Judge; and, to engage attention, he proclaims: "Hear, O my people, and I will speak," &c.

1. "I am God;" therefore, worship and obedience are due to me from all creatures.

2. "I am thy God; and thou art my people;" therefore, due from thee especially.

3. "I will speak." I will judge and determine this controversy about my worship.

4. "I will testify against thee," and convict thee of what thou hast done amiss.

There is a *twofold worship*: 1. *Ceremonial* and external. 2. *Spiritual* and moral. And I will *speak and testify* of both.

It was the *duty* of the people to bring the sacrifices, and perform the ceremonies appointed by the law: but God is not pleased with the outward act merely; nothing pleases him where the heart and affections are wanting.

1. "I will not reprove thee for thy sacrifices." These thou bringest, and these I accept. But in this I reprove thee, because thou thinkest that I must be pleased with the *external service*, howsoever performed; and that thou hast a right to expect pardon and all other blessings.

2. Unless the heart be penitent, and the offerings be made in faith, I will not accept them: "I will take no bullock out of thy house, nor he-goat," &c. And this for *two* reasons:

1. "I do not need them: "Every beast of the forest is mine—the cattle on a thousand hills—the fowls of the mountain—the wild beasts of the field—the world and its fulness."

2. My perfection is such that I could not use them: "Thinkest thou that I will eat the flesh of bulls, or drink the blood of goats?"

The heathen priests taught the people that the gods fed on the *odour* of the sacrifices; and they represented them as complaining of being *starved*, when they were withheld!

For these reasons the sacrifices, as you have performed them, do not please me; but I shall acquaint you with those that do please me; *thanksgiving* and *prayer* or *invocation*.

1. *Thankfulness*: "Offer unto God thanksgiving, and pay thy vows," &c.

2. *Invocation*: "Call upon me in the day of trouble."

Which being done, he makes an *indenture* with us:

1. On *his* part, that he will *save* us: "I will deliver thee."

2. On *our* part, that we give him the *glory* of our *salvation*: "Thou shalt glorify me."

3. And yet he makes an *exception* to some men's *prayers* and *praises*, *hypocrites* and *impious men*. *Praise* is not comely in the mouth of a sinner, and petitions offered by the *profane* shall not be heard.

1. "To the wicked God saith, What hast thou to do to declare my statutes," &c.

2. The reason is: Thou professes to love me, but in works thou deniest me: for thou hatest instruction, and hast cast my words behind thee: how then can I be pleased with thee? I shall now prove this against thee.

1. Thou hast broken the *eighth* commandment: "Thou sawest the thief, and consentedst to him,"—joinedst with him to carry off the spoil; or, when he *stole*, thou didst *receive*.

2. Thou hast broken the *seventh* commandment: "Thou hast been a partaker with the adulterers."

3. And the *ninth*: "Thou givest thy mouth to evil, and thy tongue frameth deceit;—thou sittest and speakest against thy brother, and slanderest thy own mother's son." Thou didst do all this deliberately. Thou didst *sit* and *speak*.

4. Thou hast broken the *first* commandment. Because I did not execute judgment upon thy evil works, "thou thoughtest that I was altogether such an one as thyself;" or, in a word, that there was *no God*, or none worthy of fear and reverence.

This wickedness I will not suffer to go unpunished; for the day will come when "I will reprove thee,—set thy sins in order before thee, and punish the wickedness which thou hast attempted to hide. Yet in *judgment* God remembers *mercy*; he gives warning to the wicked, and threatens that he may spare, and that they may repent and perish not.

1. *Now*, while you have respite, *consider this*, that God is not pleased with outward rites and formalities, and that they who trust in merely having performed them are far from being in a safe state. They do the outward work, and *forget God*. Take heed, lest as a lion he rush out upon you, and *tear you to pieces*.

2. To the pure and spiritual worshippers he makes a gracious promise of *defence*, *help*, and *salvation*. *He who sacrifices the thank-offering*, with a humble, believing heart, *glorifies me*; and to Him who *places his feet in that path*, and *there* determinately abides, going the right way which God's word directs, *I will shew the salvation of God*—he shall be saved; and shall know that he worships not God in vain. See the preceding notes on this psalm.

## PSALM LI.

The Psalmist, with a deeply penitent heart, prays for remission of sins, 1—4; which he confesses, and deeply deplures, 5—14; states his willingness to offer sacrifice, but is convinced that God prefers a broken heart to all kinds of oblations, 15—17; prays for the restoration of the walls of Jerusalem, and promises that then the Lord's sacrifice shall be properly performed, 18, 19.

To the chief Musician, A Psalm of David, \* when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

**H**AVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, <sup>b</sup> blot out my transgressions.

2 <sup>c</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For <sup>d</sup> I acknowledge my transgressions: and my sin is ever before me.

4 <sup>e</sup> Against thee, thee only, have I sinned, and done *this* evil <sup>f</sup> in thy sight: <sup>g</sup> that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 <sup>h</sup> Behold, I was shapen in iniquity; <sup>i</sup> and in sin did my mother <sup>j</sup> conceive me.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

\* 2 Sam. xii. 1. xi. 2. 4.—<sup>b</sup> Ver. 9. Isai. xliii. 26. xlv. 22. Col. ii. 14.—<sup>c</sup> Hebr. ix. 14. 1 John i. 7, 9. Rev. i. 5. <sup>d</sup> Ps. xxxii. 5. xxxviii. 18.—<sup>e</sup> Gen. xx. 6. xxxix. 9. Lev.

v. 19. vi. 2. 2 Sam. xii. 13.—<sup>f</sup> Luke xv. 21.—<sup>g</sup> Rom. iii. 4.—<sup>h</sup> Job xiv. 4. Ps. lviii. 3. John iii. 6. Rom. v. 12. Eph. ii. 3.—<sup>i</sup> Job xiv. 4.—<sup>j</sup> Heb. *warm me*.

NOTES ON PSALM LI.

The *title* is long: "To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba." The propriety of this title has been greatly suspected, says Bishop *Horsley*: "That this psalm was not written on the occasion to which the title refers, is evident from the 4th and 18th verses. The 4th verse ill suits the case of David, who laid a successful plot against Uriah's life, after he had defiled his bed: and the 18th verse refers the psalm to the time of the captivity, when Jerusalem lay in ruins." Dr. *Kennicott* is of the same mind. He says: "The title is misplaced; that it was written during the *captivity*, and the cessation of the temple worship; the author under great depression of mind, arising from the guilt of some crime, probably some compliance with heathen idolatry, not *murder* nor *adultery*; is plain from the 4th verse, "Against **THEE ONLY** have I sinned."

The crime mentioned in the *title* was not only against God, but against the whole order of civil society; against the life of the noble and valiant captain whose wife Bath-sheba was, and against every thing sacred in friendship and hospitality. It was a congeries of sins against God and society. Were it not for the 4th, 18th, and 19th verses, the rest of the psalm would accord well enough with the *title*, and the deep penitence it expresses would be suitable enough to David's state. But see on verses 4, 18, 19.

Verse 1. *Have mercy upon me, O God*] Without mercy I am totally, finally ruined and undone.

*According to thy loving-kindness*] Mark the gradation in the sense of these three words, *HAVE MERCY* on me, חַסְדֵּךְ *chasdeni*;—*thy LOVING-KINDNESS*, חַסְדֵּךְ *chasedcha*;—*thy TENDER MERCIES*, רַחֲמֶיךָ *rachameycha*, here used to express the divine compassion. The propriety of the order in which they are placed deserves particular observation.

The *first*, rendered *have mercy* or *pity*, denotes that kind of affection which is expressed by moaning over an object we love and pity; that natural affection and tenderness which even the brute creation show to their young by the several noises they respectively make over them.

The *second*, rendered *loving-kindness*, denotes a strong proneness, a ready, large, and liberal disposition, to goodness and compassion, powerfully prompting to all instances of *kindness* and bounty; flowing

as freely as waters from a perpetual fountain. This denotes a higher degree of goodness than the former.

The *third*, rendered *tender mercies*, denotes what the Greeks called *σπλαγχνισμοί*, that *most tender pity* which we signify by the moving of the heart and bowels, which argues the highest degree of compassion of which nature is susceptible. See *Chandler*.

*Blot out my transgressions*] מַחֵךְ *mechek*, *wipe out*. There is a reference here to an *indictment*: the Psalmist knows what it contains; he pleads guilty, but begs that the writing may be *defaced*; that a proper fluid may be applied to the parchment, to *discharge the ink*, that no record of it may ever appear against him: and this only the *mercy, loving-kindness, and tender compassions* of the Lord can do.

Verse 2. *Wash me thoroughly*] חַבְטֵנִי *habbeni*, *Wash me again and again,—cause my washings to be multiplied.* My stain is deep; ordinary purgation will not be sufficient.

Verse 3. *For I acknowledge my transgressions*] I know, I feel, I confess that I have sinned.

*My sin is ever before me.*] A true, deep, and unsophisticated mark of a genuine penitent. Wherever he turns his face, he sees his sin, and through it the eye of an angry God.

Verse 4. *Against thee, thee only, have I sinned*] This verse is supposed to show the impropriety of affixing the above *title* to this psalm. It could not have been composed on account of the matter with Bath-sheba, and the murder of Uriah; for, surely, these sins could not be said to have been committed against God ONLY, if we take the words of this verse in their common acceptation. That was a *public* sin, grievous and against society at large, as well as against the peace, honour, comfort, and *life* of an innocent brave, and patriotic man. This is readily granted but see below.

*That thou mightest be justified when thou speakest* Perhaps, to save the propriety of the *title*, we might understand the verse thus: David, being *king*, was not liable to be called to account by any of his *subjects*; nor was there any *authority* in the land by which he could be *judged* and *punished*. In this respect, *GOD ALONE* was *greater than the king*; and *thi* *him ALONE*, as king, he was responsible. *Nas quando rex deliquit, soli DEO reus est; quia homines non habet qui ejus facta dijudicet*, says *Cassiodorus*: "For when a king transgresses, he is accountable to



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Davidis, Regis  
Israelitarum,  
cir. annum 23.

6 Behold, thou desirest truth  
in the inward parts; and in  
the hidden part thou shalt  
make me to know wisdom.

7 Purge me with hyssop, and I shall be  
clean: wash me, and I shall be whiter than  
snow.

8 Make me to hear joy and gladness; that the  
bones which thou hast broken may rejoice.

9 Hide thy face from my  
sins, and blot out all mine  
iniquities.

10 Create in me a clean  
heart, O God; and renew a right spirit with-  
in me.

11 Cast me not away from thy presence;  
and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation;

\*Job xxxviii. 36.—<sup>b</sup> Lev. xiv. 4, 6, 49. Numb. xix. 18.  
Heb. ix. 19.—<sup>c</sup> Isai. i. 18.—<sup>d</sup> Matt. v. 4.—<sup>e</sup> Jer. xvi.  
17.—<sup>f</sup> Ver. 1.—<sup>g</sup> Acts xv. 9. Eph. ii. 10.—<sup>h</sup> Or, a

constant spirit.—<sup>1</sup> Gen. iv. 14. 2 Kings xiii. 23.—<sup>2</sup> Rom.  
viii. 9. Eph. iv. 30.

GOD ONLY; for there is no person who has authority to take cognizance of his conduct." On this very maxim, which is a maxim in all countries, David might say, *Against thee only have I sinned.* "I cannot be called to the bar of my subjects; but I arraign myself before thy bar. They can neither judge nor condemn me; but thou canst: and such are my crimes that thou wilt be justified in the eyes of all men, and cleared of all severity, shouldst thou inflict upon me the heaviest punishment." This view of the subject will reconcile the psalm to the title. As to the eighteenth and nineteenth verses, we shall consider them in their own place; and probably find that the objection taken from them has not much weight.

Verse 5. *Behold, I was shapen in iniquity*] A genuine penitent will hide nothing of his state; he sees and bewails, not only the acts of sin which he has committed, but the disposition that led to those acts. He deplores, not only the transgression, but the carnal mind, which is enmity against God. The light that shines into his soul shows him the very source whence transgression proceeds; he sees his fallen nature, as well as his sinful life; he asks pardon for his transgressions, and he asks washing and cleansing for his inward defilement. Notwithstanding all that Grotius and others have said to the contrary, I believe David to speak here of what is commonly called original sin; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds. The word *cholalli*, which we translate *shapen*, means more properly, *I was brought forth from the womb*; and *yechemathni* rather signifies *made me warm*, alluding to the whole process of the formation of the fetus in utero, the formative heat which is necessary to develope the parts of all embryo animals; to incubate the ova in the female, after having been impregnated by the male; and to bring the whole into such a state of maturity and perfection as to render it capable of subsisting and growing up by aliment received from without. "As my parts were developed in the womb, the sinful principle diffused itself through the whole, so that body and mind grew up in a state of corruption and moral imperfection."

Verse 6. *Behold, thou desirest truth*] I am the very reverse of what I should be. *Thou desirest truth in*

the heart; but in me there is nothing but sin and falsity.

*Thou shalt make me to know wisdom.*] Thou wilt teach me to restrain every inordinate propensity, and to act according to the dictates of sound wisdom, the rest of my life.

Verse 7. *Purge me with hyssop*] *תטהרתי techatteeni*, "thou shalt make a sin-offering for me;" probably alluding to the cleansing of the leper: Lev. xiv. 1, &c. The priest took two clean birds, cedar-wood, scarlet, and hyssop; one of the birds was killed; and the living bird, with the scarlet, cedar, and hyssop, dipped in the blood of the bird that had been killed, and then sprinkled over the person who had been infected. But it is worthy of remark that this ceremony was not performed till the plague of the leprosy had been healed in the leper (Lev. xiv. 3); and the ceremony above mentioned was for the purpose of declaring to the people that the man was healed, that he might be restored to his place in society, having been healed of a disease that the finger of God alone could remove. This David seems to have full in view; hence he requests the Lord to make the sin-offering for him, and to show to the people that he had accepted him, and cleansed him from his sin.

Verse 8. *Make me to hear joy*] Let me have a full testimony of my reconciliation to thee; that the soul, which is so deeply distressed by a sense of thy displeasure, may be healed by a sense of thy pardoning mercy.

Verse 9. *Hide thy face from my sins*] The sentiment here is nearly the same as that in ver. 3: *His sin was ever before his own face*; and he knew that the eye of God was constantly upon him, and that his purity and justice must be highly incensed on the account. He therefore, with a just horror of his transgressions, begs God to turn away his face from them, and to blot them out, so that they may never more be seen. See the note on ver. 1.

Verse 10. *Create in me a clean heart*] *Mending* will not avail; my heart is altogether corrupted; it must be new made, made as it was in the beginning. This is exactly the sentiment of St. Paul: *Neither circumcision availeth any thing, nor uncircumcision, but a new creation*; and the salvation given under the gospel dispensation is called a being created anew in Christ Jesus.

A. M. cir. 2971.  
B. C. cir. 1033.  
Davidis, Regis  
Israelitarum,  
cir. annum 23.

and uphold me *with thy* <sup>a</sup> free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from <sup>b</sup> blood-guiltiness, <sup>c</sup> O God, thou God of my salvation: and <sup>d</sup> my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For <sup>e</sup> thou desirest not sacrifice; <sup>f</sup> else

would I give it: thou delightest not in burnt-offering.

17 <sup>g</sup> The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with <sup>h</sup> the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

A. M. cir. 2971.  
B. C. cir. 1033.  
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<sup>a</sup> 2 Cor. iii. 17.—<sup>b</sup> Heb. *bloods*.—<sup>c</sup> 2 Sam. xi. 17. xii. 9.  
<sup>d</sup> Ps. xxxv. 28.—<sup>e</sup> Numb. xv. 27, 30. Ps. xl. 6. l. 8. Isai.

i. 11. Jer. vii. 22. Hos. vi. 6.—<sup>f</sup> Or, *that I should give it*.  
<sup>g</sup> Ps. xxxiv. 18. Isai. lvii. 15. lxvi. 2.—<sup>h</sup> Ps. iv. 5. Mal. iii. 3.

*A right spirit within me.*] רוח נכון *ruach nachon*, a constant, steady, determined spirit; called ver. 12, רוח נדבה *ruach nedibah*, a noble spirit, a free, generous, princely spirit; cheerfully giving up itself to thee; no longer bound and degraded by the sinfulness of sin.

Verse 11. *Cast me not away from thy presence*] Banish me not from thy house and ordinances.

*Take not thy Holy Spirit from me.*] I know I have sufficiently grieved it to justify its departure for ever; in consequence of which I should be consigned to the blackness of darkness,—either to utter despair, or to a hard heart and seared conscience; and so work iniquity with greediness, till I fell into the pit of perdition. While the Spirit stays, painfully convincing of sin, righteousness, and judgment, there is hope of salvation; when it departs, then the hope of redemption is gone. But while there is any *godly sorrow*, any *feeling* of regret for having sinned against God, any *desire* to seek mercy, then the case is not hopeless; for these things prove that the light of the Spirit is not withdrawn.

Verse 12. *Restore unto me the joy of thy salvation*] This is an awful prayer. And why? Because it shows he *once had the joy of God's salvation; and had lost it by sin!*

*Uphold me with thy free spirit.*] Prop me up; support me with a princely spirit, one that will not stoop to a mean or base act. See on ver. 10.

Verse 13. *Then will I teach transgressors*] I will show myself to be grateful; I will testify of thy loving-kindness; I will call on transgressors to consider the error of their ways; and shall set before them so forcibly thy *justice and mercy*, that sinners shall be converted unto thee. With a little change I can adopt the language of Dr. Delaney on this place: "Who can confide in his own strength, when he sees David fall? Who can despair of divine mercy when he sees *him* forgiven? Sad triumph of sin over all that is great or excellent in man! Glorious triumph of grace over all that is shameful and dreadful in sin!"

Verse 14. *Deliver me from blood-guiltiness*] This is one of the expressions that gives most colour to the propriety of the title affixed to this psalm. Here he may have in view the *death of Uriah*, and consider that *his blood* cries for vengeance against him; and nothing but the mere mercy of God can wipe this

blood from his conscience. The prayer here is earnest and energetic: *O God! thou God of my salvation! deliver me!* The Chaldee reads, "Deliver me (רוח נכון *middin ketol*) from the judgment of slaughter."

*My tongue shall sing aloud*] My tongue shall praise thy righteousness. I shall testify to all that thou hast the highest displeasure against sin, and wilt excuse it in no person; and that so merciful art thou, that if a sinner turn to thee with a deeply penitent and broken heart, thou wilt forgive his iniquities. None, from my case, can ever presume; none, from my case, need ever despair.

Verse 15. *O Lord, open thou my lips*] My heart is believing unto righteousness; give me thy peace, that my tongue may make confession unto salvation. He could not praise God for pardon till he felt that God had pardoned him; then his lips would be opened, and his tongue would show forth the praise of his Redeemer.

Verse 16. *For thou desirest not sacrifice*] This is the same sentiment which he delivers in Ps. xl. 6, &c., where see the notes. There may be here, however, a further meaning: Crimes, like mine, are not to be expiated by any sacrifices that the law requires; nor hast thou appointed in the law any sacrifices to atone for deliberate murder and adultery: if thou hadst, I would cheerfully have given them to thee. The matter is before thee as Judge.

Verse 17. *The sacrifices of God are a broken spirit*] As my crimes are such as admit of no legal atonement, so thou hast reserved them to be punished by exemplary acts of justice, or to be pardoned by a sovereign act of mercy: but in order to find this mercy, thou requirest that the heart and soul should deeply feel the transgression, and turn to thee with the fullest compunction and remorse. This thou hast enabled me to do. I have the broken spirit, רוח נשברה *ruach nishbarah*; and the broken and contrite heart, לב נשבר ונדכה *leb nishbar venidkeh*. These words are very expressive. שבר *shabar* signifies exactly the same as our word *shiver*, to break into pieces, to reduce into splinters; and דכה *dakah*, signifies to beat out thin,—to beat out masses of metal, &c., into laminae or thin plates. The spirit broken all to pieces, and the heart broken all to pieces, stamped and beaten out, are the sacrifices which, in such cases, thou requirest; and these "thou wilt not

despise." We may now suppose that God had shone upon his soul, healed his broken spirit, and renewed and removed his broken and distracted heart; and that he had now received the answer to the preceding prayers. And here the psalm properly ends; as, in the two following verses, there is nothing similar to what we find in the rest of this very nervous and most important composition.

Verse 18. *Do good in thy good pleasure unto Zion*] This and the following verse most evidently refer to the time of the captivity, when the walls of Jerusalem were broken down, and the temple service entirely discontinued; and, consequently, are long posterior to the times of David. Hence it has been concluded that the psalm was not composed by David, nor in his time; and that the title must be that of some other psalm inadvertently affixed to this. The fourth verse has also been considered as decisive against this title: but the note on that verse has considerably weakened, if not destroyed, that objection. I have been long of opinion that, whether the title be properly or improperly affixed to this psalm, these two verses make no part of it: the subject is totally dissimilar; and there is no rule of analogy by which it can be interpreted as belonging to the psalm, to the subject, or to the person. I think they originally made a psalm of themselves; a kind of ejaculatory prayer for the redemption of the captives from Babylon, the rebuilding of Jerusalem, and the restoration of the temple worship. And, taken in this light, they are very proper and very expressive.

The cxviii psalm contains only two verses; and is an ejaculation of praise from the captives who had just then returned from Babylon. And it is a fact that this psalm is written as a part of the cxviii in no less than thirty-two of Kennicott's and De Rossi's MSS.; and in some early editions. Again, because of its smallness, it has been absorbed by the cxviii, of which it makes the commencement, in twenty-eight of Kennicott's and De Rossi's MSS. In a similar way I suppose the two last verses of this psalm to have been absorbed by the preceding, which originally made a complete psalm of themselves; and this absorption was the more easy, because, like the cxviii it has no title. I cannot allege a similar evidence relative to these two verses, as ever having made a distinct psalm; but of the fact I can have no doubt, for the reasons assigned above. And I still think that psalm is too dignified, too energetic, and too elegant, to have been the composition of any but David. It was not Asaph; it was not any of the sons of Korah; it was not Heman or Jeduthun: the hand and mind of a greater master are here.

#### ANALYSIS OF THE FIFTY-FIRST PSALM.

In general the psalm contains David's prayer,—

I. For himself, ver. 1—12.

II. Three vows or promises, ver. 13—18.

III. For the church, ver. 18, 19.

I. David, being in deep distress on account of his sins, prays to God for mercy: and while he feels that he is unworthy of the name of king, of God's anointed, of his son, or of his servant, he uses no plea of his

own merit, but,—1. Of the loving-kindness of God: "According to thy loving-kindness." 2. Of the compassion of God: "According to the multitude of thy tender mercies."

The general petition for mercy being offered, next he offers three particular petitions:—

First. He prays for forgiveness of sins. The fact was past, but the guilt remained: therefore, he earnestly petitions: "Put away mine iniquities;" my sin is a deep stain: "Wash me thoroughly from mine iniquities, and cleanse me from my sin," multiply washing; my sin is a deep defilement.

To this petition he joins confession of sin; from which we may learn the conditions requisite in a genuine confession:—

He considers the nature of his sin; he feels the weight of it, the burden, and the anguish of it; and abhors it.

1. "I know mine iniquity." It is no longer hidden from me.

2. "It is ever before me;" and the sight breaks my heart.

3. He uses different epithets for it, in order to aggravate the guilt, and deepen the repentance. 1. It is transgression, *ywb pesha*, rebellion. 2. It is iniquity, *rw avon*, crooked dealing. 3. It is sin, *rwcrn chattath*, error and wandering.

Then he begins his earnest confession: "I have sinned." And this he aggravates by several circumstances:—

1. Of the person. It is "against thee;" a good and gracious God, who of a shepherd made me a king over thy own people. Against thee, the great and terrible God. The people are my subjects, and they cannot judge me: it is against thee I have sinned, and to thee I must give account, and by thee be judged and punished.

2. Of the manner. It was an impudent sin; not committed by surprise, but done openly: "In thy sight." Therefore, the threatenings by thy prophet are all right. Whatever punishment thou mayest inflict upon me, both thy justice and mercy will stand clear: "That thou mightest be justified," &c.

3. He shows from what root his sin sprang; from his original corruption: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." I am all corruption within, and defilement without. The evil fountain hath sent forth bitter waters.

4. Another aggravation of his sin was, that he was in principle devoid of that which God loves: "Thou desirest truth in the inward parts."

5. The greatest aggravation of all was, his having sinned against light and knowledge. God had endued him with wisdom in the hidden part, by the motions of his own Spirit; but he had permitted his passions to obscure that light, and had quenched the Spirit.

Having made this general confession, he names the particular sin that lay heaviest on his conscience: "Deliver me from blood-guiltiness." And then, renews his petition for pardon under a type then in use, and a metaphor. The type, *hyssop*; the metaphor, *wash me*.

1. "Purge me with hyssop." With a bunch of

hyssop, dipped in the blood of the paschal lamb, the Israelites sprinkled their doors. It was also used in the sprinkling of the leper, and in the sacrifice for sin: and the blood and sprinkling were a type of Christ's blood, and the pardon and holiness that came through it. Sprinkled with this, David knew he must be clean; "for the blood of Christ cleanseth from all sin;" and it is "the blood of Christ that justifies."

2. Sanctified also he wishes to be; and there, he says, *Wash me*. And this is done by the influence of God's Spirit: "I will sprinkle clean water upon you, and you shall be clean." Ezek. xxxvi. 25.

Secondly, David, having ended his petitions for pardon, proceeds,—

1. To pray that the evil effects which had been produced by his sin might be removed: "Make me to hear joy and gladness," &c.

2. That his body, which was in a pining condition, might be restored: "That the bones which thou hast broken may rejoice."

3. A third evil effect of his sin was, that God's face, that is, his favour, was turned away from him: he therefore begs,—

(1) "Hide thy face from my sins." Remember them not against me.

(2) "And blot out mine iniquities." I know there is a long and black catalogue in thy book against me; blot it out; blot out the handwriting of ordinances that is against me.

Thirdly, Now follows David's last petition; in which he again craves more particularly the grace of sanctification. He first prayed for remission; next for reconciliation; and now for renovation, which he asks of God in the three following verses: 1. "Create in me a clean heart." 2. "Renew a right spirit within me." 3. "Cast me not away from thy presence." 4. "Take not thy Holy Spirit from me." 5. "Restore unto me the joy of thy salvation." 6. "Uphold me with thy free spirit." In which petitions we are to consider,—

1. The subject on which the work is to be done. The heart,—the spirit. For as the heart is that part that first lives in nature; so it is the first that lives in grace. The work must begin within, else outward renovation will be to little purpose.

2. The work itself, which is,—

1. A creation. Sin had reduced David's heart to nothing in respect to heavenly affections and things; and to bring it into a state in which it would answer the end of its creation, was to bring something out of nothing; which, in all cases, is the work of Almighty God: "Create in me, O God," &c.

2. It is a renovation. All in David was the old man, nothing left of the new man. He prays, therefore, to be renewed in the spirit of his mind: "Renew a right spirit within me."

3. Reconciliation and restitution. Cast me not away—as a dead man; nor take away thy Spirit from me, by which I live: "Cast me not away;—take not thy Holy Spirit from me."

4. A confirmation in what was good. Uphold—confirm me.

3. Who was to do this work? Not himself; God

alone. Therefore, he prays: "O God, create;—O Lord, renew;—uphold by thy Spirit."

4. The quality of this. A cleansing—implied in these remarkable words:—a right spirit,—a holy spirit,—a free spirit; in which some have thought they saw the mystery of the HOLY TRINITY.

1. A right spirit. He felt that he might easily go wrong; a crooked and perverse spirit had prevailed within him, which had led him out of the right way to salvation: "Renew in me a right spirit."

2. A holy spirit; one opposed to the carnal spirit that was enmity against God, the motions and desires of which were from the flesh, and tended only to its gratification: "Take not thy Holy Spirit from me." It is God's Holy Spirit that makes the spirit of man holy. Holiness of heart depends on the indwelling of the Holy Ghost.

3. A free spirit. A noble, a princely spirit. Ever since his fall he felt he did nothing good; but by constraint, he was in bondage to corruption. There was no dignity in his mind, sin had debased it. "Ennoble me by a birth from above," and by thy noble Spirit uphold me!

II. He had now presented his three petitions, and now he makes his vows: 1. To teach others; 2. To praise God; and 3. To offer him such a sacrifice as he could accept.

His first vow. 1. Then, after pardon obtained, "I shall teach;" for a man under guilt is not able to declare pardon to others.

2. "I will teach thy way to sinners;" viz.: that to the stubborn thou wilt show thyself froward; but to the penitent thou wilt show mercy.

The effect of which will be: "Sinners shall be converted unto thee." They who hear of thy justice and mercy, as manifested in my case, will fear, and turn from sin; have faith, and turn to thee.

His second vow and promise is to praise God: "My tongue shall sing aloud of thy righteousness." But to this he was 1. Unapt; and must be so till received into favour. And 2. Unable, till he received the healthful Spirit of the grace of God. Therefore he prays for a capacity to do both: 1. "Deliver me from blood-guiltiness, O God; then my tongue shall sing." 2. "O Lord, open my lips—and my mouth shall shew forth thy praise."

His third promise is about a sacrifice, not of any animal, but of a "broken spirit; a broken and contrite heart," which he knew God would not despise. 1. "Thou desirest no sacrifice, else I would give it thee." No outward sacrifice can be of any avail if the heart be not offered. 2. Nor will the heart be accepted if it be not sacrificed. "The broken spirit and contrite heart," this sacrifice he vowed to bring.

III. Having finished his prayers and vows for himself, he forgets not Jerusalem. He petitions for God's church; and the reason might be, that he was afraid Jerusalem would suffer because of his sins; for peccant reges, plectuntur Achiivi, "the king's sins, the people suffer." This was the case when he sinned against God by numbering the people.

His method and his charity in this are both instructive.

1. His *method*. 1. To be reconciled to God himself; and then, 2. To pray for others. "The prayers of the righteous avail much."

2. His *charity*; for we are always bound "to remember the afflictions of Joseph, and pray for the peace of Jerusalem." He prays,

1. That God, who out of his good pleasure did choose a church, would out of his mere good will do it good, and preserve it: "Do good, in thy good pleasure, to Zion."

2. That he would have a special favour, even to the building: "Build thou the walls of Jerusalem;" for these fall not alone; religion and the service of God

fall, when the people permit their churches and chapels to be dilapidated or get out of repair. Of this there are multitudes of proofs.

3. For the consequence of Jerusalem's prosperity would be this, that "religion would flourish with it;" then there would be *sacrifices, burnt-offerings, and holocausts*: "Then they shall offer bullocks upon thine altar."

4. And, what is yet *more and better*, we shall offer, and thou wilt accept: "Then thou shalt be pleased with the sacrifices of righteousness." Being reconciled to thee, justified, and sanctified; and righteous in all our conduct; all our sacrifices, springing from thy own grace and love in us, shall find a gracious acceptance. See the note on ver. 18.

PSALM LII.

The Psalmist points out the malevolence of a powerful enemy, and predicts his destruction, 1—5. At which destruction the righteous should rejoice, 6, 7. The Psalmist's confidence in God, 8, 9.

To the chief Musician, Maschil, A Psalm of David, <sup>a</sup> when Doeg the Edomite came and <sup>b</sup> told Saul, and said unto him, David is come to the house of Ahimelech.

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

WHY boastest thou thyself in mischief, O <sup>c</sup> mighty man? the goodness of God endureth continually.

<sup>d</sup> Thy tongue deviseth mischiefs; <sup>e</sup> like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and <sup>f</sup> lying rather than to speak righteousness. <sup>g</sup> Selah.

4 Thou lovest all devouring words, <sup>h</sup> O thou deceitful tongue.

5 God shall likewise <sup>i</sup> destroy thee for ever, he shall take thee away, and pluck thee out of *thy dwelling place*, and <sup>k</sup> root thee out of

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

<sup>a</sup> 1 Sam. xxii. 9. — <sup>b</sup> Ezek. xxii. 9. — <sup>c</sup> 1 Sam. xxi. 7. <sup>d</sup> Ps. l. 19. — <sup>e</sup> Ps. lviii. 4. lix. 7. lxiv. 3. — <sup>f</sup> Jer. ix. 4, 5.

<sup>g</sup> Ps. iii. 2, 4, 8. iv. 2, 4. vii. 5. ix. 16, &c. — <sup>h</sup> Or, and the deceitful tongue. — <sup>i</sup> Heb. beat thee down. — <sup>k</sup> Prov. ii. 22.

NOTES ON PSALM LII.

The title is, "To the chief Musician, an instructive Psalm of David, when Doeg the Edomite came and informed Saul, and said to him, David is come to the house of Ahimelech." The history to which this alludes is the following: David, having learnt that Saul was determined to destroy him, went to take refuge with Achish, king of Gath: in his journey he passed by Nob, where the tabernacle then was, and took thence the sword of Goliath; and, being spent with hunger, took some of the shew-bread. Doeg, an Edomite, one of the domestics of Saul, being there, went to Saul, and informed him of these transactions. Saul immediately ordered Ahimelech into his presence, upbraided him for being a partisan of David, and ordered Doeg to slay him and all the priests. Doeg did so, and there fell by his hand eighty-five persons. And Saul sent and destroyed Nob and all its inhabitants, old and young, with all their property; none escaping but Abiathar, the son of Ahimelech, who immediately joined himself to David. The account may be found 1 Sam. xxi. 1—7, xxii. 9—23. All the Versions agree in this title except the Syriac, which speaks of it as a psalm directed against vice in general, with a prediction of the destruction of evil.

Though the psalm be evidently an invective against

some great, wicked, and tyrannical man, yet I think it too mild in its composition for a transaction the most barbarous on record, and the most flagrant vice in the whole character of Saul.

Verse 1. *Why boastest thou thyself*] It is thought that Doeg boasted of his loyalty to Saul in making the above discovery; but the information was aggravated by circumstances of falsehood that tended greatly to inflame and irritate the mind of Saul. Exaggeration and lying are common to all informers.

*O mighty man* ?] This character scarcely comports with Doeg, who was only chief of the herdsmen of Saul, 1 Sam. xxi. 7; but I grant this is not decisive evidence that the psalm may not have Doeg in view, for the chief herdsman may have been a man of credit and authority.

Verse 2. *Deviseth mischiefs*] Lies and slanders proceeding from the tongue argue the desperate wickedness of the heart.

*Like a sharp razor, working deceitfully.*] Which instead of taking off the beard, cuts and wounds the flesh; or as the operator who, when pretending to trim the beard, cuts the throat.

Verse 3. *Thou lovest evil*] This was a finished character. Let us note the particulars: 1. He boasted in the power to do evil. 2. His tongue devised, studied, planned, and spoke mischiefs. 3. He was a

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum.  
cir. annum 34.

the land of the living. Selah.  
6 \*The righteous also shall  
see, and fear, <sup>b</sup> and shall laugh  
at him.

7 Lo, *this is* the man *that* made not God  
his strength; but <sup>c</sup> trusted in the abundance  
of his riches, *and* strengthened himself in his  
<sup>d</sup> wickedness.

<sup>a</sup> Job xxii. 19. Ps. xxxvii. 34. xl. 3. lxi. 9. Mal. i. 5.  
<sup>b</sup> Ps. lviii. 10.

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum.  
cir. annum 34.

8 But I *am* \*like a green  
olive-tree in the house of God:  
I trust in the mercy of God  
for ever and ever.

9 I will praise thee for ever, because thou  
hast done *it*: and I will wait on thy name;  
<sup>f</sup> for *it is* good before thy saints.

<sup>c</sup> Ps. xlix. 6. — <sup>d</sup> Or, *substance*. — <sup>e</sup> Jer. xi. 16. Hos.  
xiv. 6. — <sup>f</sup> Ps. liv. 6.

deceitful worker. 4. He loved evil and not good.  
5. He loved lying; his delight was in falsity. 6.  
Every word that tended to the destruction of others  
he loved. 7. His tongue was deceitful; he pre-  
tended friendship while his heart was full of enmity,  
ver. 1—4. Now behold the *punishment* :—

Verse 5. *God shall likewise destroy thee*] 1. God shall  
*set himself* to destroy thee; ירדך *yittotscha*, “he will  
pull down thy building;” he shall unroof it, dilapi-  
date, and dig up thy foundation. 2. He shall bruise  
or break thee to pieces for ever; thou shalt have  
neither strength, consistence, nor support. 3. He  
will mow thee down, and sweep thee away like dust  
or chaff, or light hay in a whirlwind, so that thou  
shalt be scattered to all the winds of heaven. Thou  
shalt have no residence, no tabernacle; *that* shall be  
entirely destroyed. Thou shalt be rooted out for  
ever from the land of the living. The bad fruit  
which it has borne shall bring God’s curse upon the  
tree; it shall not merely wither, or die, but it shall  
be plucked up from the roots; intimating that such a  
sinner shall die a violent death. *Selah*. So it shall  
be, and so it ought to be.

Verse 6. *The righteous also shall see, and fear*] The  
thing shall be done in the sight of the saints; they  
shall see God’s judgments on the workers of iniquity;  
and they shall *fear* a God so holy and just, and feel  
the necessity of being doubly on their guard lest they  
fall into the same condemnation. But instead of  
יררא *veyirau*, “and they shall fear,” three of *Kenni-*  
*cott’s* and *De Rossi’s* MSS., with the *Syriac*, have  
וישמחו *veyismachu*, “and shall rejoice;” and, from the  
following words, “and shall laugh at him,” this ap-  
pears to be the true reading, for *laughing* may be  
either the consequence or accompaniment of *rejoicing*.

Verse 7. *Made not God his strength*] Did not make  
God his *portion*.

*In the abundance of his riches*] Literally, in the  
*multiplication of his riches*. He had got much, he  
hoped to get more, and expected that his *happiness*  
would *multiply* as his *riches* multiplied. And this is  
the case with most rich men.

*Strengthened himself in his wickedness*.] Loved  
money instead of God; and thus his depravity, being  
increased, was *strengthened*.

Crescit amor nummi, quantum ipsa pecunia crescit.

“In proportion to the increase of wealth, so is the  
love of it.”

Where is the religious man, in whose hands money  
2102

has multiplied, who has not lost the spirit of piety in  
the same ratio? To prevent this, and the perdition to  
which it leads, there is no way but opening both  
hands to the *poor*.

Verse 8. *But I am like a green olive-tree in the  
house of God*] *I shall be in the house of God*, full of  
spiritual vigour, bringing forth evergreen leaves and  
annual fruit, as the *olive* does when planted in a  
proper soil and good situation. It does not mean  
that there were *olive-trees* planted in God’s house;  
but *he* was in God’s house, as the olive was in its  
proper place and soil.

*I trust in the mercy of God*] The *wicked* man  
trusts in his riches; *I* trust in my God. *He*, like a  
bad tree, bringing forth poisonous fruit, shall be  
cursed, and pulled up from the roots; *I*, like a  
healthy olive in a good soil, shall, under the influence  
of God’s mercy, bring forth fruit to his glory. As  
the olive is ever green, so shall *I* flourish in the mercy  
of God for *ever and ever*.

Verse 9. *I will praise thee for ever*] Because *I*  
know that all my good comes from thee; therefore,  
will *I* ever praise thee for that good.

*I will wait on thy name*] *I* will expect all my  
blessings from the all-sufficient *Jehovah*, who is  
*eternal* and *unchangeable*.

*It is good before thy saints*.] It is right that *I*  
should expect a continuation of thy blessings by  
*uniting with thy saints in using thy ordinances*. Thus  
*I* shall wait.

ANALYSIS OF THE FIFTY-SECOND PSALM.

There are *three* parts in this psalm :—

I. An *invective* against Doeg, and a *prediction* of  
his fall, ver. 1—5.

II. The *comfort* which God’s people should take  
in this, ver. 6, 7.

III. The *security* and *flourishing* state of those who  
trust in God, and the Psalmist’s thanks for it, ver. 8, 9.

I. David begins with an abrupt *apostrophe* to Doeg:  
“Why boastest thou thyself in mischief, thou mighty  
man?” And answers that this boasting was but  
vain; because *the goodness of God* endureth *con-*  
*tinually*. This was sufficient to quiet all those who  
might be afraid of his *boasting*. Having given a  
*general character* of this man, as having a *delight* in  
*mischief*, he enters into *particulars*; and especially  
he considers the bad use he made of his *tongue*.

1. *Thy tongue deviseth mischief, like a razor work-*  
*ing deceitfully*. Perhaps there may be here a reference

to a case where a man, employed to take off or trim the beard, took that opportunity to cut the throat of his employer. In this manner had Doeg often acted: while pretending by his *tongue* to favour, he used it in a deceitful way to ruin the character of another.

2. "Thou lovest evil more than good:" his wickedness was *habitual*; he *loved* it.

3. "Thou lovest lying more than righteousness:" he was an *enemy* to the *truth*, and by lies and flatteries a destroyer of *good men*.

4. This is expressed more fully in the next verse: "Thou lovest all deceitful words, O thou false tongue!" he was all *tongue*; a *man of words*: and these the most deceitful and injurious.

This is his character; and now David foretels his fall and destruction, which he amplifies by a congeries of words. 1. "God shall likewise destroy thee for ever." 2. "He shall take thee away." 3. "He shall pluck thee out of thy dwelling-place." 4. "He shall root thee out of the land of the living." See the notes.

II. Then follows how God's people should be affected by Doeg's fall.

1. "The righteous shall see it, and fear:" they shall reverence God more than formerly, as taking vengeance on this singularly wicked man.

2. They shall *laugh at him*, using this bitter sarcasm, "Lo, this is the man that made not God his

strength," &c.; he trusted in his *gold* more than in his *God*.

III. But such a fearful end shall not fall on any good man: while the wicked is plucked up from the roots, the righteous shall flourish like a healthy olive-tree.

1. "As for me, I am like the green olive-tree;" ever fruitful and flourishing.

2. I am planted in the house of the Lord; and derive all my nourishment from him, through his ordinances.

3. The olive is perhaps one of the most useful trees in the world. Its *fruit* and its *oil* are of great use to the inhabitants of those countries where the olive is cultivated; and are transported to most parts of the world, where the culture of the olive is unknown.

4. The reason why he shall be like the olive: his faith in God: "I trust in the mercy of God for ever."

Hence, the Psalmist's *conclusion* is full of confidence:—

1. "I will praise thee for ever, because thou hast done it."

2. "I will wait on thy name:" I will continue to use those means by which thou communicatest thy grace to the soul.

3. I shall do this because it is my duty, and because it is right in the sight of thy people: "For it is good before thy saints."

## PSALM LIII.

The sentiments of Atheists and Deists, who deny Divine Providence; their character: they are corrupt, foolish, abominable, and cruel, 1—4; God fills them with terror, 5; reproaches them for their oppression of the poor, 5. The Psalmist prays for the restoration of Israel, 6.

## X. DAY. EVENING PRAYER.

To the chief Musician upon Mahalath, Maschil,  
A Psalm of David.

THE <sup>a</sup> fool hath said in his heart, *There is no God*. Corrupt are they, and have done abominable iniquity: <sup>b</sup> *there is none that doeth good*.

<sup>a</sup> Ps. x. 4. xiv. 1, &c. — <sup>b</sup> Rom. iii. 10. — <sup>c</sup> Ps. xxxiii. 13.

## NOTES ON PSALM LIII.

The title, *To the chief Musician upon Mahalath*, an instructive Psalm of David. The word מַחֲלַת *machalath* some translate the *president*; others, the *master or leader of the dance*; others, *hollow instruments*; others, the *chorus*. A *flute, pipe, or wind instrument with holes*, appears to be what is intended. "To the chief player on the flute;" or, "To the master of the band of pipers."

Verse 1. *The fool hath said in his heart*] The whole of this psalm, except a few inconsiderable differences, is the same as the *fourteenth*; and, therefore, the same *notes and analysis* may be applied to it; or, by referring to the *fourteenth*, the reader will

2 God <sup>c</sup> looked down from heaven upon the children of men, to see if there were *any* that did understand, that did <sup>d</sup> seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good*, no, not one.

4 Have the workers of iniquity <sup>e</sup> no know-

<sup>d</sup> 2 Chron. xv. 2. xix. 3. — <sup>e</sup> Jer. iv. 22.

find the subject of it amply explained. I shall add a few short notes.

*Have done abominable iniquity*] Instead of *לעו* *avel*, *evil* or *iniquity*, eight of Kennicott's and De Rossi's MSS. have עֲוֹנוֹת *awonot*, *work*, which is nearly the same as in Ps. xiv.

Verse 4. *Have the workers of iniquity*] For עֲבָדֵי *poaley*, *workers*, seventy-two of Kennicott's and De Rossi's MSS., with several ancient editions, the *Chaldee*, though not noticed in the Latin translation in the *London Polyglot*, the *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, and the *Arabic*, with the *Anglo-Saxon*, add the word כֹּל *col*, *all*,—*ALL the workers of iniquity*; which is the reading in the parallel place

ledge? who eat up my people as they eat bread : they have not called upon God.

5 <sup>a</sup> There <sup>b</sup> were they in great fear, where no fear was : for God hath <sup>c</sup> scattered the bones of him that encampeth against thee : thou hast put

<sup>a</sup> Lev. xxvi. 17, 36. Prov. xxviii. 1. — <sup>b</sup> Heb. they feared a fear. Ps. xiv. 5.

in Ps. xiv. It may be necessary to observe, that the Chaldee, in the Antwerp and Paris Polyglots, and in that of Justinianus, has not the word כֹּל col, ALL.

Have not called upon God] אֱלֹהִים Elohim ; but many MSS. יהוה Yehovah, LORD.

Verse 5. For God hath scattered the bones of him that encampeth against thee : thou hast put them to shame, because God hath despised them.] The reader will see, on comparing this with the fifth and sixth verses of Ps. xiv., that the words above are mostly added here to what is said there ; and appear to be levelled against the Babylonians, who sacked and ruined Jerusalem, and who were now sacked and ruined in their turn. The sixth verse of Ps. xiv., "Ye have shamed the counsel of the poor, because the Lord is his refuge," is added here by more than twenty of Kennicott's and De Rossi's MSS.

them to shame, because God hath despised them. 6 <sup>d</sup> O <sup>e</sup> 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.

<sup>c</sup> Ezek. vi. 5. — <sup>d</sup> Ps. xiv. 7 — <sup>e</sup> Heb. who will give salvations, &c

Verse 6. O that the salvation of Israel were come out of Zion!] I have already shown that the proper translation is, "Who shall give from Zion salvation to Israel?" The word salvation is in the plural here, deliverances : but many MSS., with the Septuagint, Vulgate, Arabic, and Anglo-Saxon, have it in the singular.

When God bringeth back] When Jehovah bringeth back, is the reading of more than twenty of Kennicott's and De Rossi's MSS., with the Septuagint, Syriac, and Chaldee, and Justinianus' Polyglot Psalter.

For larger notes and an analysis, the reader is requested to refer to Ps. xiv. ; and for a comparison of the two psalms, he may consult Dr. Kennicott's Hebrew Bible, where, under Ps. xiv. in the lower margin, the variations are exhibited at one view.

PSALM LIV.

The Psalmist complains that strangers were risen up against him to take away his life, 1—3; expresses his confidence in God that he will uphold him, and punish his enemies, 4, 5; on which he promises to sacrifice to God, 6; he speaks of his deliverance, 7.

To the chief Musician on Neginoth, Maschil, A Psalm of David, <sup>a</sup> when the Ziphites came and said to Saul, Doth not David hide himself with us?

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

SAVE 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 <sup>b</sup> strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

<sup>a</sup> 1 Sam. xxiii. 19. xxvi. 1. — <sup>b</sup> Ps. lxxxvi. 14. — <sup>c</sup> Ps. cxviii. 7. — <sup>d</sup> Heb. those that observe me. Ps. v. 8. — <sup>e</sup> Ps.

NOTES ON PSALM LIV.

The title is, "To the chief Musician upon Neginoth, an instructive Psalm of David, when the Ziphites came to Saul and said, Doth not David conceal himself among us?"

Ziph was a village in the southern part of Palestine. David having taken refuge in the mountains of that country, the Ziphites went to Saul and informed him of the fact. Saul, with his army, immediately went thither, and was on one side of a mountain while David was on the other. Just when he was about to fall into the hands of his merciless pursuer, an express came to Saul that the Philistines had invaded

4 Behold, God is mine helper : <sup>c</sup> the LORD is with them that uphold my soul.

5 He shall reward evil unto <sup>d</sup> mine enemies : cut them off <sup>e</sup> in thy truth.

6 I will freely sacrifice unto thee : I will praise thy name, O LORD ; <sup>f</sup> for it is good.

7 For he hath delivered me out of all trouble : <sup>g</sup> and mine eye hath seen his desire upon mine enemies.

lxxxix. 49. — <sup>f</sup> Ps. lii. 9. c. 5. cvi. 1. cvii. 1. cxviii. 1, 29. cxxxv. 3. cxxxvi. 1. cxlv. 9. — <sup>g</sup> Ps. lix. 10. xcii. 11.

Israel, on which he gave up the pursuit, and returned to save his country, and David escaped to Engedi. See the account in 1 Sam. xxiii. 19—29. It is supposed to have been after this deliverance that he composed this psalm. Neginoth, from נָגַן nagan, to strike or play on some kind of instrument, probably signifies stringed instruments, such as were played on with a plectrum.

Verse 1. Save me, O God, by thy name] Save me by thyself alone ; so name here may be understood. The name of God is often God himself. David was now in such imminent danger of being taken and destroyed, that no human means were left for his



escape; if God therefore had not interfered, he must have been destroyed. See the *introduction* above.

Verse 2. *Hear my prayer*] In his straits he had recourse to God; for from him alone, for the reasons alleged above, his deliverance must proceed.

Verse 3. *Strangers are risen up against me*] The *Ziphites*.

*And oppressors*] Saul, his courtiers, and his army. *They have not set God before them.*] It is on no religious account, nor is it to accomplish any end, on which they can ask the *blessing* of God.

*Selah.*] This is true.

Verse 4. *Behold, God is mine helper*] This would naturally occur to him when he saw that Saul was obliged to leave the pursuit, and go to defend his territories, when he was on the very point of seizing him. God, whose providence is ever watchful, had foreseen this danger, and stirred up the Philistines to make this inroad just at the time in which Saul and his army were about to lay hands on David. Well might he then say, "Behold, God is mine helper."

*Is with them that uphold my soul.*] *וְעִם נַפְשִׁי, מִיָּמֵי* This may even refer to the *Philistines*, who had at this time made an inroad on Israel. God was even with his own enemies, by making them instruments to save the life of his servant.

Verse 5. *He shall reward evil*] Saul and his courtiers, instead of having God's approbation, shall have his curse.

*Cut them off in thy truth.*] Thou hast promised to save me; these have purposed to destroy me. Thy truth is engaged in my defence; they will destroy me if permitted to live: to save thy truth, and to accomplish its promises, thou must cut them off.

Verse 6. *I will freely sacrifice unto thee*] Or, *I will sacrifice nobly unto thee.* Not only with a willing mind, but with a liberal hand will I bring sacrifice unto thee.

*For it is good.*] Thy name is good; it is descriptive of thy nature; full of goodness and mercy to man. And it is good to be employed in such a work: whoever worships thee in sincerity is sure to be a gainer. To him who orders his conversation aright, thou dost show thy salvation.

Verse 7. *For he hath delivered me*] Saul had now decamped, and was returned to save his territories; and David in the meanwhile escaped to Engedi. God was most evidently the author of this deliverance.

*Mine eye hath seen his desire upon mine enemies.*] It is not likely that this Psalm was written after the death of Saul; and therefore David could not say that he had seen his desire. But there is nothing in the text for his desire; and the words might be translated, *My eye hath seen my enemies*—they have been so near that I could plainly discover them. Thus almost all the *Versions* have understood the text. *I have seen them*, and yet they were not permitted to approach me. God has been my Deliverer.

#### ANALYSIS OF THE FIFTY-FOURTH PSALM.

There are three parts in this psalm:—

I. David's prayer for help and salvation, ver. 1—3.  
II. His confidence that he should have help, ver. 4, 5.

III. His *gratitude* and *obedience*, ver. 6, 7.

I. David's petition: 1. "Save me." 2. "Plead my cause." 3. "Hear my prayer." 4. "Give ear to my words." He is much in earnest; and yet does not desire his prayer to be heard unless his *cause be just*. If just, then let *God plead it*.

2. He produces two grounds upon which he petitions: 1. *God's name*. 2. *God's strength*. 1. He that calls on the name of the Lord shall be saved; I call: "Save me in thy name!" 2. Thou art a *powerful* God, able to do it: "Save me in thy strength."

The greatness of his danger causes him to urge his prayer.

1. His enemies were *strangers*; from whom no favour could be expected.

2. They were *violent oppressors*—formidable, cruel tyrants, from whom he could expect no mercy.

3. They were such as could be satisfied with nothing less than his blood: "They rise to seek after my life."

4. They had no *fear of God*: "They have not set God before them."

II. Notwithstanding they are all that I have already stated; and, humanly speaking, I have nothing but destruction to expect; yet I will not fear: because, 1. God is *with me*. 2. He is *against them*.

1. "God is my helper:" as he has promised, so he has done, and will do, to me.

2. "God is with them also who uphold my soul. *Selah.*" *Behold this!*

But he opposes them who oppose me; is an enemy to them who are mine enemies.

1. "He shall reward evil" to such: of this being assured, he proceeds to imprecate.

2. Destroy thou them: "Cut them off in thy truth." Thou hast promised that it shall be well with the *righteous*; and that *snares, fire, and brimstone, shall be rained on the wicked*. Let God be true: *Fiat justitia; ruat cælum, pereat mundus*. They must be cut off.

III. For such a mercy David promises not to be unthankful.

1. For this he would offer a *princely sacrifice*: "I will freely sacrifice."

2. He would praise the name of the Lord: "I will praise thy name."

For this he gives two reasons:

1. That which *internally* moved him: "For it is good."

2. That which was *outwardly impulsive*; his *deliverance*. 1. His deliverance was great and effectual: "Thou hast delivered me out of all my trouble." 2. His danger was so *imminent* that, humanly speaking, there was no escape. The enemy was within sight who was bent on his destruction; yet he was delivered; and they were confounded. On these accounts it was right that he should sing praise, and offer sacrifice. To the grateful God is bountiful.

## PSALM LV.

David, in great danger and distress from the implacable malice of his enemies, calls on God for mercy, 1—5; wishes he had the wings of a dove, that he might flee away, and be at rest, 6—8; prays against his enemies, and describes their wickedness, 9—11; speaks of a false friend, who had been the principal cause of all his distresses, 12—14; again prays against his enemies, 15; expresses his confidence in God, 16—18; gives a farther description of the deceitful friend, 19—21; encourages himself in the Lord; and foretels the destruction of his foes, 22, 23.

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

A. M. cir. 2981.

B. C. cir. 1023.

Davidis, Regis  
Israelitarum,  
cir. annum 33.

**G**IVE ear to my prayer, O  
God; and hide not thyself  
from my supplication.

2 Attend unto me, and hear me: I <sup>a</sup> mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: <sup>b</sup> for they cast iniquity upon me, and in wrath they hate me.

<sup>a</sup> Isai. xxxviii. 14.—<sup>b</sup> 2 Sam. xvi. 7, 8. xix. 19.

## NOTES ON PSALM LV.

The title, "To the chief Musician upon Neginoth, A Psalm of David, giving instruction." This is the same as the preceding, which see.

Verse 1. *Give ear to my prayer*] The frequency of such petitions shows the great earnestness of David's soul. If God did not hear and help, he knew he could not succeed elsewhere; therefore he continues to knock at the gate of God's mercy.

Verse 2. *I mourn in my complaint*] *בְּשִׁיחַ* *besichi*, in my sighing; a strong guttural sound, expressive of the natural accents of sorrow.

*And make a noise*] I am in a tumult—I am strongly agitated.

Verse 3. *They cast iniquity upon me*] To give a colourable pretence to their rebellion, they charge me with horrible crimes; as if they had said: Down with such a wretch; he is not fit to reign. Clamour against the person of the sovereign is always the watch-word of *insurrection*, in reference to *rebellion*.

Verse 4. *The terrors of death are fallen upon me.*] I am in hourly expectation of being massacred.

Verse 5. *Fearfulness*] How natural is this description! He is in *distress*;—he *mourns*;—*makes a noise*;—*sobs and sighs*;—his *heart is wounded*;—he expects nothing but *death*;—this produces *fear*;—this produces *tremor*, which terminates in that *deep apprehension* of *approaching and inevitable ruin* that *overwhelms* him with *horror*. No man ever described a wounded heart like David.

Verse 6. *Oh that I had wings like a dove!*] He was so surrounded, so hemmed in on every side by his adversaries, that he could see no way for his escape unless he had wings, and could take flight. The *dove* is a bird of very rapid wing; and some of them passing before his eyes at the time, might have suggested the idea expressed here.

*And be at rest.*] Get a *habitation*.

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4 <sup>c</sup> My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath <sup>d</sup> overwhelmed me.

6 And I said, Oh 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.

<sup>c</sup> Ps. cxvi. 3.—<sup>d</sup> Heb. *covered me*.

Verse 7. *Would I wander far off*] He did escape; and yet his enemies were so near, as to *throw stones at him*: but he escaped beyond Jordan. 2 Sam. xvii. 22, 23.

A passage in the *Octavia* of SENECA has been referred to as being parallel to this of David. It is in the answer of *Octavia* to the *Chorus*, act v., vers. 914—923.

*Quis mea digne deflere potest  
Mala? Quæ lacrymis nostris questus  
Reddet Aedon? cujus pennas  
Utinam miseræ mihi fata darent!  
Fugerem luctus ablata meos  
Penna volucris, procul et cœtus  
Hominum tristes sedemque feram.  
Sola in vacuo nemore, et tenui  
Ramo pendens, querulo possem  
Gutturæ mœstum fundere murmur.*

My woes who enough can bewail?  
O what notes can my sorrows express?  
Sweet Philomel's self e'en would fail  
To respond with her plaintive distress.  
O had I her wings I would fly  
To where sorrows I ne'er should feel more;  
Upborne on her plumes through the sky,  
Regions far from mankind would explore.  
In a grove where sad silence should reign,  
On a spray would I seat me alone;  
In shrill lamentations complain,  
And in wailings would pour forth my moan.

J. B. CLARKE.

Verse 8. *The windy storm*] From the sweeping wind and tempest—Absalom and his party, and the mutinous people in general.

Verse 9. *Destroy, O Lord*] *Swallow them up*—confound them.

*Divide their tongues*] Let his counsellors give

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8 I would hasten my escape  
from the windy storm *and*  
tempest.

9 Destroy, O LORD, *and* divide  
their tongues: for I have seen <sup>a</sup>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: de-  
ceit and guile depart not from her streets.

12 <sup>b</sup>For *it was* not an enemy *that* reproached  
me; then I could have borne *it*: neither *was*  
*it* he that hated me *that* did <sup>c</sup>magnify *himself*  
against me; then I would have hid myself  
from him.

13 But *it was* thou, <sup>d</sup>a man mine equal, <sup>e</sup>my  
guide, and mine acquaintance.

14 <sup>f</sup>We took sweet counsel together, *and*

<sup>g</sup>walked unto the house of God  
in company.

15 Let death seize upon them,  
*and* let them <sup>h</sup>go down quick  
into <sup>i</sup>hell: for wickedness *is* in their dwell-  
ings, *and* among them.

16 As for me, I will call upon God; and  
the LORD shall save me.

17 <sup>k</sup>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  
the battle *that was* against me: for <sup>l</sup>there  
were many with me.

19 God shall hear, and afflict them, <sup>m</sup>even  
he that abideth of old. Selah. <sup>n</sup>Because  
they have no changes, therefore they fear not  
God.

20 He hath <sup>o</sup>put forth his hands against

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<sup>a</sup> Jer. vi. 7. — <sup>b</sup> Ps. xli. 9. — <sup>c</sup> Ps. xxxv. 26. xxxviii. 16.  
<sup>d</sup> Heb. *a man according to my rank.* — <sup>e</sup> 2 Sam. xv. 12. xvi.  
<sup>f</sup> Ps. xli. 9. Jer. ix. 4. — <sup>g</sup> Heb. *Who sweetened counsel.*  
<sup>h</sup> Ps. xlii. 4. — <sup>i</sup> Numb. xvi. 30. — <sup>j</sup> Or, *the grave.*

<sup>k</sup> Dan. vi. 10. Luke xviii. 1. Acts iii. 1. x. 3, 9, 30. 1  
Theas. v. 17. — <sup>l</sup> 2 Chron. xxxii. 7. 8. — <sup>m</sup> Deut. xxxiii. 27.  
<sup>n</sup> Or, *with whom also there be no changes, yet they fear not  
God.* — <sup>o</sup> Acts xii. 1.

opposite advice. Let them never agree, and let their  
devices be confounded. And the prayer was heard.  
Hushai and Ahithophel gave opposite counsel. Absa-  
lom followed that of Hushai; and Ahithophel, knowing  
that the steps advised by Hushai would bring  
Absalom's affairs to ruin, went and hanged himself.  
See 2 Sam. xv., xvi., and xvii.

*Violence and strife in the city.*] They have been  
concerting violent measures; and thus are full of  
contention.

Verse 10. *Day and night they go about*] This and  
the following verse show the state of Jerusalem at  
this time. Indeed, they exhibit a fair view of the  
state of any city in the beginning of an *insurrection*.  
The leaders are plotting continually; going about to  
strengthen their party, and to sow new dissensions  
by misrepresentation, hypocrisy, calumny, and lies.

Verse 12. *It was not an enemy*] It is likely that  
in all these *three* verses Ahithophel is meant, who,  
it appears, had been at the bottom of the con-  
spiracy from the beginning; and probably was the  
first mover of the vain mind of Absalom to do what  
he did.

Verse 14. *Walked unto the house of God in com-  
pany.*] Or with haste; for the rabbins teach that we  
should walk *hastily* to the temple, but *slowly* from it.

Verse 15. *Let death seize upon them*] This is a  
prediction of the sudden destruction which should  
fall on the ringleaders in this rebellion. And it was  
so. Ahithophel, seeing his counsel rejected, hanged  
himself. Absalom was defeated; and, fleeing away,  
he was suspended by the hair in a tree, under which  
his mule had passed; and being found thus by Joab,  
he was dispatched with *three darts*; and the *people*  
who espoused his interests were almost all cut off.

They fell by the sword, or perished in the woods.  
See 2 Sam. xviii. 8.

*Let them go down quick into hell*] Let them go  
down alive into the pit. Let the earth swallow them  
up! And something of this kind actually took place.  
Absalom and his army were defeated; *twenty thou-  
sand* of the rebels were slain on the field; and *the  
wood devoured more people that day than the sword  
devoured*, 2 Sam. xviii. 7, 8. The words might be  
rendered, "Death shall exact upon them; they shall  
descend alive into sheol." And death did *exact* his  
debt upon them, as we have seen above.

Verse 16. *I will call upon God*] He foresaw his  
deliverance, and the defeat of his enemies, and there-  
fore speaks confidently, "The Lord shall save me;"  
or, as the *Targum*, "The Word of the Lord shall  
redeem me."

Verse 17. *Evening, and morning, and at noon, will  
I pray*] This was the custom of the pious Hebrews.  
See Dan. vi. 10. The Hebrews began their day in  
the *evening*, and hence David mentions the *evening  
first*. The rabbins say, Men should pray three times  
each day, because the day changes three times. This  
was observed in the primitive church; but the times,  
in different places, were various. The old *Psalter*  
gives this a curious turn: "At *even* I sall tel his  
louing (*praise*) what tim Crist was on the Crosse:  
and at *morn* I sall schew his louing, what tim he ros  
fra dede. And sua he sall here my voyce at *mid day*,  
that is sitand at the right hand of his fader, wheder  
he stegh (*ascended*) at mid day."

Verse 18. *He hath delivered my soul*] My *life* he  
has preserved in perfect safety from the sword; *for  
there were many with me*: "for in many afflictions  
his Word was my support."—*Targum*. Or David

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such as <sup>a</sup> be at peace with him :  
<sup>b</sup> he hath broken his covenant.

21 <sup>c</sup> 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.

22 <sup>d</sup> Cast thy <sup>e</sup> burden upon the LORD, and

<sup>a</sup> Ps. vii. 4. — <sup>b</sup> Heb. *he hath profaned*. — <sup>c</sup> Ps. xxviii. 3. lvii. 4. lxiii. 4. lxiv. 3. Prov. v. 3, 4. xii. 18. — <sup>d</sup> Pa. xxxvii. 5. Matt vi. 25. Luke xii. 22. 1 Pet. v. 7. — <sup>e</sup> Or,

may refer to the *supernatural assistance* which was afforded him when his enemies were so completely discomfited.

Verse 19. *Because they have no changes*] At first Absalom, Ahithophel, and their party, carried all before them. There seemed to be a very general defection of the people ; and as in their first attempts they suffered no reverses, therefore they feared not God. Most of those who have few or no afflictions and trials in life, have but little religion. They become sufficient to themselves, and call not upon God.

Verse 20. *He hath put forth his hands*] A farther description of Ahithophel. He betrayed his friends, and he broke his covenant with his king. He had agreed to serve David for his own emolument, and a stipulation was made accordingly ; but while receiving the king's pay, he was endeavouring to subvert the kingdom, and destroy the life of his sovereign.

Verse 21. *Were smoother than butter*] He was a complete courtier, and a deep, designing hypocrite besides. His words were as soft as butter, and as smooth as oil, while he meditated war ; and the fair words which were intended to deceive, were intended also to destroy : they were drawn swords. This is a literal description of the words and conduct of Absalom, as we learn from the inspired historian, 2 Sam. xv. 2, &c. He was accustomed to wait at the gate ; question the persons who came for justice and judgment ; throw out broad hints that the king was negligent of the affairs of his kingdom, and had not provided an effective magistracy to administer justice among the people ; and added that if he were appointed judge in the land, justice should be done to all. He bowed also to the people, and kissed them ; and thus he stole the hearts of the men of Israel. See the passages referred to above.

Verse 22. *Cast thy burden upon the Lord*] Whatever cares, afflictions, trials, &c., they may be with which thou art oppressed, lay them upon him.

*And he shall sustain thee*] He shall bear both thee and thy burden. What a glorious promise to a tempted and afflicted soul ! God will carry both thee and thy load. Then cast thyself and it upon him.

*He shall never suffer the righteous to be moved.*] While a man is righteous, trusts in and depends upon God, he will never suffer him to be shaken. *While he trusts in God, and works righteousness*, he is as safe as if he were in heaven.

Verse 23. *But thou, O God, shalt bring them down into the pit of destruction*] The Chaldee is emphatic :

he shall sustain thee : ' he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction : ' bloody <sup>b</sup> and deceitful men <sup>c</sup> shall <sup>d</sup> not live out half their days ; but I will trust in thee.

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*gift*. — <sup>a</sup> Ps. xxxvii. 24. — <sup>b</sup> Ps. v. 6. — <sup>c</sup> Heb. *men of bloods and deceit*. — <sup>d</sup> Heb. *shall not half their days*. <sup>e</sup> Job xv. 32. Prov. x. 27. Eccles. vii. 17.

"And thou, O Lord, by thy Word (בְּמִסְרָךְ *be-meymerach*) shalt thrust them into the deep gehenna, the bottomless pit, whence they shall never come out ; the *pit of destruction*, where all is amazement, horror, anguish, dismay, ruin, endless loss, and endless suffering."

*Bloody and deceitful men shall not live out half their days*] So we find, if there be an appointed time to man upon earth, beyond which he cannot pass ; yet he may so live as to provoke the justice of God to cut him off before he arrives at that period ; yea, before he has reached half way to that limit. According to the decree of God, he might have lived the other half ; but he has not done it.

*But I will trust in thee.*] Therefore I shall not be moved, and shall live out all the days of my appointed time.

The Fathers in general apply the principal passages of this psalm to our Lord's sufferings, the treason of Judas, and the wickedness of the Jews ; but these things do not appear to me fairly deducible from the text. It seems to refer plainly enough to the rebellion of Absalom. "The consternation and distress expressed in verses 4, 5, 6, 7, and 8, describe the king's state of mind when he fled from Jerusalem, and marched up the mount of Olives, weeping. The *iniquity cast upon the Psalmist* answers to the complaints artfully laid against the king by his son of a negligent administration of justice ; and to the reproach of *cruelty* cast upon him by Shimei, 2 Sam. xv. 2, 4 ; xvi. 7, 8. The *equal*, the *guide*, and the *familiar friend*, we find in Ahithophel, the confidential counsellor, first of David, afterwards of his son Absalom. The *buttery mouth* and *oily words* describe the insidious character of Absalom, as it is delineated, 2 Sam. xv. 5—9. Still the believer, accustomed to the double edge of the prophetic style, in reading this psalm, notwithstanding its agreement with the occurrences of David's life, will be led to think of David's great descendant, who endured a bitterer agony, and was the victim of a baser treachery, in the same spot where David is supposed to have uttered these complaints."—Bishop Horsley.

ANALYSIS OF THE FIFTY-FIFTH PSALM.

There are five general parts in this psalm :

I. The Psalmist entreats God to hear his prayer, ver. 1, 2.

II. He complains of his trouble, ver. 3—8.

III. He prays against his enemies, and shows the causes, ver. 8—15.

IV. He takes courage upon assurance of God's help, and his enemies' overthrow, ver. 15—21.

V. An epilogue, in which he exhorts all men to rely upon God, ver. 22, 23.

I. He begs audience.

1. "Give ear—hide not thyself—attend—hear me."

2. "My prayer—supplication—that I mourn—complain—make a noise." Affected he was with the sense of what he prayed for, and he was therefore earnest in it.

II. This in general; but next, in particular, he mentions the causes of his complaint, and earnestness to God, that he might be heard both in regard of his enemies, and the condition he was now in. The danger he was in was very great; escape he could not without God's help, for his enemies persecuted him very sore.

1. They slandered and calumniated him, and threatened him: "Because of the voice," &c.

2. They vexed, pressed upon him, and oppressed him: "Because of the oppression of the wicked."

3. They plotted his ruin, devolved, and *cast iniquity upon him*—charged him home.

4. They were implacable, angry, and hated him: "In wrath they hate me."

Then, as to his own person, he was in a sad, heavy, doleful condition.

1. "My heart is sore pained within me." His grief was inward.

2. "The terrors of death are fallen upon me." He saw nothing but death before him.

3. "Fearfulness and trembling are come upon me." Which are the outward effects of fear.

4. "And an horrible dread within hath overwhelmed me." Amazement followed his fear.

And he illustrates this his condition by the counsel he took with his own heart. Upon the deliberation the result was, that he would speedily fly away, fly into the wilderness, as if he might be safer among beasts than such men.

1. "And I said." That was the result upon his debate with himself.

2. "Oh that I had wings like a dove!" It is a fearful creature of a swift wing. In fear he was, and he would fly as fast and as far as the dove from the eagle.

3. As far, even to some remote land, where I should have rest from these wicked men.

And he amplifies and explains himself again:—

1. That he would fly far away, even to some desolate place out of their reach: "Lo, then would I wander far off, and remain in the wilderness."

2. That he would do it with speed: "I would hasten my escape from the windy storm and tempest." Such turbulent and impetuous creatures his enemies were that threw down all before them, as a wind, storm, and tempest.

III. To his prayer he adds an imprecation:—

1. "Destroy them, O Lord; destroy them in their own counsels."

2. Or else, "divide their tongue." Let them not agree in their counsels.

Of this he gives the reason in the following words:

viz., that they were a band of violent, contentious, ungodly, troublesome, crafty, and fraudulent people.

1. Violent they were, and litigious: "I have seen violence and strife in the city."

2. Ungodly, and workers of iniquity they were; and incessant in it: "Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it."

3. Crafty and fraudulent also: "Deceit and guile depart not from her streets. It was then a city, a corporation, a society of evil doers.

And of this he produces an instance, which whether it were some bosom friend of *David* who stole out of the city of *Keilah*, and betrayed his counsels to *Saul*; or else *Ahithophel*, who, being formerly his great favourite and counsellor, fell to *Absalom*, it is uncertain. Whoever it was, such a treacherous person there was, and of him he complains: and well he might; for *οὐδεν μισρον ελκος η φιλος αδικων*, "there is not a greater sore than a treacherous friend." This treachery he exaggerates most eloquently by an incrementum and apostrophe, drawing his aggravation from the laws of friendship, which he had broken. Had it been an enemy, he could have borne it; but that it was a friend was intolerable, and also inexcusable. Thus the climax stands:—

1. "For it was not an enemy that reproached me; then I could have borne it."

2. "Neither was it he that hated me that did magnify himself;" that is, arise and insult me; "then I would have hid myself from him," never admitted him to my bosom.

But mark this emphatic adversative, for now he turns his speech to the man:

1. "It was thou," emphatically *thou*, principally and beyond all others. None *but thou*.

2. "A man," according to my own rank, mine equal; my guide or counsellor; my acquaintance, my own familiar friend.

3. "We took sweet counsel together." One to whom I communicated my secrets.

4. "And walked unto the house of God in company." Professors we were of the same religion.

Now all these circumstances much heighten and aggravate the treachery: that thou, my equal, my director, my familiar friend, one whom I made the master of all my secrets, one who was a great professor of the same religion with me, that *thou* shouldst betray me, even break my heart. *Συ, ρεκρον; Judas—betrayest thou?*

Being thus much wronged and moved, as he had just reason, he begins again with an imprecation, not only on him, but on all who believed him, even upon the whole faction: "Let death seize upon them, and let them go down quick into hell," have *Korah*, *Dathan*, and *Abiram's* wages. And he adds the reason. They are signally and incorrigibly wicked: "For wickedness is in their dwellings, and among them."

IV. Hitherto hath *David* prayed, complained, imprecated; but now he shows how he recovered courage again, being certain of God's help, and a revenge to be taken on his enemies.

1. "As for me, I will call upon God fervently, and the Lord shall save me."

2. "Evening, and morning, and at noon-day," incessantly, "will I pray and cry aloud ; and he shall hear me."

3. And I pray in faith ; experience I have of his deliverance ; he hath done it, and he will do it again. "He hath redeemed my soul in peace from the battle which was against me." Even in the midst of the battle, I was as safe as in a time of peace ; miraculously delivered, as if there had been no danger.

4. "For there were many with me." *Many enemies*, say some ; others, *many angels*. Those refer it to the danger ; these, to the protection. Many enemies round about me, and then it is a wonder I should be delivered. Many angels press to help me, and then it was no wonder that my life was saved. But as for the ungodly, it was not so with them ; for this *verse* is opposed to the former.

1. "God shall hear," viz., me and my prayers, and the wrongs they do me.

2. "And shall afflict them," i. e., my enemies.

3. "Even he that abideth of old. Selah." Mark that, for He is immutable. His power and strength is the same, and his care and love to his people ; therefore, he will afflict them.

And, besides, there are those who will provoke him to it,—

1. Because "they have no changes." Obstinate they are, impertinent, and change not their ways. Or else they prosper, they have perpetual success, and meet with no alterations ; this makes them secure and proud.

2. "They fear not God." They ask, "Who is the Lord, that we should let Israel go?"

3. They are truce-breakers, violators of oaths, leagues, covenants, articles of war. "He (that is, some chief commander among them) hath put forth his hands, made war, imbrued his hands in blood, against such as are at peace with him." He hath broken and profaned his covenant—his oath.

4. He is a gross hypocrite ; his deeds answer not to his words : "The words of his mouth were smother than butter, but war was in his heart ; his words were softer than oil, yet they were drawn swords."

V. In the *epilogue* of the psalm he exhorts good men to rely upon God : "Cast thy burden (the cares, troubles, &c., with which thou art loaded) on the Lord ;" and he fits it to his present purpose, both as it concerns the godly and the ungodly.

1. To the godly he gives this comfort : 1. "He (that is, God) shall sustain thee." He will uphold thee, and give thee strength under the heaviest burdens. "Come unto me, all ye that are heavy laden." 2. "He shall never suffer the righteous to be moved." With the temptation he will also give the issue ; pressed they may be, but not oppressed so as finally to be overthrown.

2. To the ungodly. 1. Overthrown they shall be, and utterly destroyed : "Thou, O God, shalt bring them down into the pit of destruction ;" the grave—hell. 2. "Bloody and deceitful men shall not live out half their days." They come commonly to some untimely death, as *Absalom* and *Ahithophel*, concerning whom the psalm was composed.

He concludes with the use he would make of it ; as if he had said : Let these bloody and deceitful men repose their confidence in their armies, in their violence, in their crafty and subtle ways ; I will take another course : "But I will trust in thee."

PSALM LVI.

*David prays for support against his enemies, whose wickedness he describes, 1—6; and foretels their destruction, 7; expresses his confidence in God's mercy, expects deliverance, and promises thanksgiving and obedience, 8—13.*

XI. DAY. MORNING PRAYER.

To the chief Musician upon Jonath-elem-rechokim, <sup>a</sup> Michtam of David, when the <sup>b</sup> Philistines took him in Gath.

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

**B**E <sup>c</sup>merciful unto me, O God ; for man would swallow me up : he fighting daily oppresseth me.

2 <sup>d</sup> Mine enemies would daily swallow me up : for they be many that fight against me, O thou Most High.

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

3 What time I am afraid, I will trust in thee.

4 <sup>f</sup> In God I will praise his word, in <sup>g</sup> God

<sup>a</sup> Or, a golden Psalm of David. So Ps. xvi. — <sup>b</sup> 1 Sam. xxi. 11. — <sup>c</sup> Ps. lvii. 1. — <sup>d</sup> Heb. *Mine observers*. Ps. liv.

5. — <sup>e</sup> Ps. lvii. 3. — <sup>f</sup> Ver. 10, 11. — <sup>g</sup> 1 Chron. v. 20. Ps. v. 11. vii. 1. ix. 10.

NOTES ON PSALM LVI.

The *title* of this psalm is very long : "To the conqueror, concerning the dumb dove in foreign places : golden psalm of David." The *Vulgate* translates the original thus : "To the end. For the people who were afar off from holy things." "This inscription David placed here for a title when the Philistines took him in Gath ;" so the *Septuagint* and *Æthiopic*.

The *Chaldee* is profuse : "To praise, for the congregation of Israel, which are compared to the silence of a dove, when they were afar off from their cities ; but being returned, they praise the Lord of the world ; like David, contrite and upright, when the Philistines kept him in Gath. The *Syriac* : "A thanksgiving of the righteous man, because he was delivered from his enemy, and from the hand of Saul. Also concerning

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

I have put my trust; \* I will not fear what flesh can do unto me.

5 Every day they wrest my words: 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.

\* Pa. cxviii. 6. Isai. xxxi. 3. Hebr. xiii. 6.—° Pa. lix. 3.

the Jews and Christ." Bochart translates, "To the tune of the dove in the remote woods."

If the title be at all authentic, David may mean himself and his companions by it, when he escaped from the hands of the Philistines; particularly from the hands of Achish, king of Gath. אֵלֶם *elem* signifies to compress or bind together; also, a small band or body of men: and יונת *yonath*, from יָנַח *yanah*, to oppress or afflict, is properly applied to the dove, because of its being so defenceless, and often becoming the prey of ravenous birds. It is possible, therefore, that the title may imply no more than—"A prayer to God in behalf of himself, and the oppressed band that followed him, and shared his misfortunes in distant places."

Others will have it to mean a simple direction "To the master of the band, to be sung to the tune of a well-known ode, called 'The dumb dove, in distant places.'" There is no end to conjectures, and all the titles in the whole book are not worth one hour's labour. Perhaps there is not one of them authentic. They may have been notices that such a psalm was to be sung to such and such a tune; giving the catch-words of some well known song or ode: a custom that prevails much among us in songs and hymns, and is to be found even among the Asiatics.

Verse 1. *Be merciful unto me*] I am assailed both at home and abroad. I can go nowhere without meeting with enemies: unless thou, who art the Fountain of mercy and the Most High, stand up in my behalf, my enemies will most undoubtedly prevail against me. *They fight against me continually*, and I am in the utmost danger of being swallowed up by them.

Verse 2. *O thou Most High.*] מָרוֹם *marom*. I do not think that this word expresses any attribute of God, or indeed is at all addressed to him. It signifies, literally, *from on high*, or *from a high or elevated place*: "For the multitudes fight against me from the high or elevated place;" the place of authority—the court and cabinet of Saul.

Most of the Versions begin the next verse with this word: "From the light of the day, though I fear, yet will I trust in thee." From the time that persecution waxes hot against me, though I often am seized with fear, yet I am enabled to maintain my trust in thee. Dr. Kennicott thinks there is a corruption here, and proposes to read: "I look upwards all the day long."

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

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: <sup>d</sup> are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for ° God is for me.

cxl. 2.—° Pa. lxxi. 10. —<sup>d</sup> Mal. iii. 16.—° Rom. viii. 31.

Verse 4. *In God I will praise his word*] בְּאֱלֹהִים *belohim* may mean here, *through God*, or *by the help of God*, I will praise his word. And, that he should have cause to do it, he says, "In God I have put my trust," and therefore he says, "I will not fear what flesh can do unto me." Man is but FLESH, weak and perishing; God is an infinite SPIRIT, almighty and eternal. He repeats this sentiment in the tenth and eleventh verses.

Verse 5. *Every day they wrest my words*] They have been spies on my conduct continually; they collected all my sayings, and wrested my words out of their proper sense and meaning, to make them, by *inuendos*, speak treason against Saul. They are full of evil purposes against me.

Verse 6. *They gather themselves together*] They form cabals; have secret meetings and consultations how they may most effectually destroy me, under the pretence of justice and safety to the state.

*They hide themselves*] They do all secretly.

*They mark my steps*] They are constantly at my heels.

*They wait for my soul.*] They lie in wait for my life. Our translators have missed the meaning of נֶפֶשׁ *nephesh* and ψυχή, which generally signify the animal life, not the immortal spirit,—more than any other words in the Old or New Testament.

Verse 7. *Shall they escape by iniquity?*] Shall such conduct go unpunished? Shall their address, their dexterity in working iniquity, be the means of their escape? No. "In anger, O God, wilt thou cast down the people."

Verse 8. *Thou tellest my wanderings*] Thou seest how often I am obliged to shift the place of my retreat. I am hunted everywhere; but thou *numberest* all my *hiding-places*, and seest how often I am in danger of losing my life.

*Put thou my tears into thy bottle*] Here is an allusion to a very ancient custom, which we know long obtained among the Greeks and Romans, of putting the tears which were shed for the death of any person into small phials, called *lacrymatories* or *urnæ lacrymales*, and offering them on the tomb of the deceased. Some of these were of glass, some of pottery, and some of agate, sardonyx, &c. A small one in my own collection is of hard baked clay.

*Are they not in thy book?*] Thou hast taken an exact account of all the tears I have shed in relation

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

10 \* 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

\* Ver. 4.

to this business; and thou wilt call my enemies to account for every tear.

Verse 9. *When I cry unto thee, then shall mine enemies turn back*] As soon as they know that I call upon thee, then, knowing that thou wilt hear and save, my enemies will immediately take flight. The cry of faith and prayer to God is more dreadful to our spiritual foes than the war-whoop of the Indian is to his surprised brother savages.

*This I know*] I have often had experience of the divine interposition; and I know it will be so now, for God is with me. He who has God with him need not fear the face of any adversary.

Verses 10, 11. See on ver. 4, where the same words occur.

Verse 12. *Thy vows are upon me*] I have promised in the most solemn manner to be thy servant; to give my whole life to thee; and to offer for my preservation sacrifices of praise and thanksgiving.

Reader, what hast thou vowed to God? To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful desires of the flesh; to keep God's holy word and commandment, and to walk before him all the days of thy life. These things hast thou vowed; and these vows are upon thee. Wilt thou pay them?

Verse 13. *Thou hast delivered my soul from death*] My life from the grave, and my soul from endless perdition.

*My feet from falling*] Thou hast preserved me from taking any false way, and keepest me steady in my godly course; and so supportest me that I may continue to walk before thee in the light of the living, ever avoiding that which is evil, and moving towards that which is good; letting my light shine before men, that they may see my good works, and glorify my Father which is in heaven. To walk before God is to please him; the light of the living signifies the whole course of human life, with all its comforts and advantages.

ANALYSIS OF THE FIFTY-SIXTH PSALM.

David, in banishment among the Philistines, and being then in great danger of his life, complains, and professes his confidence in God.

The contents of this psalm are the following:—

I. David's prayer, ver. 1, 7, 8.

II. The cause; the fear of his enemies, whom he describes, ver. 1, 2, 5, 6.

III. His confidence in God's word, ver. 3, 4, 9, 10, 11.

IV. His thankfulness, ver. 4, 10, 12, 13.

I. He begins with a prayer for mercy. Little was

will render praises unto thee.

13 For <sup>b</sup> thou hast delivered my soul from death: wilt not *thou deliver* my feet from falling, that I may walk before God in 'the light of the living?

A. M. cir. 2942.  
B. C. cir. 1062.  
Sauli, Regis  
Israelitarum,  
cir. annum 34.

<sup>b</sup> Ps. cxvi. 8.—<sup>c</sup> Job xxxiii. 30.

he likely to find from man; from his God he expected it; and therefore he prays: "Be merciful unto me, O God."

II. And then presently he subjoins the cause; the danger he was in by his bloody and cruel enemies, whom he begins to describe:—

1. From their *insatiable rapacity*. Like a wolf they would swallow me up. Enemies at home and abroad would swallow me up.

2. From the *time*. Daily they would do it; without intermission.

3. From their *number*: "Many there be that fight against me."

Of these he gives us a further description in the fifth and sixth verses:—

1. From their *incessant malice*: "Every day they wrest my words. All their thoughts are against me for evil."

2. From their *secret treachery, craft, and vigilance*: "They gather themselves together, they hide themselves;" their counsels lying, as it were, in ambush for me. "They mark my steps." Go where I will, they are at my heels.

3. From their *implacable hatred*; nothing could satisfy them but his blood: "They lay wait for my soul."

In the very midst of this complaint, he inserts his courage and confidence.

1. "What time I am afraid, I will trust in thee."

2. "I will not fear." He rises higher: even when he fears, he will not fear. His word, his promise, is passed to me for protection; and I will trust in it: "In God will I praise his word; in God have I put my trust, I will not fear what flesh (for the proudest, the mightiest enemy I have, is but flesh, and all flesh is grass), I will not then fear what flesh can do unto me."

This reason he repeats again, ver. 10, 11.

1. "In God I will praise his word; in the Lord will I praise his word."

2. "In God have I put my trust, I will not fear what man can do to me."

III. And this, his confidence, he quickens and animates,—

1. From his assurance that God would punish and bring down his enemies: "Shall they escape for their iniquity?" No, no; "in thine anger thou wilt cast them down."

2. From his assurance of God's tutelage, and paternal eye over him in all his dangers, griefs, complaints, petitions, and banishment.



Men think God does not meddle with little things: he knew otherwise.

1. "Thou tellest," and hast upon account, "my wanderings;" my flights, exile.

2. "Thou puttest my tears into thy bottle;" preservest them as rich wine.

3. Thou keepst a record for them: "Are they not in thy book?"

4. Thou puttest my enemies to flight: "When I cry unto thee, then I know mine enemies shall be turned back; for God is with me."

IV. And therefore, at last, he concludes with thanks, to which he holds himself bound by vow.

1. "Thy vows are upon me:" I owe thee thanks by vow, and I will pay them. "I will render praises unto thee."

2. The reason is, "For thou hast delivered my soul from death."

3. Thou wilt deliver me: "Wilt not thou deliver my feet from falling?"

4. The end is, "That I may walk before God in the light of the living." That I may live awhile, and walk as before thy eye; as in thy sight, uprightly, sincerely, and prosperously. That in me men may behold how powerfully thou hast saved both my body and soul.

## PSALM LVII.

David cries to God for mercy, with the strongest confidence of being heard, 1—3; he describes his enemies as lions, 4; thanks God for his deliverance, 5; and purposes to publish the praises of the Lord among his people, 6—11.

<sup>b</sup> the chief Musician, <sup>a</sup> Al-taschith, Michtam of David, <sup>b</sup> when he fled from Saul in the cave.

<sup>a</sup> M. cir. 2943.  
<sup>b</sup> C. cir. 1061.  
Santi, Regis  
Israelitarum,  
iv. annum 35.

**B**E <sup>c</sup>merciful unto me, O

God, be merciful unto me:

for my soul trusteth in thee:

<sup>d</sup>yea, in the shadow of thy

wings will I make my refuge, <sup>e</sup>until these calamities be overpast.

2 I will cry unto God most high; unto God <sup>f</sup>that performeth all things for me.

A. M. cir. 2961.  
B. C. cir. 1043.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

3 <sup>g</sup>He shall send from heaven,

and save me <sup>h</sup>from the reproach of him that would <sup>i</sup>swallow me up. Selah. God <sup>k</sup>shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even

<sup>a</sup> Or, Destroy not, A golden Psalm. — <sup>b</sup> 1 Sam. xxii. 1. — <sup>c</sup> Ps. cxlii. title. — <sup>d</sup> Ps. lvi. 1. — <sup>e</sup> Ps. xvii. 8. — <sup>f</sup> Ps. cxlii. title. — <sup>g</sup> Ps. cxlii. title. — <sup>h</sup> Ps. cxlii. title. — <sup>i</sup> Ps. cxlii. title. — <sup>j</sup> Ps. cxlii. title. — <sup>k</sup> Ps. cxlii. title.

5, 7. — <sup>h</sup> Or, he reproacheth him that would swallow me up. — <sup>i</sup> Ps. lvi. 1. — <sup>j</sup> Ps. xl. 11. — <sup>k</sup> Ps. lxi. 7.

## NOTES ON PSALM LVII.

The title is, *To the chief Musician, Al-taschith* (destroy not), a golden Psalm of David (or one to be engraven), when he fled from Saul in the cave. It is very likely that this psalm was made to commemorate his escape from Saul in the cave of *En-gedi*, where he had entered without knowing that David was there, and David cut off the skirt of his garment. And it is not improbable that, when he found that he was providentially delivered into his hand, he might have formed the hasty resolution to take away his life, as his companions counselled him to do; and that moment the divine monition came, *אל תשחית! Destroy not! lift not up thy hand against the Lord's anointed!* Instead, therefore, of taking away his life, he contented himself with taking away a skirt, to show him that he had been in his power. Then, afterwards, he composed the psalm, he gave for title the words which he received as a divine warning. See the history, 1 Sam. xxiv. See also my note upon the fourth verse of that chapter.

Verse 1. *Be merciful unto me*] To show David's deep earnestness, he repeats this twice; he was in great danger, surrounded by implacable enemies, and he knew that God alone could deliver him.

*My soul trusteth in thee*] I put my life into thy hand; and my immortal spirit knows no other portion than thyself.

*In the shadow of thy wings*] A metaphor taken from the brood of a hen taking shelter under her wings when they see a bird of prey; and there they continue to hide themselves till their enemy disappears. In a storm, or tempest of rain, the mother covers them with her wings to afford them shelter and defence. This the Psalmist has particularly in view, as the following words show: "Until these calamities be overpast."

Verse 2. *I will cry unto God most high*] He is the *Most High*; and therefore far above all my enemies, though the *prince of the power of the air* be at their head.

*Unto God, אל תשחית lael*, unto the strong God, one against whom no human or diabolic might can prevail. David felt his own weakness, and he knew the strength of his adversaries; and therefore he views God under those attributes and characters which were suited to his state. This is a great secret in the Christian life; few pray to God wisely; though they may do it fervently.

*That performeth all things for me.*] Who works for me; גומר gomer, he who completes for me, and will bring all to a happy issue.

Verse 3. *He shall send from heaven, and save me*] Were there no human agents or earthly means that he could employ, he would send his angels from heaven to rescue me from my enemies. Or, He will

A. M. cir. 2961.  
B. C. cir. 1043.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

among them that are set on fire, even the sons of men, <sup>a</sup> whose teeth are spears and arrows, and <sup>b</sup> their tongue a sharp

sword.

5 <sup>c</sup> Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 <sup>d</sup> 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.

7 <sup>e</sup> My heart is fixed, O God, my heart is

<sup>a</sup> Prov. xxx. 14.—<sup>b</sup> Ps. lv. 21. lxiv. 3.—<sup>c</sup> Ver. 11. Ps. cviii. 5.—<sup>d</sup> Ps. vii. 15, 16. ix. 15.—<sup>e</sup> Ps. cviii. 1, &c.

give his command from heaven that this may be done on earth.

Selah] I think this word should be at the end of the verse.

God shall send forth his mercy and his truth.] Here mercy and truth are personified. They are the messengers that God will send from heaven to save me. His mercy ever inclines him to help and save the distressed. This he has promised to do; and his truth binds him to fulfil the promises or engagements his mercy has made, both to saints and sinners.

Verse 4. My soul is among lions] ברוך לבאם bethoch lebaim. I agree with Dr. Kennicott that this should be translated, "My soul dwells in parched places," from לאב laab, he thirsted. And thus the Chaldee seems to have understood the place, though it be not explicit.

I lie even among them that are set on fire] I seem to be among coals. It is no ordinary rage and malice by which I am pursued: each of my enemies seems determined to have my life.

Verse 5. Be thou exalted, O God, above the heavens] Let the glory of thy mercy and truth be seen in the heavens above, and in the earth beneath. Several of the Fathers apply what is said above to the passion of our Lord, and what is said here to his resurrection.

Verse 6. They have prepared a net for my steps] A gin or springe, such as huntsmen put in the places which they know the prey they seek frequents: such, also, as they place in passages in hedges, &c., through which the game creeps.

They have digged a pit] Another method of catching game and wild beasts. They dig a pit, cover it over with weak sticks and turf. The beasts, not suspecting danger where none appears, in attempting to walk over it, fall through, and are taken. Saul digged a pit, laid snares for the life of David; and fell into one of them himself, particularly at the cave of Engedi; for he entered into the very pit or cave where David and his men were hidden, and his life lay at the generosity of the very man whose life he was seeking! The rabbins tell a curious and instructive tale concerning this: "God sent a spider to weave her web at the mouth of the cave in which David and his men lay hid. When Saul saw the spider's web

fixed: I will sing and give praise.

8 Awake up, <sup>a</sup> my glory: awake, psaltery and harp: I myself will awake early.

9 <sup>b</sup> I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 <sup>c</sup> For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 <sup>d</sup> Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

<sup>f</sup> Or, prepared.—<sup>g</sup> Ps. xvi. 9. xxx. 12. cviii. 1, 2.—<sup>h</sup> Ps. cviii. 3.—<sup>i</sup> Ps. xxxvi. 5. lxxi. 19. ciii. 11. cviii. 4.—<sup>k</sup> Ver. 5.

over the cave's mouth, he very naturally conjectured that it could neither be the haunt of men nor wild beasts; and therefore went in with confidence to repose." The spider here, a vile and contemptible animal, became the instrument in the hand of God of saving David's life, and of confounding Saul in his policy and malice. This may be a fable; but it shows by what apparently insignificant means God, the universal ruler, can accomplish the greatest and most beneficent ends. Saul continued to dig pits to entrap David; and at last fell a prey to his own obstinacy. We have a proverb to the same effect: Harm watch, harm catch. The Greeks have one also: 'H τε κακη βουλη τη βουλευσαστι κακιωτη, "An evil advice often becomes most ruinous to the adviser." The Romans have one to the same effect:

Neque enim lex justior ulla est

Quam necis artificem arte perire sua

"There is no law more just than that which condemns a man to suffer death by the instrument which he has invented to take away the life of others."

Verse 7. My heart is fixed] My heart is prepared to do and suffer thy will. It is fixed—it has made the firmest purpose through his strength by which I can do all things.

Verse 8. Awake up, my glory] Instead of כבודi kebodi, "my glory," one MS., and the Syriac, have כנורי kinnori, "my harp." Dr. Kennicott reads כבורי kebori, which he supposes to be some instrument of music; and adds that the instrument used in church-music by the Ethiopians is now called כבורi kuber. I think the Syriac likely to be the true reading: "Awake up, my harp; awake, psaltery and harp: I will awake early." Such repetitions are frequent in the Hebrew poets. If we read my glory, it may refer either to his tongue; or, which is more likely, to his skill in composition, and in playing on different instruments. The five last verses of this psalm are nearly the same with the five first verses of Ps. cviii. The reason of this may be, the notes or memoranda from the Psalmist's diary were probably, through mistake, twice copied. The insertion at the beginning of the cviii<sup>th</sup> psalm seems to bear no relation to the rest of that ode.

A. M. cir. 2961.  
B. C. cr. 1043.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

Rabbi Solomon Jarchi tells us that David had a harp at his bed's head, which played of itself when the north wind blew on it; and then David arose to give praise to God. This account has been treated as a ridiculous fable by grave Christian writers. I would however hesitate, and ask one question: Does not the account itself point out an instrument then well known, similar to the comparatively lately discovered Æolian harp? Was not *this* the instrument hung at David's bed's head, which, when the night breeze (which probably blew at a certain time) began to act upon the cords, sent forth those dulcet, those heavenly sounds, for which the Æolian harp is remarkable? "Awake, my harp, at the due time: I will not wait for thee now, I have the strongest cause for gratitude; I will awake earlier than usual to sing the praises of my God."

Verse 9. *Among the people*] The Israelites.

*Among the nations.*] The Gentiles at large. A prophecy either relating to the gospel times, Christ being considered as the Speaker: or a prediction that these divine compositions should be sung, both in synagogues and in Christian churches, in all the nations of the earth. And it is so: wherever the name of Christ is known, there is David's known also.

Verse 10. *Thy mercy is great unto the heavens*] It is as far above all human description and comprehension as the heavens are above the earth. See the notes on Ps. xxxvi. 5, 6, where nearly the same words occur.

Verse 11. *Be thou exalted, O God, above the heavens*] The same sentiments and words which occur in verse 5. See the note there.

David was not only in a happy state of mind when he wrote this psalm, but in what is called a state of triumph. His confidence in God was unbounded; though encompassed by the most ferocious enemies, and having all things against him except God and his innocence. David will seldom be found in a more blessed state than he here describes. Similar faith in God will bring the same blessings to every true Christian in similar circumstances.

#### ANALYSIS OF THE FIFTY-SEVENTH PSALM.

The contents of this Psalm are,—

I. David's petition, ver. 1.

II. The reasons which induced him to offer it, ver. 2—6.

III. His resolution to give God due praise, ver. 5, 7—11.

I. His petition is ardent. The repetition shows this: it is for grace and protection: "Be merciful unto me, be merciful unto me, O God!"

II. He adduces his reasons to persuade the Lord to be merciful.

*First reason.* The faith and confidence he had in God: "My soul trusteth in thee; and under the shadow of thy wings," as the chicken does under those of the hen, "shall be my refuge until these calamities be overpast."

*Second reason.* The sufficiency and efficiency of God: "I will call upon God."

1. He is the *Most High*; then he is sufficient and able to deliver me.

2. He will perform all things for me: therefore he will effect this.

In the following verse he insists on this argument.

"He shall send from heaven." He will do it in a miraculous way, if there be no other way: "He will send from heaven, and save me. He will send forth his mercy and his truth;" he will perform his word, and graciously save me.

The *third reason* of his petition is the extreme danger he was then in by a cruel and merciless enemy.

1. "My soul is among the lions," a ravenous, strong, and bloody creature.

2. "I lie even among those who are set on fire." Their anger and hatred to me are implacable.

3. Even among those whose "teeth are spears and arrows, and their tongue a sharp sword." They wound by calumniating me. A spear wounds near; an arrow, afar off; a sword, at hand: near or far off, they spare not to disgrace me.

He now brings another argument, stronger than all the rest, viz., *God's glory*. It will be to his glory to be merciful, to save, and to deliver; and therefore he prays: "Be thou exalted, O God, above the heavens, and let thy glory," &c. That is, Let not the wicked triumph; but display thy power, and assert thy glory; which, if thou do, thy glory will be conspicuous above—in the heavens, and below—over all the earth.

He then begins his complaint, describing the practices of his enemies:—

1. "They have prepared a net for my feet." They lay snares as fowlers do.

2. Through which "my soul is bowed down." My life is in extreme danger

3. "They have digged a pit before me;" intending to take me like some wild beast; but, praised be God, I foresee the event. "They are fallen into the pit themselves."

III. In confidence of this David gives thanks, which may be considered a *fourth* argument; for there is no such way to procure a new favour as to be thankful. Our thanksgiving should consist of two especial points: 1. Commemoration; 2. Declaration.

1. He that will be thankful should treasure up in his heart and memory the kindness that is done to him. This David had done: "My heart is fixed, my heart is fixed."

2. After he remembers it, he should be affected by it, and resolve on it. So does David. My heart is ready, prepared, fixed. I will be thankful. I am determined.

3. It is not enough that a man have a thankful heart; he must declare it, and make publicly known what God has done for him: "I will sing, and give praise."

4. He should use all means in his power to make it known; tongue, psaltery, harp, are all little enough. To these he addresses himself: "Awake, tongue, lute, harp," &c.

5. He must not do it carelessly: "Awake! Awake! Myself will awake."

6. He must take the first opportunity, and not delay it: "I will awake EARLY."

7. He should do it in such a way as most tends to God's glory: "I will praise thee among the people—I will sing of thee among the nations."

That all this may be done, David gives a sufficient reason,—God's *mercy* and *truth*. His infinite *mercy*

in *promising*, his *truth* in *performing*: "Thy mercy is great unto the heavens; thy truth unto the clouds."

And then he concludes with a repetition of the *fifth* verse: "Be thou exalted above the heavens, and thy truth unto the clouds." Let all give thee the glory due to thy name.

## PSALM LVIII.

David reproveth wicked counsellors and judges, who pervert justice, and stir up the strong against the weak and innocent, 1—5. He foretels their destruction, and describes the nature of it, 6—9. The righteous, seeing this, will magnify God's justice and providence, 10, 11.

To the chief Musician, \* Al-taschith, <sup>b</sup> Michtam of David.

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; <sup>c</sup> ye weigh the violence of your hands in the earth.

3 <sup>d</sup> The wicked are estranged from the womb: they go astray <sup>e</sup> as soon as they be born, speaking lies.

A. M. cir. 2943.  
B. C. cir. 1061.  
Davidis, Regis  
Israelitarum,  
cir. annum 35.

4 <sup>f</sup> Their poison is <sup>g</sup> like the poison of a serpent: they are like <sup>h</sup> the deaf <sup>i</sup> adder that stoppeth her ear;

<sup>a</sup> Or, *Destroy not*. A golden Psalm of David. — <sup>b</sup> Ps. lvii. title. — <sup>c</sup> Ps. xciv. 20. Isai. x. 1. — <sup>d</sup> Ps. li. 5. Isai. xliii.

8. — <sup>e</sup> Heb. *from the belly*. — <sup>f</sup> Ps. cxl. 3. Eccles. x. 11. <sup>g</sup> Heb. *according to the likeness*. — <sup>h</sup> Jer. viii. 17. — <sup>i</sup> Or, *asp.*

## NOTES ON PSALM LVIII.

The *title* seems to have no reference to the subject of the psalm. See the introduction to the preceding. Saul having attempted the life of David, the latter was obliged to flee from the court, and take refuge in the deserts of Judea. Saul, missing him, is supposed by Bishop *Patrick* to have called a council, when they, to ingratiate themselves with the monarch, adjudged David to be guilty of treason in aspiring to the throne of Israel. This being made known to David was the cause of this psalm. It is a good lesson to all kings, judges, and civil magistrates; and from it they obtain maxims to regulate their conduct and influence their decisions; and at the same time they may discern the awful account they must give to God, and the dreadful punishment they shall incur who prostitute justice to serve sinister ends.

Verse 1. *Do ye indeed speak righteousness*] Or, O cabinet, seeing ye profess to act according to the principles of justice, why do ye not give righteous counsels and just decisions, ye sons of men? Or, it may be an irony: What excellent judges you are! well do ye judge according to law and justice, when ye give decisions not founded on any law, nor supported by any principle of justice! To please your master, ye pervert judgment; and take part against the innocent, in order to retain your places and their emoluments. Saul's counsellors appear to have done so, though in their consciences they must have been satisfied of David's innocence.

Verse 2. *Yea, in heart ye work wickedness*] With their *tongues* they had spoken maliciously, and given evil counsel. In their *hearts* they meditated nothing but wickedness. And though in their *hands* they held the *scales of justice*, yet in their use of them they were *balances of injustice and violence*. This is

the fact to which the Psalmist alludes, and the figure which he uses is that of *justice with her scales or balances*, which, though it might be the emblem of the court, yet it did not prevail in the *practice* of these magistrates and counsellors.

Verse 3. *The wicked are estranged from the womb*] "This," says Dr. *Kennicott*, "and the next two verses, I take to be the answer of Jehovah to the question in the two first verses, as the 6th, 7th, and 8th, are the answer of the Psalmist, and the remainder contains the decree of Jehovah." He calls these *wicked* men, men who had been always wicked, originally and naturally bad, and brought up in falsehood, flattery, and lying. The part they acted now was quite in character.

Verse 4. *Their poison is like the poison of a serpent*] When they bite, they convey poison into the wound, as the serpent does. They not only injure you by outward acts, but by their malevolence they poison your reputation. They do you as much evil as they can, and propagate the worst reports that others may have you in abhorrence, treat you as a bad and dangerous man; and thus, as the poison from the bite of the serpent is conveyed into the whole mass of blood, and circulates with it through all the system, carrying death every where; so their injurious speeches and vile insinuations circulate through society, and poison and blast your reputation in every place. Such is the *slanderer*, and such his influence in society. From such no reputation is safe; with such no character is sacred; and against such there is no defence. God alone can shield the innocent from the venomous tongue and lying lips of such inward monsters in the shape of men.

*Like the deaf adder that stoppeth her ear*] It is a fact that cannot be disputed with any show of reason,

A. M. cir. 2943.  
B. C. cir. 1061.  
Davidis, Regis  
Israelitarum,  
cir. annum 35.

5 Which will not hearken to the voice of charmers, <sup>a</sup> charming never so wisely.

6 <sup>b</sup> Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 <sup>c</sup> 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: <sup>d</sup> like the untimely birth of a woman,

<sup>a</sup> Or, be the charmer never so cunning. — <sup>b</sup> Job iv. 10. Ps. iii. 7. — <sup>c</sup> Josh. vii. 5. Ps. cxii. 10. — <sup>d</sup> Job iii. 16. Eccles. vi. 3. — <sup>e</sup> Prov. v. 25. — <sup>f</sup> Heb. as living as wrath.

that in ancient times there were persons that charmed, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting. See Eccles. x. 11, Jer. viii. 17. The prince of Roman poets states the fact, Viss. Ecl. viii., ver. 71.

Frigidus in pratis cantando rumpitur anguis.

"In the meadows the cold snake is burst by incantation."

The same author, Æn. vii., ver. 750, gives us the following account of the skill of Umbro, a priest of the Marrubians:—

Quin et Marrubia venit de gente sacerdos,  
Fronde super galeam, et felici comptus oliva,  
Archippi regis missu, fortissimus Umbro;  
Vipereo generi, et graviter spirantibus hydria,  
Spargere qui somnos cantuque manque solebat,  
Mulcebatque iras, et morsus arte levabat.

"Umbro, the brave Marrubian priest, was there, Sent by the Marsian monarch to the war. The smiling olive with her verdant boughs Shades his bright helmet, and adorns his brows. His charms in peace the furious serpent keep, And lull the envenomed viper's race to sleep: His healing hand allayed the raging pain; And at his touch the poisons fled again." PITT.

There is a particular sect of the Hindoos who profess to bring serpents into subjection, and deprive them of their poison, by incantation. See at the end of this psalm.

Verse 5. *Which will not hearken to the voice of charmers*] The old Psalter translates and paraphrases these two verses curiously:—

*Vulg.* Furor illis secundum similitudinem serpentis; sicut aspidis surdæ et obturantis aures suas: Quæ non exaudiet vocem incantantium et venefici incantantis sapienter.

*Trans.* Wodnes (madness) til thaim aftir the liking of the newdir, as of the snake doomb and stoppand her ttes.

*Paraph.* Right calles he thaim wod (mad), for thai hafe na witte to se whider thai ga: for thai louke thair eghen, and rennyts till the are thaire wodness til clumsthed that wil nocht be turned as of the snake that festis (fustens) the ta ere til the erth, and the

that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away <sup>e</sup> as with a whirlwind,

<sup>f</sup> both living, and in *his* wrath.

10 <sup>g</sup> The righteous shall rejoice when he seeth the vengeance: <sup>h</sup> he shall wash his feet in the blood of the wicked.

11 <sup>i</sup> So that a man shall say, Verily *there is* <sup>k</sup> a reward for the righteous: verily he is a God that <sup>l</sup> judgeth in the earth.

<sup>g</sup> Ps. lii. 6. lxiv. 10. cvii. 42. — <sup>h</sup> Ps. lxxviii. 23. — <sup>i</sup> Ps. cxiii. 15. — <sup>k</sup> Heb. fruit of the &c. Isai. iii. 10 — <sup>l</sup> Ps. lxxvii. 4. xcvi. 13. xcvi. 9.

tother ere stoppis with hir taile: Sua do thai that thai here not Godis word; thai stope thair eris with luf of erthli thing that thai delite thaim in; and with thair taile, that es with all synnes, that thai will nocht amend.

*Trans.* The whilk salle nocht here the voyce of charmand, and of the venim in skare of charmand misli.

*Paraph.* This snake stopis hir eres that she be nocht broth to light; for if she herd it, she come forth sone, he charmes swa wysli in his craft. Swa the wikkid men wil nocht here the voyce of Crist and his lufers that are wys charmes; for thi will (would) bring them till light of heven. Wyt ye well (know) that he (i. e., Christ) lufes nocht charmers and venim makers but be (by) vices of bestes, he takes lickening of vices of men.

It seems as if there were a species of snake or adder that is nearly deaf; and as their instinct informs them that if they listen to the sounds which charmers use they shall become a prey; therefore they stop their ears to prevent the little hearing they have from being the means of their destruction. To this the Old Psalter refers. We have also an account of a species of snake, which, if it cast its eye on the charmer, feels itself obliged to come out of its hole; it therefore keeps close, and takes care neither to see nor be seen. To this also the Old Psalter alludes; and of this fact, if it be one, he makes a good use.

Verse 6. *Break their teeth*] He still compares Saul, his captains, and his courtiers, to lions; and as a lion's power of doing mischief is greatly lessened if all his teeth be broken, so he prays that God may take away their power and means of pursuing their bloody purpose. But he may probably have the serpents in view, of which he speaks in the preceding verse: *break their teeth*—destroy the fangs of these serpents, in which their poison is contained. This will amount to the same meaning as above. Save me from the adders—the sly and poisonous slanderers: save me also from the lions—the tyrannical and blood-thirsty men.

Verse 7. *Let them melt away as waters*] Let them be minished away like the waters which sometimes run in the desert, but are soon evaporated by the sun, or absorbed by the sand.

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

When he bendeth his bow] When my adversaries aim their envenomed shafts against me, let their arrows not only fall short of the mark, but be broken to pieces in their flight. Some apply this to God. When he bends his bow against them, they shall all be exterminated.

Verse 8. *As a snail which melteth*] The Chaldees reads the verse thus: "They shall melt away in their sins as water flows off; as the creeping snail that smears its track; as the untimely birth and the blind mole, which do not see the sun."

The original word שבולל *shablul*, a snail, is either from שבייל *shebil*, a path, because it leaves a shining path after it by emitting a portion of slime, and thus glaring the ground; and therefore might be emphatically called the path-maker; or from ישב *yashab*, to dwell, ב *be*, in, לול *lul*, a winding or spiral shell, which is well known to be its house, and which it always inhabits; for when it is not coiled up within this shell, it carries it with it wheresoever it goes. See Bochart. These figures need no further explanation.

Verse 9. *Before your pots can feel the thorns*] Ye shall be destroyed with a sudden destruction. From the time that the fire of God's wrath is kindled about you, it will be but as a moment before ye be entirely consumed by it: so very short will be the time, that it may be likened to the heat of the first blaze of dry thorns under a pot, that has not as yet been able to penetrate the metal, and warm what is contained in it.

*A whirlwind*] Or the suffocating simoom that destroys life in an instant, without previous warning: so, without pining sickness—while ye are living—lively and active, the whirlwind of God's wrath shall sweep you away.

Verse 10. *The righteous shall rejoice when he seeth the vengeance*] He shall have a strong proof of the divine providence, of God's hatred against sinners, and his continual care of his followers.

*He shall wash his feet in the blood of the wicked.*] This can only mean that the slaughter would be so great, and at the same time so very nigh to the dwelling of the righteous, that he could not go out without dipping his feet in the blood of the wicked. The Syriac, Vulgate, Septuagint, Æthiopic, Arabic, and Anglo-Saxon read hands instead of feet. Every thing that is vindictive in the psalms must be considered as totally alien from the spirit of the gospel, and not at all, under our dispensation, to be imitated. If the passage above be really vindictive, and it certainly will admit of the interpretation given above, it is to be considered as not belonging to that state in which the Son of man is come, not to destroy men's lives, but to save.

Verse 11. *So that a man shall say*] That is, people, seeing these just judgments of God, shall say: There is a reward (פרי *peri*, fruit) to the righteous man. He has not sown his seed in vain; he has not planted and watered in vain: he has the fruit of his labours, he eats the fruit of his doings. But woe to the wicked, it is ill with him; for the reward of his hands has been given him.

*He is a God that judgeth in the earth.*] There is a God who does not entirely defer judgment till the

judgment-day, but executes judgment now, even in this earth; and thus continues to give such proof of his hatred to sin and love to his followers, that every considerate mind is convinced of it. And hence arises the indisputable maxims: "There is, even here, a reward for the righteous;" "there is a God who, even now, judgeth in the earth."

I have seen Indian priests who professed to charm, not only serpents, but the most ferocious wild beasts; even the enraged elephant, and the royal tiger! Two priests of *Budhoo*, educated under my own care, repeated the Sanscrit incantations to me, and solemnly asserted that they had seen the power of them repeatedly and successfully put to the test. I have mislaid these incantations, else I should insert them as a curiosity; for to charms of the same nature the Psalmist most undoubtedly alludes.

The term חובר *chober*, which we translate charmer, comes from חבר *to join or put together*; i. e., certain unintelligible words or sentences, which formed the spell.

I once met with a man who professed to remove diseases by pronouncing an unintelligible jingling jargon of words oddly tacked together. I met with him one morning proceeding to the cure of a horse affected with the *farcin*. With a very grave countenance he stood before the diseased animal, and, taking off his hat, devoutly muttered the following words; which, as a matter of peculiar favour, he afterwards taught me, well knowing that I could never use them successfully, because not taught me by a woman; "for," said he, "to use them with success a man must be taught them by a woman, and a woman by a man." What the genuine orthography may be I cannot pretend to say, as I am entirely ignorant of the language, if the words belong to any language: but the following words exactly express his sounds:

Murry fin a liff cree  
Murry fin a liss orec  
Ard fin deriv dhoo  
Murry fin firey fu  
Murry fin elph yew.

When he had repeated these words nine times, he put on his hat and walked off; but he was to return the next morning, and so on for nine mornings successively, always before he had broken his fast. The mother of the above person, a very old woman, and by many reputed a witch, professed to do miracles by pronouncing, or rather muttering, certain words or sounds, and by measuring with a cord the diseased parts of the sick person. I saw her practise twice: 1st, on a person afflicted with a violent head-ache, or rather the effects of a *coup de soleil*; and, 2ndly, on one who had got a dangerous mote or splinter in his eye. In the first case she began to measure the head, round the temples, marking the length; then from the vertex, under the chin, and so up to the vertex again, marking that length. Then, by observing the dimensions, passed judgment on the want of proportion in the two admeasurements, and said

the brain was compressed by the sinking down of the skull. She then began her incantations, *muttering* under her breath a supplication to certain divine and angelic beings, *to come and lift up the bones, that they might no longer compress the brain*. She then repeated her admeasurements, and showed how much was gained towards a restoration of the *proportions*, from the *spell* already *muttered*. The spell was again *muttered*, the *measurements* repeated, and at each time a comparison of the first measurement was made with the succeeding, till at last she said she had the due proportions; that the disease, or rather the *cause* of it, was removed; and that the operations were no longer necessary.

In the case of the *diseased eye*, her manner was different. She took a cup of clean pure water, and washed her mouth well. Having done so, she filled her mouth with the same water, and walked to and fro in the apartment (the patient sitting in the midst of the floor) *muttering* her *spell*, of which nothing could be heard but a *grumbling noise*. She then emptied her mouth into a clean white bason, and showed the motes which had been conveyed out of the patient's eye into the water in her mouth, while engaged in *muttering the incantation!* She proffered to teach me her wonder-working words; but the sounds were so very uncouth, if not barbarous, that I know no combination of letters by which I could convey the pronunciation.

Ridiculous as all this may appear, it shows that this incantation-work is conducted in the present day, both in *Asia* and *Europe*, where it is professed, in precisely the same manner in which it was conducted formerly, by pronouncing, or rather *muttering certain words* or *sounds*, to which they attach *supernatural power* and *efficiency*. And from this came the term *spell*: Anglo-Saxon *spell*, a word, a charm, composed of such supposed *powerful words*; and *ryscan* *spell* *wyrkan* *spell* signified among our ancestors *to use enchantments*.

#### ANALYSIS OF THE FIFTY-EIGHTH PSALM.

David deprecates the danger that hung over his head from Saul and his council.

The psalm is divided into *three* parts:—

I. A sharp invective, or reprehension of his enemies, ver. 1.

II. An imprecation, or denunciation of God's judgment on them, ver. 6—9.

III. The benefits that from thence redound to the righteous, ver. 10, 11.

I. 1. David begins with an apostrophe, and figures it with an *erotesis*, which makes his reproof the sharper. 1. "O congregation;" O ye counsel of Saul. 2. "Do you indeed speak righteously?" 3. "Do ye judge uprightly, O ye sons of men?" By which he intimates that indeed they do neither.

2. Which in the next verse he affirms in plain terms, and brings home to their charge: "Yea, in heart you work wickedness; you weigh the violence of your hands in the earth;" heart and hand are bent to do evil, which the words, well considered, do

exaggerate. 1. They were iniquities, a plurality of them. 2. It was their work. 3. Their hearty work. 4. Their handy work. 5. Weighed out by their scale of justice. 6. Which, indeed, under the colour of justice, was but violence. 7. And it was in this earth—in *Israel*, where no such thing was to be done.

3. This, their wickedness, he amplifies, both from their origin and progress:—

1. The root of it was very old; brought into the world with them: 1. "The wicked are estranged from the womb:" from God and all goodness. 2. "They go astray:" from their cradle they take the wrong way. 3. "As soon as they be born, speaking lies:" from their birth inclined to falsehood.

2. And in this their falsehood they are malicious and obstinate. 1. *Malicious*. The poison of their tongue is like the poison of a serpent, innate, deadly. 2. *Obstinate*. For they will not be reclaimed by any counsel or admonition: "They are like the deaf adder that stoppeth her ear, which refuseth to hear the voice of the charmer, charm he never so wisely."

II. Their wickedness, malice, and obstinacy, being so great, he now prays against and devotes them to God's judgments. He prays, in general, for their ruin, esteeming them no better than lions. Saul, the *old lion*; and his council, *lions' whelps*.

1. To God he turns his speech; and prays against their means to hurt, whether near or afar off.

2. And thence, against their persons: "O God, break their teeth in their mouth; break out the great teeth of the lions." O Lord, remove their strength; their nearest instruments to hurt, to destroy: "O God, when they purpose to harm us, let it be in vain; when he bends his bow to shoot his arrows, let them be as cut in pieces."

Thus let it fall to their arms: but as for their persons,—

1. "Let them melt away as waters." Great brooks, that run with great force from the mountains, and overrun for a little while the vallies; but run quickly into the channels, and thence to the sea, and are swallowed up.

2. Let them be *as a snail* that melts in her passage, and leaves a slimy track behind, which yet quickly passeth away. So let them be like a snail, which, when its shell is taken off, grows cold and dies.

3. Let them be "like the untimely fruit of a woman, that they may not see the sun."

4. "Before your pots can feel the thorns"—ere they do mischief, "He shall take them away as with a whirlwind, both living, and in his wrath."

III. The *benefits* which, from his judgment upon the wicked, shall flow to the righteous.

1. Joyfulness: "The righteous shall rejoice when he seeth the vengeance."

2. Amendment. Being warned thus, "He shall wash his footsteps in their blood." Their slaughter shall be great; and he shall be near it, yet unhurt.

3. Confirmation of their faith, and giving glory to God: "So that a man shall say, Verily, there is a reward for the righteous; doubtless, there is a God that judgeth in the earth."

PSALM LIX.

The Psalmist prays for deliverance from his enemies, whose desperate wickedness he describes, 1—7; professes strong confidence in God, 8—10; speaks of the destruction of his enemies, 11—15; praises God for benefits already received; and determines to trust in him, 16, 17.

XI. DAY. EVENING PRAYER.

To the chief Musician, <sup>a</sup> Al-taschith, <sup>b</sup> Michtam of David; <sup>c</sup> when Saul sent, and they watched the house to kill him.

A. M. cir. 3559.  
B. C. cir. 445.  
Artaxerxis I.,  
R. Persarum,  
cir. annum 20.

**D**ELIVER <sup>d</sup> me from mine enemies; O my God: <sup>e</sup> 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: <sup>f</sup> the mighty are gathered against me; <sup>g</sup> not for my

<sup>a</sup> Or, *Destroy not.* A golden Psalm of David. — <sup>b</sup> Ps. lvii. title. — <sup>c</sup> 1 Sam. xix. 11. — <sup>d</sup> Ps. xviii. 48. — <sup>e</sup> Heb. set

NOTES ON PSALM LIX.

The title, "To the chief Musician, Al-taschith, Michtam of David," has already occurred: and perhaps means no more than that the present psalm is to be sung as Ps. lvii., the first which bears this title. But there is here added the supposed occasion on which David made this psalm: it was, "when Saul sent, and they watched the house to kill him." When the reader considers the whole of this psalm carefully, he will be convinced that the title does not correspond to the contents. There is scarcely any thing in it that can apply to the circumstances of Saul's sending his guards by night to keep the avenues to the house of David, that when the morning came they might seize and slay him; and of his being saved through the information given him by his wife Michal, in consequence of which he was let down through a window, and so escaped. See 1 Sam. xix. 10, 11. There is not in the whole psalm any positive allusion to this history; and there are many things in it which show it to be utterly inconsistent with the facts of that history. The psalm most evidently agrees to the time of Nehemiah, when he was endeavouring to rebuild the walls of Jerusalem, when the enterprise was first mocked; then opposed by Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, who watched day and night that they might cause the work to cease; and laid ambuscades for the life of Nehemiah himself. Every part of the psalm agrees to this: and I am therefore of Calmet's opinion, that the psalm was composed in that time, and probably by Nehemiah, or by Esdras.

Verse 1. *Deliver me from mine enemies, O my God*] A very proper prayer in the mouth of Nehemiah, when resisted in his attempts to rebuild the walls of Jerusalem by Sanballat, Tobiah, and Geshem, who opposed the work, and endeavoured to take away the life of the person whom God had raised up to restore and rebuild Jerusalem. I conceive the psalm to have been made on this occasion; and on this hypothesis alone I think it capable of consistent explanation.

transgression, nor for my sin,

O LORD.

4 They run and prepare themselves without my fault: <sup>b</sup> awake <sup>i</sup> 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.

6 <sup>k</sup> They return at evening; they make a noise like a dog, and go round about the city.

me on high. — <sup>f</sup> Ps. lvi. 6. — <sup>g</sup> 1 Sam. xxiv. 11. — <sup>h</sup> Ps. xxxv. 23. xlv. 23. — <sup>i</sup> Heb. to meet me. — <sup>k</sup> Ver. 14.

Verse 2. *The workers of iniquity*] Principally Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; who were the chief enemies of the poor returned captives.

*Bloody men.*] The above, who sought the destruction of the Israelites; and particularly, that of Nehemiah, whom four several times they endeavoured to bring into an ambush, that they might take away his life. See Neh. vi. 1—4.

Verse 3. *For, lo, they lie in wait for my soul*] For my life. See the passages referred to above.

Verse 4. *They run and prepare themselves*] They leave no stone unturned that they may effect my destruction, and prevent the building.

Verse 5. *O Lord God of hosts*] This was a proper view to take of God, when Israel, a handful of poor distressed captives were surrounded and opposed by the heathen chiefs above mentioned, and their several tribes. But Jehovah, *God of hosts*, was the *God of Israel*; and hence Israel had little to fear.

*Be not merciful to any wicked transgressors.*] Do not favour the cause of these wicked men. They are און בודע און bogedey aven, "changers of iniquity:" they go through the whole round of evil; find out and exercise themselves in all the varieties of transgression. How exactly does this apply to Nehemiah's foes! They sought, by open attack, wiles, flattery, foul speeches, fair speeches, threats, and ambuscades, to take away his life. Do not show them favour, that they may not succeed in their wicked designs. The prayer here is exactly the same in sentiment with that of Nehemiah, chap. iv. 4, 5. Hear, our God, for we are despised; turn their reproach upon their own heads;—ever not their iniquity, "and let not their sin be blotted out."

Verse 6. *They return at evening*] When the beasts of prey leave their dens, and go prowling about the cities and villages to get offal, and entrap domestic animals, these come about the city to see if they may get an entrance, destroy the work, and those engaged in it.

A. M. cir. 3559.  
B. C. cir. 445.  
Artaxerxis I.,  
R. Persarum,  
cir. annum 20.



A. M. cir. 3559.  
B. C. cir. 445.  
Artaxerxis I.,  
R. Persarum,  
cir. annum 20.

7 Behold, they belch out with their mouth: <sup>a</sup> swords are in their lips: for <sup>b</sup> who, say they, doth hear?

8 But <sup>c</sup> 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: <sup>d</sup> for God is <sup>e</sup> my defence.

10 The God of my mercy shall <sup>f</sup> prevent me: God shall let me see <sup>g</sup> my desire upon <sup>h</sup> mine enemies.

11 <sup>i</sup> Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 <sup>k</sup> 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.

<sup>a</sup> Pa. lvii. 4. Prov. xii. 18.—<sup>b</sup> Pa. x. 11, 13. lxiv. 5. lxxiii. 11. xciv. 7.—<sup>c</sup> 1 Sam. xix. 16. Ps. ii. 4.—<sup>d</sup> Ver. 17. Ps. lxxii. 2.—<sup>e</sup> Heb. my high place.—<sup>f</sup> Ps. xxi. 3. <sup>g</sup> Pa. lv. 7. xcii. 11. cxii. 8.—<sup>h</sup> Heb. mine observers. Ps.

Verse 7. They belch out with their mouth] They use the lowest insult, the basest abuse. They deal in sarcasm, ridicule, slander, and lies.

Verse 8. Thou, O Lord, shalt laugh at them] They have mocked us; God will turn them and their schemes into ridicule and contempt: "Thou shalt have all these heathenish nations in derision."

Verse 9. Because of his strength will I wait upon thee] With this reading, I can make no sense of the passage. But instead of *my uzzo*, "his strength," *w uzzti*, "my strength," is the reading of fourteen of Kennicott's and De Rossi's MSS., of the Vulgate, Septuagint, Chaldee, and, in effect, of the Æthiopic, Syriac, and Arabic; and also of the Anglo-Saxon. To thee I commit all my strength; all I have I derive from thee, and all the good I possess I attribute to thee. The old Psalter translates, *My strength I shall keep till the, for myn uptaker thou art*. See on ver. 17.

Verse 10. The God of my mercy shall prevent me] The mercy of God shall go before me, and thus help me in all my doings.

God shall let me see my desire] The sentence is short. God will let me see concerning my enemies, i. e., how he will treat them.

Verse 11. Slay them not, lest my people forget] I believe the Chaldee gives the true sense of this verse: "Do not slay them suddenly, lest my people should forget. Drive them from their habitations by thy power, and reduce them to poverty by the loss of their property." Preserve them long in a state of chastisement, that Israel may see thou hast undertaken for them: that thy hand is on the wicked for evil, and on them for good. The Canaanites were not suddenly destroyed; they were left to be pricks in the eyes and thorns in the sides of the Israelites. It is in a sense somewhat similar that the words are used here.

13 <sup>l</sup> Consume them in wrath, consume them, that they may not be: and <sup>m</sup> let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And <sup>n</sup> at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them <sup>o</sup> wander up and down <sup>p</sup> for meat, <sup>q</sup> and grudge if they be not satisfied.

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, <sup>r</sup> O my strength, will I sing: <sup>s</sup> for God is my defence, and the God of my mercy.

A. M. cir. 3559.  
B. C. cir. 445.  
Artaxerxis I.,  
R. Persarum,  
cir. annum 20.

lvi. 2.—<sup>l</sup> So Gen. iv. 12, 15.—<sup>m</sup> Prov. xii. 13. xviii. 7. <sup>n</sup> Ps. vii. 9.—<sup>o</sup> Ps. lxxiii. 18.—<sup>p</sup> Ver. 6.—<sup>q</sup> Job xv. 23. Ps. cx. 10.—<sup>r</sup> Heb. to eat.—<sup>s</sup> Or, if they be not satisfied, then they will stay all night.—<sup>t</sup> Ps. xviii. 1.—<sup>u</sup> Ver. 9; 10.

Verse 12. For the sin of their mouth] This verse has puzzled all the commentators. If we take *rwor chattath* for *sin-offering* instead of *sin*, we shall get a better sense. Some of Nehemiah's enemies made a profession of the Jewish religion. Tobiah and his son were allied by marriage to the Jews; for Eliashib the priest had married his grandson to the daughter of Sanballat; and this produced a connexion with Tobiah, the fast friend of Sanballat. Besides, this very priest had given Tobiah one of the great chambers in the house of the Lord, where formerly the meat-offerings, the frankincense, the vessels, and the tithe of the corn and wine and oil were kept; Neh. xiii. 4, 5, 7, 8, 9. And there were children of Tobiah (probably the same family) who professed to be of the Levites, Nethinim, or children of Solomon's servants; but as they could not show their father's house and their seed, whether they were of Israel; these, and others which were children of the priests, were put out of the priesthood, and out of the sacred service, as polluted; as having sprung from inter-marriages with heathens. See Ezra ii. 59, 60, 61, 62. Tobiah was expelled from the house of the Lord by Nehemiah, and all his household stuff thrown out of doors: Neh. xiii. 7, 8. And this was doubtless one ground of the enmity of Tobiah to Nehemiah; and in this verse of the psalm he may allude particularly to his occupancy of the chamber of offerings, which offerings, instead of being given to the Levites, were consumed by Tobiah and his household. This may be fairly gathered from Neh. xiii. 5, 10, 11. Here then we have the sin of their mouth; their eating the offerings that belonged to the Levites; so that the temple service was deserted, the Levites being obliged to go and till the ground in order to obtain the means of life. And if we take *rwor chattath* for *sin-offering*, it may refer to promises of sacrifice and offering which

Tobiah and his family made, but never performed. They ate instead of offering them; and here was the *sin of their mouth*, in connexion with the *words of their lips*, and their *cursing and lying which they spake*, for which the Psalmist calls upon the Lord to *consume them, that they may not be*, ver. 13.

Verse 14. *At evening let them return*] He had mentioned before, ver. 6, that these persons came like beasts of prey round the city striving to get in, that they might take possession. Now, being fully assured of God's protection, and that they shall soon be made a public example, he says, *Let them return and make a noise like a dog, &c.*, like dogs, jackals, and other famished creatures, who come howling about the city-walls for something to eat, and wander up and down for meat, grumbling because they are not satisfied, ver. 15. Nehemiah had made up all the breaches; and had the city guarded so well day and night, by watches who continually relieved each other, that there was no longer any fear of being taken by surprise: and now they must feel like the hungry beasts who were disappointed of their prey.

Verse 16. *I will sing of thy power*] For it was because thy *hand* was upon me for good, that I have thus succeeded in my enterprises.

*Yea, I will sing aloud of thy mercy*] I shall publish abroad what thou hast done; and done not for my *worthiness*, nor for the *worthiness of the people*; but for thy own *mercy's* sake.

*In the day of my trouble*.] When I came with small means and feeble help, and had the force and fraud of many enemies to contend with, besides the corruption and unfaithfulness of my own people; thou wast then my *defence*; and in all attacks, whether *open or covered, my sure refuge*. I will, therefore, *sing of thy mercy in the morning*—I will *hasten* to acquit myself of a duty I owe to thee for such singular interpositions of mercy and power.

Verse 17. *Unto thee, O my strength*] A similar sentiment to that expressed, ver. 9. But the words are very emphatic: *God is my strength; God is my elevation. My God is my mercy*. I have nothing good but what I have from God. And all springs from his dwelling in me. God, therefore, shall have all the glory, both now and for ever.

As many persons may still think that the inscription to this psalm is correct, the following analysis may be applied in that way; or considered as containing a general resolution of the psalm, without referring it to any particular occasion.

#### ANALYSIS OF THE FIFTY-NINTH PSALM.

The contents of this psalm are:—

I. The Psalmist's prayer for deliverance, ver. 1, 2, and against his foes, ver. 5.

II. He complains of and expresses his enemies' cruelty and improbity, ver. 3—8.

III. He comforts himself, being confident of his own preservation, ver. 8—10.

1. And of their punishment, for which he prays, ver. 14.

2. And of their vain endeavours, for which he insults over them, ver. 14, 15.

IV. He concludes with thanks, ver. 16, 17.

I. He begins with a petition for deliverance, defence, salvation; and urges it from the qualities of his enemies.

1. "Deliver me, defend me from mine enemies:" 1. "Them that rise up against me." 2. "From the workers of iniquity." 3. "From bloody men." These considerations make him pray. "O my God, deliver," &c.

2. And yet, more particularly, he expresses their cruelty and treachery; to aggravate which he pleads his innocence towards them.

II. 1. Their cruelty: "Lo, they lie in wait for my soul."

2. Their treachery: "The mighty are gathered against me." They run and prepare themselves.

3. 1. They are diligent about it: "They return at evening." 2. *Mad*, and set to do it: "They make a noise like a dog," and threaten boldly. 3. Unwearied and obdurate in their purpose: "They go round about the city." 4. Impudent, and brag what they will do to me: "Behold, they belch out with their mouth." 5. And their words are bloody: "Swords are in their lips."

4. And the cause of this is, that they are proud and atheistical. *Who*, say they, *doth hear?* They think themselves secure, supposing they may contemn God and man; neither regarding what is done or becomes of poor *David*.

5. In the midst of which aggravations he asserts his own innocence: "They gather themselves together, not for my transgression, nor for my sin, O Lord."

Then he renews his petition:—

1. Awake to help me, and behold: "Thou, therefore, the Lord God of hosts, the God of Israel."

1. The Lord God of Hosts; therefore, powerful. 2. The God of Israel; therefore, merciful.

2. "Awake to visit all the heathen," *i. e.*, punish the heathen; and the Israelites, in this no better.

3. And be not merciful to any wicked transgressors, *i. e.*, obstinate nations.

III. To this rage and implacable hatred of his enemies he now begins to oppose the comfort he had in God's promises. This I know,—

1. "Thou, O Lord, shalt laugh at them." As it were in sport, destroy them, be their power never so great: "Thou wilt laugh them to scorn."

2. Them and all that are like them: "Thou shalt have all the heathen in derision."

3. I confess that Saul's strength is great; but my Protector is greater: "Because of his strength will I wait upon thee, for God is my defence."

4. This I am assured also, "that the God of my mercy," that hath hitherto showed me mercy, "shall prevent me," come in season to my help. "And God shall let me see my desire upon mine enemies."

And to the 16th verse he expresses what his desires were:—

1. Negatively; he would not have them slain and eradicated; and he gives his reason for it: "Slay them not, lest my people forget;" for a dead man is

quickly out of mind, and his punishment also, and few the better for it.

2. Positively; the first degree of which is dispersion, vagrancy, banishment. *Scatter them*, which, however severe a judgment, let the Jews witness.

2. Humiliation: "Bring them down, O Lord, our shield." Bring them from their power, command, honour, to a low degree, which is no small heart-breaking to a great spirit. *Fumus Troes*, is never remembered without a groan.

And now he assigns the cause why he would have them scattered, and brought low; that their blasphemies and lies may never be forgotten, but stand as a terror to all liars and blasphemers.

1. "For the sin of their mouth, and the words of their lips, let them even be taken in their pride;" the Jews cried Beelzebub, *nolumus hunc*; and they were taken.

2. "And for cursing and lying which they speak." They cursed themselves: "His blood be upon us;" and upon them, indeed, it was.

3. He goes on in his desires. "Consume them, O Lord," emphatically, "consume them in wrath, that they may not be;" which, at first sight, appears contrary to the first desire, "Slay them not:" but he speaks not of their life as if he would have it consumed; but he desires only a consumption of their power, royalty, command. And so these words are a farther explication of his second desire, "Bring them down." He would have them brought down in their strength, dignity, command, wealth, riches, which made them proud; that they might never be able to oppose God any more, hurt his people, trample upon religion and his church; but he would have them live.

4. And shows the end why he would have them live, and still remain—that they might know by their calamities and miseries, that "it is God that ruleth in Jacob, and unto the ends of the earth;" that he doth

wonderfully govern and preserve his church that is scattered over all the earth.

5. And now by a bitter *epitrope*, or rather *synchorexis*, he insults over them. In the sixth verse he showed their double diligence to do mischief.

1. "They return at evening." Well, *esto*; be it so; "At evening let them return."

2. "They make a noise like a dog." Well; "let them make a noise like a dog."

3. "And go round about the city." Well; "let them go round about the city."

They know that they shall be in a miserable poor mean condition:

1. "Let them wander up and down for meat." Let them find no settled habitation, but seek necessary food in a strange nation.

2. "And grudge if they be not satisfied." Let them be always grudging, if they have not content. If they be not satisfied, they will stay all night; be importunate and unmannerly beggars.

IV. The conclusion is a doxology, and contains David's thanks that *God is his defence*, his refuge, his strength. Of him, therefore, he makes his song.

1. "I will sing of thy power."

2. "I will sing of thy mercy." 1. "Aloud." 2. "In the morning."

3. The reason he gives: "For thou hast been my refuge and defence in the day of my trouble."

Both he repeats again:

1. "Unto thee, O my strength, will I sing."

2. The reason: "For God is my defence, and the God of my mercy."

And he joins these two attributes, *strength* and *mercy*. Take away *strength* from him, and he cannot, remove *mercy*, and he will not, protect. Both must go together; *power* that he can, *mercy* that he will; otherwise it is in vain that we hope for help from him. David found God to be both, and for both he extols him.

PSALM LX.

The Psalmist complains of the desolations which had fallen on the land; prays for deliverance, 1—5; and promises himself victory over Shechem, Succoth, Gilead, Ephraim, Moab, Idumea, and the Philistines, by the especial help and assistance of God, 6—12.

To the chief Musician <sup>a</sup> upon Shushan-eduth, <sup>b</sup> Michtam of David, to teach; <sup>c</sup> 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. cir. 3464.  
B. C. cir. 540.  
Olymp. LX.  
cir. annum  
primum.  
A.U.C. cir. 214.

**O** GOD, <sup>d</sup> thou hast cast us off, thou hast <sup>e</sup> scattered us, thou hast been displeased: **O** turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: <sup>f</sup> heal the breaches thereof; for it shaketh.

A. M. cir. 3464.  
B. C. cir. 540.  
Olymp. LX.  
cir. annum  
primum.  
A.U.C. cir. 214.

3 <sup>g</sup>Thou hast shewed thy people hard things: <sup>h</sup> thou hast made us to drink the wine of astonishment.

<sup>a</sup> Ps. lxxx. title. — <sup>b</sup> Or, A golden Psalm. — <sup>c</sup> 2 Sam. viii. 3, 13. 1 Chron. xviii. 3, 12. — <sup>d</sup> Ps. xlv. 9.

<sup>e</sup> Heb. broken. — <sup>f</sup> 2 Chron. vii. 14. — <sup>g</sup> Ps. lxxi. 20.  
<sup>h</sup> Isai. li. 17, 22. Jer. xxv. 15.

NOTES ON PSALM LX.

The title, "To the chief Musician upon the *hexachord*, or *lily of the testimony*, a golden Psalm of David, for instruction; when he strove with Aram

Naharaim, Syria of the two rivers (Mesopotamia) and Aram-Zobah, Syria of the watchmen (Coëlysia), when Joab returned, and smote twelve thousand Edomites in the Valley of Salt." I have only to re-

A. M. cir. 3464.  
B. C. cir. 540.  
Olymp. LX.  
cir. annum  
primum.  
A.U.C. cir. 214.

4 \* Thou hast given a banner  
to them that feared thee, that it  
may be displayed because of  
the truth. Selah.

\* Ps. xx. 5.— \* Ps. cviii. 6, &c.

mark here that there is nothing in the contents of this psalm that bears any relation to this title. According to the title it should be a *song of victory and triumph*; instead of which the first part of it is a tissue of *complaints of disaster and defeat*, caused by the divine desertion. Besides, it was not *Joab* that slew *twelve thousand* men in the *Valley of Salt*; it was *Abishai*, the brother of *Joab*; and the number *twelve thousand* here is not correct; for there were *eighteen thousand* slain in that battle, as we learn from 1 Chron. xviii. 12. The *valley of salt* or *salt pits* is in Idumea. To reconcile the difference between the numbers, various expedients have been hit on; but still the insuperable objection remains; the *contents* of this psalm and this *title* are in opposition to each other. That the psalm deplores a *defeat*, is evident from the three first and two last verses. And the *Targumist* seems to have viewed it in this light, perhaps the proper one, by expressing the title thus: "To give praise for the ancient testimony (סדוּתָא סַהַדוּתָא *sahadutha*), of the sons of Jacob and Laban (see Gen. xxxi. 47), an exemplar by the hand of David, to give instruction when he gathered together the people, and passed by the *heap of testimony* (אָגַר סַהַדוּתָא *ayegar sahadutha*), and set the battle in array against Aram, which is by the Euphrates; and against Aram, which is by Izobah. And after this *Joab* returned and smote the Idumeans in the Valley of Salt; and of the armies of David and *Joab* there fell *twelve thousand* men." The psalm, therefore, seems to deplore this disastrous event; for although they had the victory at last, *twelve thousand* of the troops of Israel were justly considered too great a sacrifice for such a conquest, and a proof that God had not afforded them that succour which they had long been in the habit of receiving. The latter part of the psalm seems to be intended to put God in remembrance of his ancient promise of putting Israel in possession of the whole land by driving out the ancient iniquitous inhabitants. Others consider the psalm as descriptive of the distracted state of the land after the fatal battle of *Gilboa*, till David was anointed king of the whole at Hebron.

This is the *last* of the *six psalms* to which מִכְתָּם *michtam* is prefixed; the others are Ps. xvi., lvi., lvii., lviii., and lix. I have said something relative to this word in the introduction to Ps. xvi.; but some *observations* of Mr. Harmer lead me to consider the subject more at large. It is well known that there were *seven* most eminent Arabic poets, who flourished before and at the commencement of the career of *Mohammed*: their names were *Amriolkais*, *Amru*, *Hareth*, *Tharafah*, *Zohair*, *Lebeid*, and *Antarah*. These poets produced *each a poem*, which because of its excellence was deemed worthy to be *suspended* on the walls of the *temple of Mecca*; and hence the collection of the seven poems was termed *Al Moal-*

5 \* That thy beloved may be  
delivered; save *with* thy right  
hand, and hear me.

6 God hath \* spoken in his

\* Ps. lxxxix. 35.

A. M. cir. 3464.  
B. C. cir. 540.  
Olymp. LX.  
cir. annum  
primum.  
A.U.C. cir. 214.

lakat, *The Suspended*; and *Al Modhalebat*, *The Gilded* or *Golden*, because they were written in *letters of gold* upon the Egyptian papyrus. The six *michtams* of David might have this title for the same reason; they might have been *written in letters of gold*, or on *gilded vellum*, or the *Egyptian papyrus*; for the word מִכְתָּם *michtam* is generally supposed to signify *golden*, and כֶּתֶם *kethem* is used to signify *gold*, probably stamped or engraven with figures or letters. That the *Moallakat* were written in this way, there can be no question; and that the works of men of great eminence in Asiatic countries are still thus written, my own library affords ample evidence. Copies of the following works are written on paper all powdered with gold, with gold borders, and highly illuminated awans or titles: The *Misnavi* of *Jelaluddeen Raomy*; The *Deevan* of *Zuheer Faryabi*; The *Hadikatubani*, or *Garden of Praise*; The *Shubet al Abrar*; The *Deevan of Hafiz*; *Gulistan of Saady*; *Deevan of Shahn*, with many more, all works of eminent authors, written in the finest manner, ruled with gold borders, &c.

Copies of the *Koran* are often done in the same manner: one in 12mo., so thickly powdered over with gold that the ground on which the text is written appears to be almost totally gilded; another large octavo, all powdered with gold, and golden flowers down every margin; another small octavo, that might be almost called the *Codex Aureus*, with rich golden borders on every page. And, lastly, one in large folio, which besides superbly illuminated awans, has three gold lines in every page; one at the top, one in the middle, and one at the bottom. To the above may be added a small folio, that opens out about eleven feet, every page of which is like a plate of solid gold, with the characters engraven on it. It is a collection of elegant extracts. Another of the same kind, large folio, opens out sixty-two feet, on which every page is finished in the same manner, with a vast variety of borders, sprigs, and flowers. And to close the whole a copy of the *Borda*, supposed to be the most elegant MS. in Europe, entirely covered with gold flowers and lines, the writing the most perfect I ever saw; so that of this MS. it might be truly said, splendid as it is materiam superabit opus.

As Mr. Harmer has alluded to accounts which he has collected from other writers in order to illustrate the *michtams* of David, I have above produced a number of evidences to bear witness to the fact that such is and such was the custom in the East, to write the works of the most eminent authors in letters of gold, or on a page highly ornamented with the utmost profusion of golden lines, figures, flowers, &c. In this way these psalms might have been written, and from this circumstance they may have derived their name

A. M. cir. 3464.  
 B. C. cir. 540.  
 Olymp. LX.  
 cir. annum  
 primum.  
 A.U.C. cir. 214.

holiness; I will rejoice, I will  
 \*divide <sup>b</sup> Shechem, and mete  
 out <sup>c</sup> the valley of Succoth.  
 7 Gilead *is* mine, and Ma-  
 sasseh *is* mine; <sup>d</sup> Ephraim also *is* the strength  
 of mine head; <sup>e</sup> Judah *is* my lawgiver:  
 8 <sup>f</sup> Moab *is* my washpot; <sup>g</sup> over Edom will  
 I cast out my shoe: <sup>h</sup> Philistia, <sup>i</sup> triumph thou  
 because of me.  
 9 Who will bring me *into* the <sup>k</sup> strong city?

who will lead me into Edom?  
 10 *Wilt* not thou, O God,  
 which <sup>l</sup> hadst cast us off? and  
 thou, O God, which didst <sup>m</sup> not  
 go out with our armies?  
 11 Give us help from trouble: for <sup>n</sup> vain *is*  
 the <sup>o</sup> help of man.  
 12 Through God <sup>p</sup> we shall do valiantly:  
 for he *it is that* shall <sup>q</sup> tread down our  
 enemies.

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<sup>a</sup> Josh. i. 6. — <sup>b</sup> Gen. xii. 6. — <sup>c</sup> Josh. xiii. 27. — <sup>d</sup> See  
 Lev. xxiii. 17. — <sup>e</sup> Gen. xlix. 10. — <sup>f</sup> 2 Sam. viii. 2.  
 Ps. cvii. 9. 2 Sam. viii. 14. — <sup>g</sup> 2 Sam. viii. 1. — <sup>h</sup> Or,  
 triumph thou over me (by an irony). See Ps. cviii. 10.

<sup>k</sup> Heb. city of strength, 2 Sam. xi. 1. xii. 26. — <sup>l</sup> Ver. 1.  
 Ps. xlv. 9. cviii. 11. — <sup>m</sup> Josh. vii. 12. — <sup>n</sup> Ps. cxi. 8. cxlvi.  
 3. — <sup>o</sup> Heb. salvation. — <sup>p</sup> Numb. xxiv. 18. 1 Chron. xix.  
 13. — <sup>q</sup> Isai. lxiii. 3.

may just add, that I think these titles were made  
 after the psalms were composed.

[Verse 1. O God, thou hast cast us off] Instead of  
 our general in the battle, thou hast left us to our-  
 selves; and then there was only the arm of flesh  
 against the arm of flesh, numbers and physical power  
 were left to decide the contest. We have been scat-  
 tered, our ranks have been broken before the enemy,  
 and thou hast caused the whole land to tremble at  
 our bad success; the people are become divided and  
 contentious. "Thou hast made the land to tremble,  
 when the breaches of it, for it shaketh, it is all in  
 commotion," ver. 2.

[Verse 3. Thou hast made us to drink the wine of  
 punishment] We reel as drunken men; we are  
 giddy, like those who have drank too much wine;  
 our giddiness has been occasioned by the asto-  
 nishment and dismay that have taken place in conse-  
 quence of the prevalence of our enemies, and the  
 unsettled state of the land. It has been remarked  
 that the three first verses of this psalm do not agree  
 with the rest, and it also appears that the three first  
 verses of Ps. lxxxv. do not agree with the rest of that  
 psalm. But let them change places, and the three  
 last verses of this be set instead of the three first  
 verses of Ps. lxxxv., and let those be placed here  
 instead of these, and then the whole of each psalm  
 will be consistent. This was first suggested by  
 Bishop Hare, and the supposition seems to be well  
 founded. Some imagine that the whole of the psalm  
 refers to the distracted state of the land after the  
 death of Saul till the time that David was anointed  
 king over all Israel, at Hebron; others, to the dis-  
 tressing war with the Syrians. See before.

[Verse 4. Thou hast given a banner] זנא, a sign,  
 something that was capable of being fixed on a pole.  
 That it may be displayed] להיתחב להיתחב lehitnosoes, that  
 may be unfurled.

[Because of the truth.] ממשן ממשן mippeney koshet, from  
 the face of truth; which has been thus paraphrased: If  
 we have displayed the ensign of Israel, and gone  
 forth against these our enemies, who have now made  
 such a terrible breach among us (ver. 1—3), it was  
 because of thy truth—the promises of victory which  
 we supposed would attend us at all times.

Mr. Mudge, thus: "Thou givest to them that fear

thee a signal to be displayed before the truth. That  
 thy favoured ones may be delivered, clothe thy right  
 arm with victory, and answer us. God speaketh in  
 his sanctuary, I will exult; I shall portion out She-  
 chem, and measure the valley of Succoth." The  
 fourth verse seems to mean that God had appointed  
 for the consolation of his people a certain signal of  
 favour, with which therefore he prays him to answer  
 them. This, accordingly, he does. God speaketh in  
 his sanctuary, called דביר *debir* or oracle for that very  
 reason. What he desires then, as he stands imploring  
 the mercy of God before the oracle, is, that he may  
 see the usual signal of favour proceed from it; a  
 voice, perhaps joined with some luminous emanation,  
 whence the phrase of the light of God's countenance.  
 The expression in the sixth verse seems to be prover-  
 bial, and means, "I shall divide the spoils of my  
 enemies with as much ease as the sons of Jacob por-  
 tioned out Shechem, and measured out for their tents  
 the valley of Succoth." Mr. Harmer gives a very  
 ingenious illustration of the giving the banner. "Al-  
 bertus Aquensis informs us that when Jerusalem was  
 taken in 1099 by the crusaders, about three hundred  
 Saracens got on the roof of a very high building, and  
 earnestly begged for quarter; but could not be in-  
 duced by any promises of safety to come down, till  
 they had received the banner of Tancred, one of the  
 crusade generals, as a pledge of life. The event  
 showed the faithlessness of these scoundrels, they put  
 the whole to the sword. But the Saracens surren-  
 dering themselves upon the delivering of a standard  
 to them, proves in how strong a light they looked  
 upon the giving a banner, since it induced them to  
 trust it, when they would not trust any promises.  
 Perhaps the delivery of a banner was anciently esteem-  
 ed in like manner an obligation to protect; and the  
 Psalmist might here consider it in this light when he  
 says, Thou hast shown thy people hard things; but  
 thou hast given a banner to them that fear thee.  
 Though thou didst for a time give up thy Israel into  
 the hands of their enemies, thou hast now given  
 them an assurance of thy having received them  
 under thy protection. Thus God gave them a banner  
 or standard that it might be displayed, or lifted up;  
 or rather, that they may lift up a banner to themselves,  
 or encourage themselves with the confident persuasion

that they are under the protection of God: *because of the truth*—the word of promise, which is an *assurance of protection*—like *the giving me and my people a banner*, the surest of pledges.—*Harmer's Observations*. See at the end of the chapter.

Verse 6. *God hath spoken*] Judah shall not only be re-established in Jerusalem, but shall possess Samaria, where *Shechem* is, and the country beyond Jordan, in which is situated the *valley of Succoth*. *Dividing and meting out* signify *possession*.

Verse 7. *Gilead is mine*] This country was also beyond Jordan, and *Manasseh* and *Ephraim* are put for the *tribes* that formed the kingdom of Israel. All these, after the return from the captivity, formed but one people, the Jews and Israelites being united.

*The strength of mine head*] It shall be the principal support of the new-formed kingdom, when all distinctions shall be buried.

*Judah is my lawgiver*] This tribe was chief of all those who returned from the captivity; and *Zerubbabel*, who was their leader, was *chief of that tribe*, and of the *family of David*. As this part of the psalm appears to relate to the return of the captives from Babylon, and their re-possession of their own land, the Psalmist may refer, not only to the promises of their restoration, but also to the principal person under whose superintendence they returned.

Verse 8. *Moab is my washpot*] The Moabites shall be reduced to the *meanest* slavery.

*Over Edom will I cast out my shoe*] I will make a complete conquest of Idumea, and subject the Edomites to the meanest offices, as well as the Moabites.

*Philistia, triumph thou because of me.*] *John Hyrcanus* subdued the Idumeans, and caused them to receive circumcision, and profess the Jewish religion. The words here seem to predict their entire subjugation.

In an essay for a new translation of the Bible, there is what appears to me a correct paraphrase of the *seventh* and *eighth* verses: "Gilead and Manasseh have submitted unto me; Ephraim furnishes me with valiant men, and Judah with men of prudence and wisdom. I will reduce the Moabites to servitude; I will triumph over the Edomites, and make them my slaves; and the Philistines shall add to my triumph."

Verse 9. *Who will bring me into the strong city?*] If this part of the psalm, from the *sixth* to the *twelfth* verse, refer to *the return of the captives from Babylon*, as I think probable; then the *strong city* may mean either *Petra*, the capital of *Idumea*; *Bozra*, in Arabia, near the mountains of Gilead; *Rabba*, the capital of the Ammonites; or *Tyre*, according to the *Chaldee*, the capital of Phœnicia; or *Jerusalem* itself, which, although dismantled, had long been one of the strongest cities of the East. Or it may imply, Who shall give me the dominion over the countries already mentioned? who will lead me into Edom? who will give me the dominion over that people?

Verse 10. *Wilt not thou, O God*] It is God alone from whom we can expect our enlargement. He who has cast us off, and has abandoned us in battle; it is that very God alone from whom we expect complete enlargement, the re-possession of our own land,

and the subduction of the surrounding nations; and we expect this, because he has graciously promised these mercies.

Verse 11. *Give us help from trouble: for vain is the help of man.*] We have done all we can do, and have trusted too much in ourselves; now, Lord, undertake for us.

Verse 12. *Through God we shall do valiantly*] Through thee *alone* shall we do valiantly; thou *alone* canst tread down our enemies; and to thee *alone* we look for conquest.

The author to whom *Harmer* refers in the note on the *fourth* verse, is one of the writers in a work entitled *Gesta Dei per Francos*, fol. Hanovise, 1611, 2 vols. And the places quoted by *Harmer* may be found in vol. i., p. 282; and as the passage is singular, and a good use has been made of it for the illustration of a difficult passage, I shall lay the words of the original before the reader: "Proxima ab hinc die sabbati clarescente, quidam Sarracenorum spe vitæ in summitatem tecti domus præcelsæ Solomonis ab armis elapsi, circiter trecenti, confugerant. Qui multa prece pro vita flagitantes, in mortis articulo positi, nullius fiducia aut promissione audebant descendere, quousque vexillum Tancredi in signum protectionis vivendi susceperunt. Sed minime misellis profuit. Nam plurimis super hoc indignantibus, et Christianis furore commotis, ne unus quidem illorum evasit."

It is very properly added by *Albertus*, that the noble spirit of *Tancred* was filled with indignation at this most horrible breach of faith; and he was about to take a summary revenge on the instigators and perpetrators of this unprincipled butchery, when the *chiefs* interposed, and not only maintained the expediency of the massacre that had already been committed, *but the necessity of putting all the inhabitants to the sword*. On this the savage fiends, called *Christians*, flew to arms, and made a universal slaughter of all that remained of the inhabitants. They drew out the prisoners, chopped off their heads, stabbed all they met with in the streets, and— but I can translate no further; it is too horrible. I shall give my author's words, who was an ecclesiastic, and wrote down the account from eye-witnesses: "Concilio hoc accepto (the determination of the *chiefs* to put all to the sword), tertio die post victoriam egressa est sententia a *majoribus*: et ecce universi arma rapiunt, et miserabili cæde in omne vulgus Gentilium, quod adhuc erat residuum, exsurgunt, alios producentes e vinculis et decollantes; alios per vicus et plateas civitatis inventos trucidantes, quibus antea causa pecuniæ, aut humana pietate pepercerunt. Puellas vero, mulieres, matronas nobiles, et fætus cum puellis tenellis detruncabant, aut lapidibus obruebant, in nullis aliquam considerantes ætatem. E contra, puellæ, mulieres, matronæ, metu momentanæ mortis angustiatæ et horrore gravissimum necis concussæ Christianos in jugulum utriusque sexus debacchantes ac sævientes, medios pro liberanda vita amplexabantur, quædam pedibus eorum advolvebantur, de vita et salute sua illos nimium

miserando fletu et ejulatu sollicitantes. Pueri vero quinquennes aut triennes matrum patrumque crudelem casum intuentes, una miserum clamorem et fletum multiplicabant. Sed frustra hæc pietatis et misericordie signa fiebant: nam Christiani sic neci totum læverunt animum, ut non lugens masculus aut femina, nedum infans unius anni vivens, manum percussoris evaderet. Unde plateæ totius civitatis Jerusalem corporibus extinctis virorum et mulierum, læcrique membris infantium, adeo strætæ et opertæ fuisse referuntur, ut non solum in vicis, soliis et palatiis, sed etiam in locis desertæ solitudinis copia occisorum reperiretur innumerabilis." *GESTA DEI*, Vol. I., p. 283.

This is one specimen of the spirit of the crusaders; and is it any wonder that God did not shine on such villanous measures! No wonder that the Mohammedans have so long hated the name of *Christian*, when they had no other specimen of Christianity than what the conduct of these ferocious brutes exhibited; and these were called *Gesta Dei*, the *trans-actions* of God!

There are many difficulties in this psalm; whether they are in general removed by the preceding notes, the reader must judge. The following analysis is constructed on the supposition that the psalm speaks of the distracted state of the kingdom from the fatal battle of Gilboa, in which Saul fell, to the death of Ish-bosheth, when the whole kingdom was united under David.

#### ANALYSIS OF THE SIXTIETH PSALM.

Before David's time, and in the beginning of his reign, Israel was in a distressed condition; he composed and quieted the whole. Edom only was not vanquished. In this psalm he gives thanks for his victories, and prays for assistance for the conquest of Edom.

There are *three* general parts in this psalm:

I. A commemoration of the former lamentably distracted condition of the Israelites, ver. 1, 2, 3.

II. The condition of it under his reign much better, ver. 4—9.

III. His thankfulness in ascribing all his victories to God, ver. 9—12.

I. In the first he shows that God was angry with Israel. On which he laments the effects of his anger. 2. And then prays for the aversion: 1. "O Lord, thou hast (or hadst) cast us off." 2. "Thou hast scattered us abroad; thou hast been displeased." 3. "Thou hast made the earth to tremble." 4. "Thou hast broken it." 5. "Thou hast showed thy people hard things." 6. "Thou hast given us to drink the wine of astonishment." Every syllable of which *con-gries* will appear to be most true when we examine the history of the Israelites before *Saul's* reign, under his government, and upon his death; and the first entrance of *David* upon his reign; his wars with the house of *Saul*, until *Ish-bosheth* was taken out of the way.

All which wars, civil and external, with the calamities that flowed from them, he imputes to God's anger: "Thou hast been displeased," ver. 1.

2. And upon it he prays: "O turn thee to us again." Let us again enjoy thy countenance. 2. "Heal the breaches of the land." Close the wounds made by these contentions: they were not closed; for it adds, "It shaketh."

II. And now the condition of it was much better; all being brought under one king, and he victorious over his foreign enemies.

1. "Thou hast now given a banner to them that fear thee." All *Israel*—all those that are thy servants, are brought to acknowledge thee, and fight under one standard; in effect, have received me as their sole king, their factions and parties being quieted.

2. "That it may be displayed." Set up, that *Israel* may know under whom to fight, and whose part to take.

3. "Because of thy truth." Who by this hast made it appear that it was no fiction nor ambition of mine to set up this standard; but a *truth* that I was by *Samuel*, by thy special appointment, anointed to be king; and I am now invested with the crown for the performance of thy truth and promise.

4. And the end is especially, that I should bring deliverance to thy servants: it was that "thy beloved may be delivered." That the godly and good men, and those that fear thee, living hitherto oppressed, and in these distractions kept low, might be delivered.

5. Which, that it may be done, he inserts a short ejaculation for himself and them: "Save with thy right hand, and hear thou me." And now he begins to commemorate the *particulars* that God had done for him, and the several victories he had obtained; also, in what manner he ruled this people. All which he prefaces with this *oracle*:

"God hath spoken in his holiness." He certainly and *truly* hath promised to save us: "I will be glad and rejoice in it." With much joy and gladness I will enter upon the kingdom, being confirmed by his promise, which I will administer in a different manner; my government shall be *paternal* to the *Israelites*, which are his people; but more severe to the *Moabites*, *Ammonites*, *Edomites*, and *Syrians*, because they are aliens to the commonwealth of *Israel*.

1. "I will divide Shechem, and mete out the valley of Succoth." I will bring under my power those places of *Israel*; and, as a true lord of them, I will *divide* and *measure out* what portions I shall think fit to the inhabitants.

2. "Gilead also is mine, and Manasseh is mine." The *Israelites* that followed the house of *Saul* are come into my power, and I will divide and apportion them also. Yet, as being mine, I will deal mildly with them.

3. Of *Ephraim* I shall make reckoning. *Ephraim* "shall be the strength of my head." As this tribe had more *men* than any other, so they were great *soldiers*; and these he esteemed as his *life-guard*.

4. "Judah is my lawgiver." His chief counsel were of this tribe, in whom, with himself, was the legislative power, according to the prophecy of *Jacob*: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh

come." And thus, having showed his kingdom, and the administration over the Israelites, he passes to the *strangers* whom he had conquered, over whom he would carry a severe hand, putting them into a slavish subjection, and to base offices.

1. "Moab is my washpot." A servant to hold the bason, and to wash my feet.

2. "Over Edom I will cast my shoe." Trample on their necks.

3. "Philistia, triumph thou because of me:" which is either spoken ironically, as if he would say: "O Philistine, whom I have subdued, go, go triumph because I have conquered thee." Or else, "Triumph thou in the triumph I shall celebrate for my conquest; bear among the rest thy part, though unwillingly. Follow the train with acclamations, and proclaim me thy king."

III. After the enumerations of his victories, and form of government, that no man should take this for a vain boast of his own strength, he thankfully ascribes all the glory to God, both of what he had done, and what he was yet to do. One people he had yet to conquer; and that could not be done except that God, who had hitherto gone out with his armies, would again vouchsafe to lead them; and, therefore, he asks,—

1. "Who will bring me into the strong city? who will lead me into Edom?" No question, had *Joab*,

*Abishai*, &c., or any of his worthies, been by, they would have striven who should have performed this service. Every one would have said, "I will be the man."

2. But he prevents them all; and returns this answer to himself, that none but God should do it, and that he was persuaded that he would do it; even that God who was formerly displeased with them, had cast them off, but was now reconciled: "Wilt not thou, O God, lead us into the strong city which hadst cast us off? and thou, O God, bring us into Edom, which didst not go forth with our armies."

3. And to that purpose he prays, "Give us help from trouble." And he adds his reason, that nothing can be well done without God's assistance; for the strength, power, prudence, and skill of man, without God, are to little purpose: "Vain is the help of man."

And he concludes all with this *epiphonema*: "In God we shall do great or valiant acts; for he it is that shall tread down our enemies." In war these two must be joined, and indeed in all actions. He, *we*; God and *man*.

1. "We shall do valiantly," for God helps not remiss, or cowardly, or negligent men.

2. And yet, that being done, the work is *his*: "He shall tread down;" the blow and overthrow are not to be attributed to *us*, but to *HIM*.

PSALM LXI.

The Psalmist's prayer for those who were banished from their own land, and from the ordinances of God, 1, 2. He praises God for his past mercies, 3; purposes to devote himself entirely to his service, 4, 5. He prays for the king, 6, 7; and promises to perform his vow to the Lord daily, 8.

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

A. M. cir. 3468.  
B. C. cir. 536.  
Olymp. LXI.  
cir. annum  
primum.  
A.U.C. cir. 213.

**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, and <sup>b</sup> a strong tower  
from the enemy.

A. M. cir. 3468.  
B. C. cir. 536.  
Olymp. LXI.  
cir. annum  
primum.  
A.U.C. cir. 213.

<sup>a</sup> 1 Kings xviii. 37.

<sup>b</sup> Prov. xviii. 10.

NOTES ON PSALM LXI.

The title, *To the chief Musician upon Neginah*, נגין. The verb נגן *nagan* signifies to strike or play on a musical instrument, especially one of the stringed kind; but the נגינתו *neginoth*, as it is written in about thirty MSS., may signify either the *players* on the instruments, or the *instruments* themselves. The psalm appears to have been written about the close of the captivity; and the most judicious interpreters refer it to that period. On this supposition the notes are formed.

Verse 1. *Hear my cry, O God*] In the midst of a long and painful captivity, oppressed with suffering, encompassed with cruel enemies and insolent masters, I address my humble prayer to THEE, O my God.

Verse 2. *From the end of the earth*] ערם *arets* should be here translated *land*, not *earth*, and so it

should be in numerous places besides. But here it seems to mean the *country beyond the Euphrates*; as it is thought to do, Ps. lxxv. 5, 8, called there also the *ends of the earth or land*. It may be remarked that the Jews were always more pious and devoted to God in their afflictions and captivities, than when in their own land, in ease and affluence. But who can bear prosperity? How many hearts filled with heavenly ardour in affliction and persecution have grown cold under the beams of the sun of prosperity!

*Lead me to the rock that is higher than I.*] Direct me to a place of refuge and safety. It is a metaphorical expression; and *Calmet* interprets it of the liberty granted to the Jews by Cyrus to return to their own land. This was a privilege far higher than any thing they could expect. The Fathers think Jesus Christ is meant by this *high rock*.



A. M. cir. 3468.  
B. C. cir. 536.  
Olymp. LXI.  
cir. annum  
primum.  
A.U.C. cir. 218.

4 <sup>a</sup> I will abide in thy taber-  
nacle for ever: <sup>b</sup> I will <sup>c</sup> 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.

6 <sup>d</sup> Thou <sup>e</sup> wilt prolong the king's life: and

<sup>a</sup> Ps. xxvii. 4. — <sup>b</sup> Ps. xvii. 8. lvii. 1. xci. 4. — <sup>c</sup> Or, make my refuge. — <sup>d</sup> Ps. xxi. 4. — <sup>e</sup> Heb. Thou shalt add days

Verse 3. *Thou hast been a shelter for me*] During the whole duration of the captivity God marvellously dealt with the poor Jews; so that, although they were cast down, they were not utterly forsaken.

Verse 4. *I will abide in thy tabernacle*] The greater portion of those psalms which were composed during and after the captivity, says *Calmet*, had *Levites and priests* for their authors. Hence we find the ardent desire so frequently expressed of seeing the temple; of praising God there; of spending their lives in that place, performing the functions of their sacred office. There I shall sojourn;—there I shall dwell,—be at rest,—be in safety,—be covered with thy wings, as a bird in its nest is covered with the wings of its mother. These simple comparisons, drawn from rural affairs and ordinary occurrences, are more pleasing and consolatory in the circumstances in question, than allegories derived from subjects the most noble and sublime.

Verse 5. *Hast heard my vows*] Often have I purposed to be wholly thine,—to serve thee alone,—to give up my whole life to thy service: and thou hast heard me, and taken me at my word; and given me that heritage, the privilege of enjoying thee in thy ordinances, which is the lot of them that fear thy name. The psalm seems to have been composed either after the captivity, or at the time that Cyrus published his decree in their favour, as has been remarked before.

Verse 6. *Thou wilt prolong the king's life*] The words are very emphatic, and can refer to no ordinary person. Literally, "Days upon days thou wilt add to the king; and his years shall be like the generations of this world, and the generations of the world to come." This is precisely the paraphrase I had given to this text before I had looked into the *Chaldee Version*; and to which I need add nothing, as I am persuaded no earthly king is intended: and it is Christ, as *Mediator*, that "shall abide before God for ever," ver. 7. Neither to David, nor to any earthly sovereign, can these words be applied.

Verse 7. *He shall abide before God for ever*] Literally, "He shall sit for ever before the faces of God." He shall ever appear in the presence of God for us. And he ever sits at the right hand of the Majesty on high; for he undertook this office after having, by his sacrificial offering, made atonement for our sins.

Prepare mercy and truth which may preserve him.]

his years <sup>f</sup> as many generations.

7 He shall abide before God for ever: O prepare mercy <sup>g</sup> and truth, which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

A. M. cir. 3468.  
B. C. cir. 536.  
Olymp. LXI.  
cir. annum  
primum.  
A.U.C. cir. 218.

to the days of the king. — <sup>f</sup> Heb. as generation and generation. — <sup>g</sup> Ps. xl. 11. Prov. xx. 28.

As *Mediator*, his attendants will ever be mercy and truth. He will dispense the mercy of God, and thus fulfil the truth of the various promises and predictions which had preceded his incarnation. There is an obscurity in this clause, חסד וחסד וחסד חסד חסד חסד *chesed ve-emeth man yintseruhu*, owing to the particle חסד *man*, which some translate *who* or *what*; and others, *number thou*, from מנה *manah*, to count. *Houbigant*, and he is followed by Bishop *Lowth*, would read מיהוה *miyehovah*, *Mercy and truth from Jehovah shall preserve him*. The *Anglo-Saxon* has, mildheortnesse and soothfastness his, who seeketh? which is nearly the rendering of the old Psalter: *Mercy and soothfastness of him, who shall seek?* Dr. *Kennicott* says, חסד *man* is a *Syriasm*; and should be translated *quæso-utinam*, I beseech thee,—I wish,—O that! On this very ground *Coverdale* appears to have translated, *Oh let thy loyngge mercy and faithfulness preserve him!* The sense I have given above I conceive to be the true one.

Verse 8. *So will I sing praise unto thy name for ever*] For the benefits which I have received, and hope to receive endlessly from thee, I will to all perpetuity praise thee.

*That I may daily perform my vows.*] While I live, I shall יום יום *yom yom*, "day by day," each day as it succeeds, render to thee my vows—act according to what I have often purposed, and as often promised. The *Chaldee* ends remarkably: "Thus I will praise thy name for ever, when I shall perform my vows in the day of the redemption of Israel; and in the day in which the King Messiah shall be anointed, that he may reign."

The *ancient Jews* were full of the expectation of the Messiah; the *Jews of the present day* have given up their hope.

ANALYSIS OF THE SIXTY-FIRST PSALM.

The author of this psalm prays and vows perpetual service to God. It is composed of two parts:

- I. His prayer, ver. 1, 2, 3.
- II. His vow, ver. 4—8.

He begins with a prayer, in which he begs,—

1. Audience: "Hear my cry, O God; attend unto my prayer, ver. 1.

2. The reason to enforce it.

1. He was in banishment, in the farther part of the land of Judah: "From the end of the earth will I cry unto thee."

2. He was in extremity: "When my heart is overwhelmed."

3. For defence: "Lead me to the rock that is higher than I;" that is, To some safe and defenced place to which my enemies may have no access, whither without thy help I cannot ascend.

And he adds a reason to this part of his prayer drawn from his own experience: "For thou hast been a shelter for me, and a strong tower from the enemy."

His faith now presents him as delivered; and, therefore, he vows,—

1. "I will abide in thy tabernacle for ever." I will return, and adore thee in thy temple.

2. "I will trust in the covert of thy wings." He alludes to the cherubim, whose wings cover the ark.

And for this he assigns many reasons also:—

1. "For thou, O God, hast heard my vows," i. e., my prayers.

2. "Thou hast given me the heritage of those that fear thy name;" made me king over thy people, and more fully performed to me the promise made to Abraham, in the land of Canaan.

3. "Thou wilt prolong the king's life."

4. "And his years," i. e., in his posterity, "as many generations;" of which the beginning of the next verse is the prediction. "He shall abide before God for ever."

And now David, assuring himself of the crown, and that his posterity should inherit it, puts forth an earnest vote for that which should establish it: "O prepare mercy and truth, which may preserve him; i. e., me thy king;" for these two virtues, mercy, i. e., clemency, and truth, do commend a king, and make him dear to his subjects; for in the practice of these it is not possible that his government should be harsh, unjust, or tyrannical.

Which if it please God to bestow upon him, then he makes a new vow: "So will I sing praise unto thy name for ever."

Though here this appears to be a new vow, yet he had vowed it before, and engaged to discharge; for in singing praise to God's name, he should but pay what by vow he had often undertaken: "I will sing praise unto thy name for ever, that I may daily perform my vows."

PSALM LXII.

David, in imminent danger, flees to God for help and safety, 1, 2; points out the designs of his adversaries, 3, 4; encourages his soul to wait on God, 5—8; shows the vanity of trusting in man, and of trusting in riches, 9, 10; and concludes with asserting that power and mercy belong to God, and that he will give to every man according to his works, 11, 12.

XII. DAY. MORNING PRAYER.

To the chief Musician, to Jeduthun, A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

TRULY my soul waiteth upon God: from him cometh my salvation.

2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

3 How long will ye imagine mischief against

a 1 Chron. xxv. 1, 3. —b Or, Only. —c Ps. xxxiii. 20. d Heb. is silent. Ps. lxxv. 1.

e Ver. 6. —f Hebr. high place. Pa. lix. 9, 17. g Ps. xxxvii. 24.

NOTES ON PSALM LXII.

The title, "To the chief Musician, to Jeduthun," may mean that the psalm was sent to him who was the chief or leader of the band of the family of Jeduthun. It appears that Asaph, Jeduthun, and Heman were chief singers in the time of David; that they, with their families, presided over different departments of the vocal and instrumental worship in the tabernacle, 1 Chron. xxv. 1, &c.; that they were holy men, full of the Divine Spirit (a thing very rare among singers and performers in these latter days), and that they prophesied with harps, with psalteries, and with cymbals; that Jeduthun had six sons thus employed; that himself prophesied with a harp to give thanks and praise to God, ver. 3; and that the sons of Jeduthun were appointed by lot to the different courses. The eighth course fell to his son Jeshaiiah, ver. 15; the twelfth, to Hashabiah, ver. 19; and the fourteenth, to Mattithiah, ver. 21.

Will our modern performers on instruments of music in churches and chapels, pretend to the pro-

phetic influence? If they do not, and cannot, how dare they quote such passages in vindication of their practice, which can be no better than a dulcet noise without its original meaning, and alien from its primary use? Do they indeed prophesy with harps, and psalteries, and cymbals? or with their play-house aggregate of fiddles and flutes, bass-voils and bassoons, clarionets and kettle-drums? Away with such trumpery and pollution from the worship and church of Christ!

Though it is not very clear from the psalm itself on what occasion it was composed, yet it is most likely it was during the rebellion of Absalom; and perhaps at the particular time when David was obliged to flee from Jerusalem.

Verse 1. Truly my soul waiteth upon God] I do not think that the original will warrant this translation, "Surely to God only is my soul dumb." I am subject to God Almighty. He has a right to lay on me what he pleases; and what he lays on me is

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidis, Regis  
Israëlitarum,  
cir. annum 33.

a man? ye shall be slain all of you: <sup>a</sup> as a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency: they delight in lies: <sup>b</sup> they bless with their mouth, but they curse <sup>c</sup> inwardly. Selah.

5 <sup>d</sup> 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 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

8 Trust in him at all times; ye people, <sup>f</sup> pour

out your heart before him: God is <sup>a</sup> a refuge for us. Selah.

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidis, Regis  
Israëlitarum,  
cir. annum 33.

9 <sup>h</sup> Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are <sup>i</sup> altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: <sup>k</sup> if riches increase, set not your heart upon them.

11 God hath spoken <sup>l</sup> once; twice have I heard this; that <sup>m</sup> power <sup>n</sup> belongeth unto God.

12 Also unto thee, O LORD, belongeth <sup>o</sup> mercy: for <sup>p</sup> thou renderest to every man according to his work.

<sup>a</sup> Isai. xxx. 13. — <sup>b</sup> Ps. xxviii. 3. — <sup>c</sup> Heb. in their inward parts. — <sup>d</sup> Ver. 1, 2. — <sup>e</sup> Jer. iii. 23. — <sup>f</sup> 1 Sam. i. 15. Ps. xlii. 4. Lam. ii. 19. — <sup>g</sup> Ps. xviii. 2. — <sup>h</sup> Ps. xxxix. 5, 11. Isai. xl. 15, 17. Rom. iii. 4. — <sup>i</sup> Or, alike. <sup>j</sup> Job xxxi. 25. Ps. lii. 7. Luke xii. 15. 1 Tim. vi. 17.

<sup>k</sup> Job xxxiii. 14. — <sup>l</sup> Rev. xix. 1. — <sup>m</sup> Or, strength. <sup>n</sup> Ps. lxxxvi. 15. ciii. 8. Dan. ix. 9. — <sup>o</sup> Job xxxiv. 11. Prov. xxiv. 12. Jer. xxxii. 19. Ezek. vii. 27. xxxiii. 20. Matt. xvi. 27. Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. Ephes. vi. 8. Col. iii. 25. 1 Pet. i. 17. Rev. xxii. 12.

much less than I deserve: therefore am I dumb before God. The Vulgate, and almost all the Versions, have understood it in this sense: Nonne Deo subjecta erit anima mea? Shall not my soul be subject to God? & other words, God alone has a right to dispose of my life as he pleases.

Verse 2. I shall not be greatly moved.] Having led for my rock—strong fortified place, for my salvation—continual safety, and my defence—my elevated tower, which places me out of the reach of my enemies; I shall not be greatly moved—I may be shaken, but cannot be cast down.

Verse 3. How long will ye imagine mischief.] The original word, תהותהו, tehothethu, has been translated variously; rush upon, rage against, stir yourselves up, thrust against: the root is רחרח hathath or רחרח thah, to rush violently upon, to assault. It points out the disorderly riotous manner in which this rebellion was conducted.

As a bowing wall—a tottering fence.] Ye are just ready to fall upon others, and destroy them; and in so doing, ye yourselves shall be destroyed: “Ye shall be as a bowing wall, and as a tottering fence.”

Verse 4. To cast him down from his excellency.] They are consulting to dethrone me, and use treachery and falsehood in order to bring it about: “They shall fight in lies.”

They bless with their mouth] Probably alluding to Solomon's blandishments of the people. He flattered them in order to get the sovereign rule. Or it may refer to the people of Jerusalem, whose perfidy he rebuked, while they were full of professions of loyalty, and he could not trust them, and therefore he banished them from Jerusalem.

Verse 5. Wait thou only upon God] There is none else in whom thou canst safely trust; and to get thy help, resign thyself into his hands; be subject to him, and be silent before him; and thou hast what thou art deserved. See on ver. 1.

Verse 7. In God is my salvation] על אלהים אל Elohim, “Upon God is my salvation;” he has taken it upon himself. And my glory—the preservation of my state, and the safety of my kingdom.

Verse 8. Trust in him—ye people] All ye who are faithful to your king, continue to trust in God. The usurper will soon be cast down, and your rights as sovereigns restored to his government. Fear not the threatenings of my enemies, for God will be a refuge for us.

Verse 9. Men of low degree are vanity] בני אדם beney Adam, which we here translate men of low degree, literally, sons of Adam, are put in opposition to בני אש beney ish, men of high degree, literally, the sons of substance, or children of substantial men. Adam was the name of the first man when formed out of the earth; Ish was his name when united to his wife, and they became one flesh. Before, he was the incomplete man; after, he was the complete man; for it seems, in the sight of God, it requires the male and female to make one complete human being. אנש enosh is another name given to man; but this concerns him in his low, fallen, wretched estate: it properly signifies weak, poor, afflicted, wretched man.

Common men can give no help. They are vanity, and it is folly to trust in them; for although they may be willing, yet they have no ability to help you: “Rich men are a lie.” They promise much, but perform nothing; they cause you to hope, but mock your expectation.

To be laid in the balance] כמאזנין לעלות bemozenayim laaloth, In the balances they ascend: exactly answerable to our phrase, they kick the beam.

They are altogether lighter than vanity.] Literally, Both of them united are vanity, המה מהבל יחד hemmah mehebel yachad. Put both together in one scale, and truth in the opposite, and both will kick the beam. They weigh nothing, they avail nothing.

Verse 10. Trust not in oppression] Do not sup-

pose that my unnatural son and his partisans can succeed.

*Become not vain in robbery*] If ye have laid your hands on the spoils of my house, do not imagine that these ill-gotten riches will prosper. God will soon scatter them to all the winds of heaven. All oppressors come to an untimely end; and all property acquired by injustice has God's curse on it.

Verse 11. *God hath spoken once*] God has once addressed his people in giving the law on Mount Sinai. The *Chaldee* translates the whole passage thus: "God hath spoken one law, and twice have we heard this from the mouth of Moses the great scribe, that strength is before God: and it becomes thee, O God, to show mercy to the righteous; for thou renderest to man according to his works."

*Twice have I heard this*] Except some of the *ancient Versions*, almost every version, translation, and commentary has missed the sense and meaning of this verse. I shall set down the text: אצת רבו ושמעתי אלהים אחת דבבר אלהים *achath dibber Elohim; shetayim zu shamati*; of which the true version is this: *Once hath God spoken; these two things have I heard*. Now what are the *two things* he had heard? 1. אצת רבו *ki oz lelohim*, "That strength is the Lord's;" that is, He is the *Origin of power*. 2. ושמעתי אלהים *ulecha Adonai, chased*; "and to thee, Lord, is mercy;" that is, He is the *Fountain of mercy*. These, then, are the *two grand truths* that the *law*, yea, the whole *revelation* of God, declares through every page. He is the *Almighty*; he is the *most merciful*; and hence the *inference*: The powerful, just, and holy God, the most merciful and compassionate Lord, *will by and by judge the world, and will render to man according to his works*. How this beautiful meaning should have been unseen by almost every interpreter, is hard to say: these verses contain one of the most instructive truths in the Bible.

#### ANALYSIS OF THE SIXTY-SECOND PSALM.

The intent of this psalm is to teach men to trust in God; and not to trust in wealth or strength, nor in the power or promise of men.

It may be divided into the *five* following parts:—

I. David's confidence in God, ver. 1, 2.

II. The mischievous but vain attempts of his enemies, ver. 3, 4.

III. He encourages himself and others in the same confidence, ver. 5—9.

IV. That no trust is to be put in men, nor riches, ver. 9, 10.

V. The grounds of our confidence in God, ver. 11, 12.

I. In the first verses David expresses, or rather labours to express, as appears by his frequent repetition of the same thing in divers words, his trust, hope, and confidence in God:—

1. "Truly, my soul waiteth upon God." I acquiesce in his will.

2. "From him comes my salvation." If I be *safe* in my greatest troubles, it is from him.

3. "He only is my rock, and my salvation; he is my defence so that I shall not greatly be moved."

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He is to me what a rock or tower of defence is to such as flee to them.

II. And upon this he infers that the mischievous attempts of his bitterest adversaries are but vain; with them he expostulates; them he checks, and over them he insults.

1. "How long will ye imagine mischief against a man?" i. e., *me*. He chides their obstinacy.

2. "Ye shall be slain all of you;" and their ruin he declares by a double similitude; "Ye shall be as a bowing wall;" whence when some stones begin to start out or fall, the rest follow: or *as a tottering fence*, that is easily thrown down.

Next, by the description of their manners, he intimates the cause of their ruin.

1. "They only consult to cast him down from his excellency;" their counsel is to destroy David.

2. "They delight in lies;" invent lies and tales to destroy him.

3. Flatterers and dissemblers are they: "They bless with their mouth but they curse inwardly;" no wonder then, if destined to the slaughter, "if they be as a broken wall," &c.

III. And lest his heart faint and fail through the multitude of temptations, he first encourages himself to be confident still. Secondly, persuades others to do so.

1. He encourages himself, making use of the words of the first and second verses for reasons: "My soul, wait thou only upon God; for my expectation is from him: he only is my rock, and my salvation; he is my defence, I shall not be moved. In God is my salvation, and my glory; the rock of my strength, and my refuge, is in God."

2. He exhorts others to do the like: "Trust in him, ye people," which he amplifies:

1. By assignation of the time: "Trust in him at all times:" in prosperity, that he be not secure; in adversity, that he be not heartless.

2. And in our saddest occasions he shows what is to be done, that we bring our grievances and complaints before God, and with an honest heart open them: "Pour out your heart (that is, the griefs of your hearts) before him."

3. Adding this reason: "God is a refuge for us."

IV. So are not other things; whether, 1. *Men*; 2. *Wealth*, especially unjustly got.

1. Not men; there is no credit or trust to be put in them of *any degree*. 1. "Surely men of low degree are vanity," 2. "And men of high degree are a lie." The *low* are not *able*; the *high* *deceive* our hopes.

"Put them into the balance; they are altogether lighter than vanity." Make trial of them, as of things in a scale, and you shall find them so vain and light that they carry no proportion to what is weighty, but ascend as an empty scale.

2. Nor *wealth*, nor *riches*; especially if unjustly heaped together: "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them."

V. In the *close*, he sets down the grounds of his confidence, taken upon God's word: "God hath

spoken; twice have I heard the same;" or, "I have heard these two things:"—

1. "That power belongs to God;" and therefore he is to be trusted.

2. "That mercy belongs to God;" and therefore, also, you may have the utmost confidence in him.

The consequence of both is, "Thou renderest to every one according to his works," bonis vera, malis mala: rely upon him. *Bad* work cannot have *good* wages; *good* work cannot have *bad* wages. "What a man soweth, that shall he also reap." "The right-

eous shall inherit glory, but shame shall be the promotion of fools." A man may deserve hell by a wicked life; but he cannot merit heaven by a good life, because he cannot do good but through the grace of God, and the merit of the work belongs to the grace by which it was wrought. Reader, hear God's sentence on this subject: "The wages of sin is death." This is desert. "But the gift of God is eternal life." Here is no desert, for it is "by Jesus Christ our Lord." To him be glory for ever. Amen.

## PSALM LXIII.

David's soul thirsts after God, while absent from the sanctuary, and longs to be restored to the divine ordinances, 12. He expresses strong confidence in the Most High, and praises him for his goodness, 3—8; shows the misery of those who do not seek God, 9, 10; and his own safety as king of the people, 11.

A Psalm of David, \* when he was in the wilderness of Judah.

A. M. cir. 2943.

B. C. cir. 1061.

Saui, Regis

Israelitarum,

cir. annum 35.

**O** GOD, thou art my God; early will I seek thee:

<sup>b</sup> my soul thirsteth for thee, my flesh longeth for thee in a dry

and <sup>c</sup> thirsty land, <sup>d</sup> where no water is;

2 To see <sup>e</sup> thy power and thy glory, so as I have seen thee in the sanctuary.

3 <sup>f</sup> Because thy lovingkindness is better than life, my lips shall praise thee.

A. M. cir. 2943.

B. C. cir. 1061.

Saui, Regis

Israelitarum,

cir. annum 35.

\* 1 Sam. xxii. 5. xxiii. 14, 15, 16. — <sup>b</sup> Ps. xlii. 2. lxxxiv. 2. cxliii. 7. — <sup>c</sup> Heb. weary. — <sup>d</sup> Heb. without water.

<sup>e</sup> See 1 Sam. iv. 21. 1 Chron. xvi. 11. Ps. xxvii. 4. lxxviii. 61. — <sup>f</sup> Ps. xxx. 5.

## NOTES ON PSALM LXIII.

The title of the psalm is, *A Psalm of David, when he was in the wilderness of Judea*; but instead of *Judea*, the *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, several of the ancient *Latin Psalters*, and several of the *Latin Fathers* read *Idumea* or *Edom*; still there is no evidence that David had ever taken refuge in the *deserts of Idumea*. The *Hebrew* text is that which should be preferred; and all the *MSS.* are in its favour. The *Syriac* has, "Of David, when he said to the king of Moab, My father and mother fled to thee from the face of Saul; and I also take refuge with thee." It is most probable that the psalm was written when David took refuge in the forest of *Hereth*, in the wilderness of Ziph, when he fled from the court of Achish. But Calmet understands it as a prayer by the captives in Babylon.

Verse 1. *O God, thou art my God*] He who can say so, and feels what he says, need not fear the face of any adversary. He has God, and all sufficiency in him.

*Early will I seek thee*] From the dawn of day. *De luce*, from the light, *Vulgate*; as soon as day breaks; and often before this, for his eyes prevented the night-watches; and he longed and watched for God more than they who watched for the morning. The old *Psalter* says, *God my God, til the fram light I wak*; and paraphrases thus: God of all, thurgh myght; thu is my God, thurgh lufe and devocion; speciali till the I wak. *Fra light*, that is, fra thy tym that the light of thi grace be in me, that excites fra night of sine. And makes me wak till the in delite

of luf, and swetnes in saul. Thai wak till God, that setes all thar thought on God, and for getns the world. Thai slup till God, that settis thair hert on ani creatur. —I wak till the, and that gars me thirst in saule and body.

What first lays hold of the heart in the morning is likely to occupy the place all the day. First impressions are the most durable, because there is not a multitude of ideas to drive them out, or prevent them from being deeply fixed in the moral feeling.

In a dry and thirsty land] בארץ beerets, in a land; but several *MSS.* have כארץ keerets, as a dry and thirsty land, &c.

Verse 2. *To see thy power and thy glory—in the sanctuary.*] In his public ordinances God had often showed his power in the judgments he executed, in the terror he impressed, and in awakening the sinful; and his glory in delivering the tempted, succouring the distressed, and diffusing peace and pardon through the hearts of his followers. God shows his power and glory in his ordinances; therefore public worship should never be neglected. *We must see God*, says the old *Psalter*, *that he may see us*. In his temple he dispenses his choicest blessings.

Verse 3. *Thy lovingkindness is better than life*] This is the language of every regenerate soul. But oh, how few prefer the approbation of God to the blessings of life, or even to life itself in any circumstances! But the Psalmist says, *Thy lovingkindness, חסדך chasdecha, thy effusive mercy, is better than מתיים mechaiyim, than LIVES: it is better than, or good beyond, countless ages of human existence.*

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

4 Thus will I bless thee <sup>a</sup>while  
I live: I will lift up my hands  
in thy name.

5 My soul shall be <sup>b</sup>satisfied as  
with <sup>c</sup>marrow and fatness; and my mouth  
shall praise thee with joyful lips:

6 When <sup>d</sup>I remember thee upon my bed, and  
meditate on thee in the *night* watches.

7 Because thou hast been my help, there-  
fore <sup>e</sup>in the shadow of thy wings will I  
rejoice.

<sup>a</sup> Ps. civ. 33. cxlvi. 2. — <sup>b</sup> Ps. xxxvi. 8. — <sup>c</sup> Heb. *fatness*.  
<sup>d</sup> Ps. xlii. 8. cxix. 55. cxlix. 5. — <sup>e</sup> Ps. xvii. 8. xxxvi. 7.  
lvii. 1. lxi. 4. xci. 4. — <sup>f</sup> Heb. *They shall make him run out*

*My lips shall praise thee.*] Men praise, or *speak well*, of power, glory, honour, riches, worldly prospects and pleasures; but the truly religious *speak well* of God, in whom they find infinitely more satisfaction and happiness than worldly men can find in the possession of all *earthly good*.

Verse 4. *I will lift up my hands in thy name.*] I will take God for my portion. I will dedicate myself to him, and will take him to witness that I am upright in what I profess and do. Pious Jews, in every place of their dispersion, in all their prayers, praises, contracts, &c., *stretched out their hands towards Jerusalem*, where the true God had his temple, and where he manifested his presence.

Verse 5. *My soul shall be satisfied*] I shall have, in the true worshipping of thee, as complete a sensation of spiritual sufficiency and happiness, so that no desire shall be left unsatisfied, as any man can have who enjoys health of body, and a fulness of all the necessaries, conveniences, and comforts of life.

Verse 6. *When I remember thee upon my bed*] I will lie down in thy fear and love; that I may sleep soundly under thy protection, and awake with a sense of thy presence and approbation; and when I awake in the *night watches*, or be awaked by them, I will spend the waking moments in meditation upon thee.

Verse 7. *Therefore in the shadow of thy wings*] I will get into the very secret of thy presence, into the holy of holies, to the *mercy-seat* over which the *cherubs extend their wings*. If the Psalmist does not allude to the *overshadowing* of the *mercy-seat* by the *extended wings of the cherubim*, he may have in view, as a metaphor, the young of fowls seeking shelter, protection, and warmth under the wings of their mothers. See the same metaphor, Ps. lxi. 4. When a bird of prey appears, the chicken will, by natural instinct, run under the wings of their mothers for protection.

The old *Psalter* translates, *And in hiling of thi wenges I sall joy*. The paraphrase is curious. "Thou art my helper, in perels; and I can joy in gode dedes in thi hiling (covering); for I am thi bride (bird), and if thou hil (cover) me noight, the glede (kite) will rawis me (carry me away)."

Verse 8. *My soul followeth hard after thee*] דבקה דבקה *dabekah naphshi achareycha*, "My soul cleaves

A. M. cir. 2943.  
B. C. cir. 1061.  
Sauli, Regis  
Israelitarum,  
cir. annum 35.

8 My soul followeth hard  
after thee: thy right hand up-  
holdeth me.

9 But those *that seek my*  
soul, to destroy *it*, shall go into the lower parts  
of the earth.

10 <sup>f</sup>They <sup>g</sup>shall fall by the sword: they  
shall be a portion for foxes.

11 But the king shall rejoice in God; <sup>h</sup>every  
one that sweareth by him shall glory: but the  
mouth of them that speak lies shall be stopped.

like water by the hands of the sword. — <sup>g</sup> Ezek. xxxv. 5.  
<sup>h</sup> Deut. vi. 13. Isai. xlv. 23. lxx. 16. Zeph. i. 5.

(or) is glued after thee." This phrase not only shows the *diligence* of the pursuit, and the *nearness* of the attainment, but also the *fast hold* he had got of the mercy of his God.

Verse 9. *Lower parts of the earth.*] They are appointed, in the just judgment of God, to destruction; they shall be slain and buried in the earth, and shall be seen no more. Some understand the passage as referring to the punishment of *hell*; which many supposed to be in the *centre of the earth*. So the old *Psalter*,—*Thai sall entir in till lagher pine of hell*. *Lagher* or *laigher*, lower, undermost.

Verse 10. *They shall fall by the sword*] *They shall be poured out by the hand of the sword*, Heb. That is, their life's blood shall be shed either in war, or by the hand of justice.

*They shall be a portion for foxes.*] They shall be left *unburied*, and the *jackals* shall feed upon their dead bodies. Or, being all cut off by utter destruction, their *inheritance* shall be left for the *wild beasts*. That which was their *portion* shall shortly be the *portion* of the wild beasts of the forest. If he here refers to the destruction of the *Babylonians*, the prediction has been literally fulfilled. Where ancient Babylon stood, as far as it can be ascertained, is now the *hold of dangerous reptiles and ferocious beasts*. The *jackal*, or *chokal*, is a very ravenous beast, and fond of *human flesh*. It devours dead bodies, steals infants out of the lap of their mothers, devours alive the *sick* who are left by the side of the *Ganges*, and even in the streets of Calcutta has been known to eat persons who were in a state of intoxication. *WARD'S CUSTOMS*.

Verse 11. *But the king shall rejoice*] David shall come to the kingdom according to the promise of God. Or, if it refer to the *captivity*, the *blood royal* shall be preserved in and by *Zerubbabel* till the *Messiah* come, who shall be David's spiritual successor in the kingdom for ever.

*That sweareth by him*] It was customary to swear *by the life of the king*. The *Egyptians* swore *by the life of Pharaoh*; and *Joseph* conforms to this custom, as may be seen in the Book of *Genesis*, chap. xlii. 15, 16. See also 1 Sam. i. 26, and xvii. 55, and Judith xi. 7. But here it may refer to God. He is *THE KING*, and *swearing by his name* signifies *binding*

themselves by his *authority*, acknowledging his *supremacy*, and devoting themselves to his *glory* and *service* alone.

The *Chaldee* has: "And the King shall rejoice *בשמח ביהוה* *bemeymar Eloha*, in the *WORD* of God;" or, in the *WORD* GOD; *Meymar*, *WORD*, being taken here *substantially*, as in many other places, by the *Targumist*.

The *mouth of them that speak lies*] The mouth of those who acknowledge *lying vanities*, that worship *false gods*, shall be *stopped*. All false religions shall be destroyed by the prevalence of the truth. For he, *CHRIST*, shall *reign* till all his enemies are put under his feet. "Thy kingdom come, and hell's o'erpower; and to thy sceptre all subdue." Amen and Amen.

ANALYSIS OF THE SIXTY-THIRD PSALM.

The contents are,—

I. David's ardent desire to be in the assembly of the saints, ver. 1. And the *reasons* on which this desire was founded, ver. 2, 3, 4, 5.

II. That though *absent* from God's ordinances, yet he forgot not his Maker, ver. 6, 7, 8.

III. A double *prophecy*. 1. What should befall his enemies, ver. 9, 10. And, 2. What should come to himself, ver. 11.

I. 1. In the *first part* he states his confidence in God, as the foundation of his desires, contemplations, meditations, invocations, and consolations: "O God, thou art my God," ver. 1.

2. Then he expresses his fervent desire and ardent affection. 1. "Early will I seek thee;" *THEE*, not other things. 2. "My soul thirsteth for thee," &c. There is no doubt that he wanted many things in this barren thirsty land; but of this he does not complain, but of his want of God in the sanctuary.

And so he expresses himself in the following *verse*: He was about to see the power and glory of God in the sanctuary, as he had formerly done. He gives the *reason* of this: "Because thy loving-kindness is better than life," ver. 3. To see thy goodness in the use of thy ordinances, I count far beyond all the  *blessings of life*; and could I again be admitted there, these effects would follow:—

1. Praise: "My lips shall praise," &c. ver. 4.  
2. Invocation and prayer: "I will lift up my hands," &c., ver. 4.

3. The satisfaction he should receive from these: "My mouth shall be satisfied as with marrow and fatness," &c., ver. 5.

II. Though David is now in the wilderness, he does not forget his duty.

1. Even there he remembered God upon his bed; and meditated, &c., ver. 6.

2. "Because thou hast been my help; therefore," &c., ver. 7.

3. "My soul followeth hard after thee," &c. ver. 8. It is evident, therefore, that even here David was not without comfort; for, 1. He meditates, and remembers what God had done for him. 2. He remembers that he had been his help; and therefore he rejoices. 3. He still adheres to him, and follows hard after him for help still.

III. And now, being secure of God's protection, he foretels, 1. What would befall his enemies; and, 2. What would come to himself.

1. To his enemies, ruin: "Those who seek after my soul, they shall go (some) into the lower parts of the earth," the grave or hell.

Others should "fall by the sword," lie unburied, and be devoured by wild beasts.

— 'Ελωρια τευχε κυνεσσιν,

Οιωνοισι τε πασι.

II., I. ver. 4.

"Whose limbs, unburied on the naked shore,  
Devouring dogs and hungry vultures tore." Πορκ.

2. To himself, honour and a crown: "But the king (David) shall rejoice in God." The reason is,—

1. "Every one that swears by him," that is, who worships and fears God, an oath being put by *synecdoche* for the whole worship of God. See the notes.

2. "The mouth of them that speak lies," utter blasphemies, curses, and perjuries, or pray and confess to strange gods, "shall be stopped;" they shall be ashamed and confounded, and an end be put to their iniquity by a sudden and violent death. The *mouth of God's people shall glory*; but the *mouth of the wicked shall be stopped*, and be silent in the dust.

PSALM LXIV.

The Psalmist prays for preservation from the wicked, 1, 2; whom he describes, 3—6; shows their punishment, 7, 8; and the effect that this should have on the godly, 9, 10.

To the chief Musician, A Psalm of David.

A. M. cir. 3436.  
B. C. cir. 568.  
A.U.C. cir. 186.  
Olymp. LIII.  
cir. annum  
primum.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret

\* Ps. xi. 2. lvii. 4.

counsel of the wicked; from the insurrection of the workers of iniquity:

3 \* Who whet their tongue like a sword, <sup>b</sup> and bend their bows to shoot

A. M. cir. 3436.  
B. C. cir. 568.  
A.U.C. cir. 186.  
Olymp. LIII.  
cir. annum  
primum.

<sup>b</sup> Ps. lviii. 7. Jer. ix. 3.

NOTES ON PSALM LXIV.

The title, To the chief Musician or conqueror, A 2135

Psalm of David. The Syriac says, "composed by David when warned by Gad the prophet, who said,

A. M. cir. 343 i.  
B. C. cir. 568.  
A. U. C. cir. 186.  
Olymp. LIII.  
cir. annum  
primum.

their arrows, *even* bitter words :  
4 That they may shoot in  
secret at the perfect : suddenly  
do they shoot at him, and fear

not.

5 <sup>a</sup> They encourage themselves *in* an evil  
<sup>b</sup> matter : they commune <sup>c</sup> of laying snares  
privily ; <sup>d</sup> they say, Who shall see them ?

6 They search out iniquities ; <sup>e</sup> they accom-  
plish <sup>f</sup> a diligent search : both the inward  
*thought* of every one of *them*, and the heart  
is deep.

<sup>a</sup> See Prov. i. 11. — <sup>b</sup> Or, *speech*. — <sup>c</sup> Heb. *to hide snares*.  
<sup>d</sup> Ps. x. 11. lix. 7. — <sup>e</sup> Or, *we are consumed by that which they have thoroughly searched*. — <sup>f</sup> Heb. *a search searched*.

Stay not in Masrob, because Saul seeks thy life." Some think it was composed by David when he was persecuted by Saul; or during the rebellion of Absalom. But Calmet thinks it is a complaint of the captives in Babylon.

Verse 1. *Hear my voice*] The Psalmist feared for his life, and the lives of his fellow-captives; and he sought help of God. He *prayed*, and he lifted up his *voice*; and thus showed his *earnestness*.

Verse 2. *Hide me from the secret counsel*] They *plotted* his destruction, and then formed *insurrections* in order to accomplish it.

*Workers of iniquity*] Those who made *sin* their *labour*, their daily employment; it was their *occupation* and *trade*. It is supposed that by this title the Babylonians are intended. See Ps. vi. 3, xiv. 4, xxxvi. 12, liii. 4, lix. 2.

Verse 3. *Who whet their tongue like a sword*] They *devise* the evil they shall speak, and meditate on the most provoking, injurious, and *defamatory words*; as the soldier *whets* his sword that he may thereby the better cut down his enemies.

*Their arrows—bitter words*] Their defamatory sayings are here represented as deadly as *poisoned arrows*; for to such is the allusion here made.

Verse 4. *That they may shoot in secret*] They *lurk*, that they may take their aim the more surely, and not miss their mark.

*Suddenly*] When there is no fear apprehended, because none is seen.

Verse 5. *They commune of laying snares*] They lay snares to *entrap* those whom they cannot slay by *open* attack or private *ambush*.

Verse 6. *They search out iniquities; they accomplish a diligent search*] The word *wsr* *chaphash*, which is used *three* times, as a noun and a verb, in this sentence, signifies to *strip off the clothes*. "They investigate iniquities; they perfectly investigate an investigation." Most energetically translated by the old *Psalter*: *That ransaked wickednesses; that failed ransakand in ransaking*. To *ransack* signifies to search every corner, to examine things part by part, to turn over every leaf, to leave no hole or cranny unexplored. But the word *investigate* fully expresses the meaning of the term, as it comes either from *in*, taken priva-

7 <sup>a</sup> But God shall shoot at them *with* an arrow; suddenly  
<sup>b</sup> shall they be wounded.

8 So they shall make <sup>c</sup> their  
own tongue to fall upon themselves : <sup>d</sup> all that  
see them shall flee away.

9 <sup>e</sup> And all men shall fear, and shall <sup>f</sup> declare  
the work of God; for they shall *wisely* con-  
sider of his doing.

10 <sup>g</sup> The righteous shall be glad in the LORD,  
and shall trust in him; and all the upright in  
heart shall glory.

A. M. cir. 343.  
B. C. cir. 568.  
A. U. C. cir. 186.  
Olymp. LIII.  
cir. annum  
primum.

<sup>a</sup> Ps. vii. 12, 13. — <sup>b</sup> Heb. *their wound shall be*. — <sup>c</sup> Prov. xii. 13. xviii. 7. — <sup>d</sup> Ps. xxxi. 11. lii. 6. — <sup>e</sup> Ps. xl. 3. — <sup>f</sup> Jer. i. 28. li. 10. — <sup>g</sup> Ps. xxxii. 11. lviii. 10. lxxviii. 3.

tively, and *vestire*, to *clothe*, *stripping the man bare*, that he may be exposed to all shame, and be the more easily wounded; or from the word *investigo*, which may be derived from *in*, *intensive*, and *vestigium*, the *footstep* or *track* of man or beast. A metaphor from hunting the stag; as the *slot*, or *mark of his foot*, is diligently sought out, in order to find whither he is gone, and whether he is *old* or *young*, for huntsmen can determine the age by the *slot*. *Tuberville*, in his Treatise on *Hunting*, gives rules to form this judgment. To this the next verse seems to refer.

Verse 7. *But God shall shoot at them with an arrow*] They endeavour to *trace* me out, that they may shoot me; but God will *shoot at them*. This, if the psalm refer to the times of David, seems to be prophetic of Saul's death. The *archers* pressed upon him, and sorely wounded him with their arrows. 1 Sam. xxxi. 3.

Verse 8. *Their own tongue to fall upon themselves*] All the plottings, counsels, and curses they have formed against me, shall come upon themselves.

Verse 9. *And all men shall fear*] They endeavoured to *hide* their mischief; but God shall so punish them that all shall *see it*, and shall acknowledge in their chastisement the just judgment of God. The wicked, in consequence, *shall fear*, and,

Verse 10. *The righteous shall be glad*] They shall see that God does not abandon his followers to the malice of bad men. The rod of the wicked may *come into the heritage of the just*; but *there* it shall not *rest*. Calmet thinks that this is a prediction of the destruction of the Chaldeans, in consequence of which the Jewish people became highly respected by all the surrounding nations. But it may be applied more *generally* to the enmity of the wicked against the righteous, and how God counterworks their devices, and vindicates and supports his own followers.

ANALYSIS OF THE SIXTY-FOURTH PSALM.

I. The Psalmist, in danger, commends his cause to God, ver. 1, 2.

II. Complains of his enemies, who are described by their inward devices, and outward conduct, ver. 3—6.

III. He foretels their ruin, and the consequences, ver. 7—10.



1. He prays in general: "Hear my voice."  
 2. Then in special, that his life may be safe: "Hide me from the secret counsel," &c., ver. 2.  
 He describes his enemies, generally:—

1. They were wicked men.
2. They were workers of iniquity.
3. They worked secret counsels against him.
4. They acted according to their counsels.

II. After this general character, he particularly describes their villany.

1. They were calumniators; no sword sharper than their tongue, no arrow swifter than their accusations. They were diligent and active to wound his credit; and the evil of their conduct was aggravated by two circumstances: 1. It was in secret; 2. It was against the innocent and upright: "They whet their sword; and bend their bow, to shoot their arrows," &c.

2. They were obstinate and confirmed in mischief: 1. "They encourage themselves in an evil thing." 2. "They commune," lay their heads together how to lay snares, &c.

3. They are impudent and atheistical: "They say, Who shall see them?"

4. They are indefatigable—they are carried on with an earnest desire to do mischief; they invent all crafty ways to circumvent the righteous.

5. All this they do *subtly, craftily*: "Both the inward thought and heart of them is deep;" it is not easy to find out their snares.

III. Now he foretels, 1. Their *punishment*; and 2. The *event*.

1. Their *punishment* was to be hasty, sharp, deadly, and very just. 1. "God shall shoot at them with an arrow; suddenly shall they be wounded." 2. Most just. For they shall "make their own tongues fall upon themselves." By their *tongues* did they *mischief*; by their *tongues* shall they *fall*.

2. The *event* shall be *double*: 1. In *general*, to all; 2. In *particular*, to the *righteous*.

1. Universally: "All that see them shall flee away,"—fear, desert, forsake them.

2. All men "shall see and declare the work of the Lord, and consider it as his doing."

The *effect* it shall have on the righteous. They shall acknowledge God's justice; and farther,—

1. They shall be glad in the Lord—in the judgments he has shown.

2. They shall trust in him—that he will always protect and deliver them.

3. They shall glory—make their boast in God, and tell to all the wonders which in his justice and his mercy he has wrought for them.

PSALM LXV.

God is praised for the fulfilment of his promises, and for his mercy in forgiving sins, 1—3. He is praised for the wonders that he works in nature, which all mankind must acknowledge, 4—8; for the fertilizing showers which he sends upon the earth, and the abundance thereby produced both for men and cattle, 9—13.

XII. DAY. EVENING PRAYER.

To the chief Musician, A Psalm and Song of David.

A. M. cir. 3484.  
 B. C. cir. 520.  
 A. U. C. cir. 234.  
 Darii I., R. Per.,  
 cir. annum  
 secundum.

PRAISE<sup>a</sup> waiteth for thee,  
 O God, in Sion: and unto thee shall the vow be performed.  
 2 O thou that hearest prayer,

<sup>b</sup> unto thee shall all flesh come.

3 <sup>c</sup> Iniquities <sup>d</sup> prevail against me: as for our transgressions, thou shalt <sup>e</sup> purge them away.

4 <sup>f</sup> Blessed is the man whom thou <sup>g</sup> choosest, and causedst to approach unto thee, that he may

A. M. cir. 3484.  
 B. C. cir. 520.  
 A. U. C. cir. 234.  
 Darii I., R. Per.,  
 cir. annum  
 secundum.

<sup>a</sup> Heb. is silent. Ps. lxxii. 1.—<sup>b</sup> Isai. lxxvi. 23.—<sup>c</sup> Ps. xxxviii. 4. xl. 12.—<sup>d</sup> Heb. Words or Matters of iniquities.

<sup>e</sup> Ps. li. 2. lxxix. 9. Isai. vi. 7. Hebr. ix. 14. 1 John i. 7, 9.—<sup>f</sup> Ps. xxxiii. 12. lxxxiv. 4.—<sup>g</sup> Ps. iv. 3.

NOTES ON PSALM LXV.

The title, "To the chief Musician or conqueror, a Psalm and Song of David." So the Hebrew; and, in effect, the Chaldee, Æthiopic, and best copies of the Septuagint. The Arabic has, "A Psalm of David concerning the transmigration of the people."

The Vulgate is singular: "A Psalm of David. A hymn of Jeremiah and Ezekiel for the people of the transmigration, when they began to go out," from Babylon, understood. This title is of no authority; it neither accords with the subject of the psalm, nor with the truth of history. Calmet has very properly remarked that Jeremiah and Ezekiel were never found together, to compose this psalm, neither before, at, nor after the captivity. It should therefore be utterly rejected. In the Complutensian edition Haggai is added to Jeremiah and Ezekiel, all with equal propriety.

It is supposed to have been written after a great drought, when God had sent a plentiful rain on the land. I rather think that there was no direct drought or rain in the prophet's view, but a celebration of the praises of God for his giving rain and fruitful seasons, and filling men's mouths with food, and their hearts with gladness. There is a particular providence manifested in the quantity of rain that falls upon the earth, which can neither be too much admired nor praised.

Verse 1. Praise waiteth for thee] Praise is silent or dumb for thee. Thou alone art worthy of praise; all other perfections are lost in thine; and he who considers thee aright can have no other subject of adoration.

Unto thee shall the vow be performed.] All offerings and sacrifices should be made to thee. All human spirits are under obligation to live to and serve thee.

A. M. cir. 3484.  
B. C. cir. 520.  
Dari I.,  
R. Persarum,  
cir. annum  
secundum.

dwell in thy courts : \* we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of <sup>b</sup> all the ends of the earth, and of them that are afar off *upon* the sea :

6 Which by his strength setteth fast the

<sup>a</sup> Ps. xxxvi. 8.—<sup>b</sup> Ps. xxii. 27.—<sup>c</sup> Ps. xciii. 1.—<sup>d</sup> Ps. lxxxix. 9. cvii. 29. Matt. viii. 26.—<sup>e</sup> Ps. lxxvi. 10. Isai. xvii. 12, 13.—<sup>f</sup> Or, *to sing*.—<sup>g</sup> Deut. xi. 12.—<sup>h</sup> Or, *after*

All Jews and Christians, by circumcision and baptism, belong to thee; and they are all bound to *pay the vow* of their respective *covenants* to thee alone; and the spirit of this *vow* is, to love thee with all their powers, and to serve thee with a perfect heart and willing mind, all the days of their life.

Verse 2. *Unto thee shall all flesh come.*] All *human beings* should pray to God; and from him alone the sufficient portion of human spirits is to be derived. It is supposed to be a prediction of the calling of the Gentiles to the faith of the gospel of Christ. A minister, immensely *corpulent*, began his address to God in the pulpit with these words: "O thou that hearest prayer, unto thee shall all flesh come!" and most unluckily laid a strong *emphasis* ON ALL FLESH. The coincidence was ominous; and I need not say, the people were not edified, for the effect was ludicrous. I mention this fact, which fell under my own notice, to warn those who minister in righteousness to avoid expressions which may be capable, from a similar circumstance, of a ludicrous application. I have known many good men who, to their no small grief, have been encumbered with a preternatural load of muscles; an evil to be deprecated and deplored.

Verse 3. *Iniquities prevail against me*] This is no just rendering of the original, דברי ענת נברו מי *dibrej avonoth gaberu menni*; "Iniquitous words have prevailed against me," or, "The words of iniquity are strong against me." All kinds of calumnies, lies, and slanders have been propagated, to shake my confidence, and ruin my credit.

*Our transgressions, thou shalt purge them away.*] Whatsoever offences we have committed against thee, thou wilt pardon; תפטרם *tecapperem*, thou wilt make *atonement* for them, when with hearty repentance and true faith we turn unto thee. This verse has been abused to favour Antinomian licentiousness. The true and correct translation of the former clause will prevent this.

The old Scottish Version of this verse, in their *singing psalms*, is most execrable :

"Iniquities, I must confess,  
Prevail against me do :  
And as for our trans-gres-si-ons,  
Them purge away wilt thou."

O David, if thou art capable of hearing such abomi-  
2138

mountains; <sup>c</sup> *being girded with* power :

A. M. cir. 3484.  
B. C. cir. 520.  
Dari I.,  
R. Persarum,  
cir. annum  
secundum.

7 <sup>d</sup> Which stilleth the noise of the seas, the noise of their waves, <sup>e</sup> 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 <sup>f</sup> to rejoice.

9 Thou <sup>g</sup> visitest the earth, and <sup>h</sup> waterest <sup>i</sup>

*thou hadst made it to desire rain.*—<sup>1</sup> Gen. ii. 6. Lev. xvi. 4. Deut. xi. 14. 1 Kings xviii. 44, 45. Ps. lxxviii. 9, 10. civ. 13. Jer. v. 24. Matt. v. 45.

nable doggrel substituted for the nervous words thou didst compose by the inspiration of the Holy Ghost, what must thou feel, if chagrin can affect the inhabitants of heaven !

Verse 4. *Blessed is the man whom thou chooset*] This is spoken in reference to the *priests* who were *chosen of God* to minister at the tabernacle; and who were permitted to *approach, draw nigh*, to the Divine Majesty by the various offerings and sacrifices which they presented.

*We shall be satisfied with the goodness of thy house*] Though *we* are not priests, and have not the great felicity to minister before thee in holy things; yet *we* can worship at thy temple, feel the outpouring of thy Spirit, and be made happy with the blessings which thou dispensest there to thy true worshippers.

Verse 5. *By terrible things in righteousness*] The *Vulgate* joins this clause to the preceding verse: "Thy holy temple is wonderful in righteousness: thou wilt hear us, O God of our salvation." But the Psalmist may refer to those wonderful displays of God's providence in the change of seasons, and fertilization of the earth; and, consequently, in the sustenance of all animal beings.

*The confidence of all the ends of the earth*] Thou art the hope of thy people scattered through different parts of the world, and through the isles of the sea. This passage is also understood of the vocation of the Gentiles.

Verse 6. *Setteth fast the mountains*] It is by thy strength they have been raised, and by thy power they are girded about or preserved. He represents the mountains as being formed and pitched into their proper places by the mighty hand of God; and shows that they are preserved from splitting, falling down, or mouldering away, as it were, by a girdle by which they are surrounded. The image is very fine. They were hooped about by the divine power.

Verse 7. *Stilleth the noise of the seas*] Thou art Sovereign over all the operations of sea and land. Earthquakes are under thy control: so are the flux and reflux of the sea; and all storms and tempests by which the great deep is agitated. Even the *headstrong multitude* is under thy control; for thou stillest the madness of the people.

Verse 8. *Are afraid at thy tokens*] Thunder and lightning, storms and tempests, eclipses and meteors,

A. M. cir. 3484.  
B. C. cir. 520.  
Dari I.,  
R. Persarum,  
cir. annum  
secundum.

it: thou greatly enrichest it  
with the river of God, which  
is full of water: thou preparest  
them corn, when thou hast so

11 Thou crownest <sup>d</sup> the year  
with thy goodness; and thy  
paths drop fatness.

A. M. cir. 3484.  
B. C. cir. 520.  
Dari I.,  
R. Persarum  
cir. annum  
secundum.

12 They drop upon the pas-  
tures of the wilderness: and the little hills  
<sup>e</sup> rejoice on every side.

13 The pastures are clothed with flocks;  
<sup>f</sup> the valleys also are covered over with corn;  
they shout for joy, they also sing.

provided for it.

10 Thou waterest the ridges thereof abun-  
dantly: <sup>b</sup> thou settlest the furrows thereof:  
<sup>c</sup> thou makest it soft with showers: thou  
blessest the springing thereof.

<sup>a</sup> Pa. xlv. 4. — <sup>b</sup> Or, thou causest rain to descend into the furrows thereof. — <sup>c</sup> Heb. thou dissolvest it.

<sup>d</sup> Heb. the year of thy goodness. — <sup>e</sup> Heb. are girded with joy. — <sup>f</sup> Isai. lv. 12.

tornadoes and earthquakes, are proofs to all who dwell even in the remotest parts of the earth, that there is a Supreme Being who is wonderful and terrible in his acts. By these things an eternal power and Godhead become manifest even to the most barbarous. From this verse to the end of the psalm there is a series of the finest poetic imagery in the world.

*The outgoings of the morning, &c.*] The rising and setting sun, the morning and evening twilight, the invariable succession of day and night, are all ordained by thee, and contribute to the happiness and continuance of man and beast. Or, All that fear thee praise thee in the morning, when they go to their work, and in the evening, when they return home, for thy great goodness manifested in the continuance of their strength, and the success of their labour.

Verse 9. *Thou visitest the earth*] God is represented as going through the whole globe, and examining the wants of every part, and directing the clouds how and where to deposit their fertilizing showers, and the rivers where to direct their beneficial courses.

*The river of God*] Some think the Jordan is meant; and the visiting and watering refer to rain after a long drought. But the clouds may be thus denominated, which properly are the origin of rivers.

*Thou preparest them corn*] Or, Thou wilt prepare them corn, because "thou hast provided for it." Thou hast made all necessary provision for the fertilization of the earth. Thou hast endued the ground with a vegetative power. Rains, dews, and the genial heat of the sun enable it to put forth that power in providing grass for cattle, and corn for the service of man.

Verse 10. *Thou waterest the ridges*] In seed-time thou sendest that measure of rain that is necessary, in order to prepare the earth for the plough; and then, when the ridges are thrown into furrows, thou makest them soft with showers, so as to prepare them for the expansion of the seed, and the vegetation and development of the embryo plant.

*Thou blessest the springing thereof.*] Literally, Thou wilt bless its germinations—its springing buds. Thou watchest over the young sprouts; and it is by thy tender, wise, and provident care that the ear is formed; and by thy bountiful goodness that mature

grains fill the ear; and that one produces thirty, sixty, or an hundred or a thousand fold.

Verse 11. *Thou crownest the year*] A full and plentiful harvest is the crown of the year; and this springs from the unmerited goodness of God. This is the diadem of the earth. עִטְרָתָא itarta, Thou encirclest, as with a diadem. A most elegant expression, to show the progress of the sun through the twelve signs of the zodiac, producing the seasons, and giving a sufficiency of light and heat alternately to all places on the surface of the globe, by its north and south declination (amounting to 23° 28' at the solstices) on each side of the equator. A more beautiful image could not have been chosen; and the very appearance of the space termed the zodiac on a celestial globe, shows with what propriety the idea of a circle or diadem was conceived by this inimitable poet.

*Thy paths drop fatness.*] מַגְאֵלְעָחָא magaleycha, "thy orbits." The various planets, which all have their revolutions within the zodiacal space, are represented as contributing their part to the general fructification of the year. Or perhaps the solar revolution through the twelve signs, dividing the year into twelve parts or months, may be here intended; the rains of November and February, the frosts and snows of December and January, being as necessary for the fructification of the soil, as the gentle showers of spring, the warmth of summer, and the heat and drought of autumn. The earth's diurnal rotation on its axis, its annual revolution in its orbit, and the moon's course in accompanying the earth, are all wheels or orbits of God, which drop fatness, or produce fertility in the earth.

Verse 12. *The pastures of the wilderness*] Even the places which are not cultivated have their sufficiency of moisture, so as to render them proper places of pasturage for cattle. The terms wilderness and desert, in the Sacred Writings, mean, in general, places not inhabited and uncultivated, though abounding with timber, bushes, and herbage.

*The little hills rejoice*] Literally, The hills gird themselves with exultation. The metaphor appears to be taken from the frisking of lambs, bounding of kids, and dancing of shepherds and shepherdesses, in the joy-inspiring summer season.

Verse 13. *The pastures are clothed with flocks*] Cattle are seen in every plain, avenue, and vista, feeding abundantly; and the valleys are clothed, and wave with the richest harvests; and transports of

joy are heard every where in the cheerful songs of the peasantry, the singing of the birds, the neighing of the horse, the lowing of the ox, and the bleating of the sheep. Claudian uses the same image :

Viridis amictus montium.

"The green vesture of the mountains."

*Shout for joy, they also sing.]* They are not loud and unmeaning sounds, there are both music and harmony in their different notes ; all together form one great concert, and the *bounty of God* is the subject which they all celebrate. What an inimitable description ! And yet the nervous Hebrew is not half expressed, even by the amended translation and paraphrase above.

ANALYSIS OF THE SIXTY-FIFTH PSALM.

This is wholly a poem of thanksgiving ; and teaches us *how*, and for *what*, we are to praise God. 1. For *spiritual* ; 2. For *temporal* blessings ; and, 3. This *publicly* ; in *Zion*—in his *church*.

It has *two* general parts :

I. Praise to God for his blessings to his followers, ver. 1—5.

II. His common benefits to all mankind, ver. 6—13.

I. He sets forth God's grace to his followers, of which he reckons several particulars :—

1. He has established a public ministry among them, and an *atoning sacrifice*.

2. He directs and hears their prayers ; and to him, by sacrifice, prayer, and praise, may all human beings come.

3. Though evil tongues may prevail against them for a time, yet he will deliver them.

4. The *transgressions* committed against him he will accept an *atonement for*, and *pardon*, ver. 1—4. See the notes.

5. All that truly worship him in his ordinances shall be made partakers of spiritual blessedness : "We shall be satisfied with the goodness of thy house," ver. 4.

6. He works powerfully and terribly, but righteously, in behalf of his followers, against their enemies : "By terrible things in righteousness," ver. 5.

1. He *answers* them when they call. 2. By *terrible* things,—as in *Egypt*, the *wilderness*, &c. 3. And the *motive* to it is, his *justice* or *righteousness*, by which he punishes his enemies, and gives retribution to his people.

All this he concludes with a double *eulogy* of God : 1. Showing what he is *peculiarly* to his people : "O God of our salvation."

2. What he is to *ALL* ; "the confidence of all the ends of the earth," for he sustains all, be they where they may.

II. He descends from his *peculiar providence*,—the care he takes of, and the benefits he bestows on, his *church*,—to his *general providence*, his ordering and sustaining the *whole world* ; which he amplifies :—

1. "By his strength he setteth fast the mountains," &c., which is true literally : but, *tropologically*, it may mean *kingdoms* and *states*.

2. He stilleth the noise of the sea,—and of the waves,—for to them he sets bounds : "And the tumult of the people." He stills devils, tyrants, armies, seditions, &c.

3. He does this so, that even those who are in the *utmost parts of the sea* are afraid at his tokens. They see from the phenomena of nature how powerful and fearful God is.

4. The *sun*, *moon*, *planets*, and *stars* are under his guidance. *Day* and *night* are ordered by him : "Thou makest the outgoings of the morning and evening to rejoice."

5. The earth and its inhabitants are his peculiar care : "Thou visitest the earth," &c., ver. 9—11.

In all which the prophet shows God's mercy, 1. In the *rain*. 2. In the *rivers*. 3. In the *growing of the corn*. 4. In *providing grass for cattle*. 5. In providing *store in the summer and autumn*. 6. His *clouds* drop fatness upon the earth, and all nature rejoice. The meaning of all is, Man may plough, sow, dig, manure, prune, watch, fence, &c. ; but it is God that gives the increase.

For an account of the *imagery* here employed, see the notes. The psalm is grand beyond description, and can never be sufficiently admired.

PSALM LXVI.

The Psalmist exhorts all to praise God for the wonders he has wrought, 1—4 ; calls on Israel to consider his mighty acts in behalf of their fathers, 5—7 ; his goodness in their own behalf, 8—12 ; he resolves to pay his vows to God, and offer his promised sacrifices, 13—15 ; calls on all to hear what God had done for his soul, 15—20.

To the chief Musician, A Song or Psalm.

A. M. cir. 3484.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

MAKE <sup>a</sup> a joyful noise unto  
God, <sup>b</sup> all ye lands :

2 Sing forth the honour of  
his name : make his praise

glorious.

3 Say unto God, How <sup>c</sup> terrible  
*art thou* in thy works !

<sup>d</sup> through the greatness of thy  
power shall thine enemies <sup>e</sup> submit  
themselves unto thee.

4 <sup>f</sup> All the earth shall worship thee, and

A. M. cir. 3484.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

<sup>a</sup> Ps. c. 1. — <sup>b</sup> Heb. *all the earth*. — <sup>c</sup> Ps. lxxv. 6. — <sup>d</sup> Ps. xviii. 44.

<sup>e</sup> Or, *yield feigned obedience*. Ps. xviii. 44. lxxxi. 15.  
<sup>f</sup> Heb. *he*. — <sup>g</sup> Ps. xxii. 27. lxxvii. 3. cvii. 1.

A. M. cir. 3454.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

<sup>a</sup> shall sing unto thee; they shall sing to thy name. Selah.

5 <sup>b</sup> Come and see the works of God: *he is terrible in his*

doing toward the children of men.

6 <sup>c</sup> He turned the sea into dry land: <sup>d</sup> they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; <sup>e</sup> his eyes behold the nations: let not the rebellious exalt themselves. Selah.

<sup>a</sup> Ps. xcvi. 1, 2. — <sup>b</sup> Ps. xlv. 8. — <sup>c</sup> Exod. xiv. 21. <sup>d</sup> Josh. iii. 14, 16. — <sup>e</sup> Ps. xi. 4. — <sup>f</sup> Heb. *puttath*. — <sup>g</sup> Ps.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which <sup>f</sup> holdeth our soul in life, and <sup>g</sup> suffereth not our feet to be moved.

10 For <sup>h</sup> thou, O God, hast proved us: <sup>i</sup> thou hast tried us, as silver is tried.

11 <sup>k</sup> Thou broughtest us into the net; thou laidst affliction upon our loins.

12 <sup>l</sup> Thou hast caused men to ride over our heads; <sup>m</sup> we went through fire and through

A. M. cir. 3494.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

cxvi. 3. — <sup>b</sup> Ps. xvii. 3. Isai. xlviii. 10. — <sup>l</sup> Zech. xiii. 9. 1 Pet. i. 6, 7. — <sup>k</sup> Lam. i. 13. — <sup>l</sup> Isai. li. 23. — <sup>m</sup> Isai. xliii. 2.

#### NOTES ON PSALM LXVI.

There is nothing particular in the title of the psalm. It is not attributed to David either by the Hebrew, Chaldee, Syriac, Septuagint, Vulgate, or Æthiopic. The Arabic alone prefixes the name of David. The Vulgate, Septuagint, Æthiopic, and Arabic call it a *psalm of the resurrection*: but for this there is no authority. By many of the ancients it is supposed to be a celebration of the restoration from the Babylonish captivity. Others think it commemorates the deliverance of Israel from Egypt, their introduction into the Promised Land, and the establishment of the worship of God in Jerusalem.

Verse 1. *Make a joyful noise*] Sing aloud to God, all ye lands—all ye people who, from different parts of the Babylonish empire, are now on return to your own land.

Verse 2. *The honour of his name*] Let his glorious and merciful acts be the subject of your songs.

Verse 3. *How terrible art thou*] Consider the plagues with which he afflicted Egypt before he brought your fathers from their captivity, which obliged all his enemies to submit.

*Thine enemies submit themselves*] Literally, lie unto thee. This was remarkably the case with Pharaoh and the Egyptians. They promised again and again to let the people go, when the hand of the Lord was upon them: and they as frequently falsified their word.

Verse 4. *All the earth*] The whole land shall worship thee. There shall no more an idol be found among the tribes of Israel. This was literally true. After the Babylonish captivity the Israelites never relapsed into idolatry.

Selah.] Remark it: this is a well attested truth.

Verse 5. *Come and see the works of God*] Let every man lay God's wonderful dealings with us to heart; and compare our deliverance from Babylon to that of our fathers from Egypt.

Verse 6. *He turned the sea into dry land*] This was a plain miracle: no human art or contrivance could do this. Even in the bed of the waters they did rejoice in him. We have not less cause to praise and be thankful.

Verse 7. *He ruleth by his power*] His omnipotence is employed to support his followers, and cast down his enemies.

*His eyes behold the nations*] He sees what they purpose, what they intend to do; and what they will do, if he restrain them not.

*Let not the rebellious exalt themselves.*] They shall not succeed in their designs: they have their own aggrandisement in view, but thou wilt disappoint and cast them down.

Selah.] Mark this. It is true.

Verse 8. *O bless our God*] Who have so much cause as you to sing praises to the Lord? Hear what he has done for you:

Verse 9. *Which holdeth our soul in life*] Literally, "he who placeth our soul בַּחַיִּים *bachaiyim*, in lives." We are preserved alive, have health of body, and feel the life of God in our hearts.

*And suffereth not her feet to be moved.*] Keeps us stedfast in his testimonies. We have our life, our liberty, and our religion. Oh, what hath the Lord wrought for us! "Make, therefore, the voice of his praise to be heard." Let God and man know you are thankful.

Verse 10. *For thou, O God, hast proved us*] This is a metaphor taken from melting and refining metals: afflictions and trials of various kinds are represented as a furnace where ore is melted, and a crucible where it is refined. And this metaphor is used especially to represent cases where there is doubt concerning the purity of the metal, the quantity of alloy, or even the nature or kind of metal subjected to the trial. So God is said to try the Israelites that he might know what was in them; and whether they would keep his testimonies: and then, according to the issue, his conduct towards them would appear to be founded on reason and justice.

Verse 11. *Thou broughtest us into the net*] This refers well to the case of the Israelites, when, in their departure from Egypt, pursued by the Egyptians, having the Red Sea before them, and no method of escape, Pharaoh said, "The wilderness hath shut them in,—they are entangled;" comparing their state to that of a wild beast in a net.

*Affliction upon our loins.*] Perhaps this alludes to that sharp pain in the back and loins which is generally felt on the apprehension of sudden and destructive danger.

Verse 12. *Thou hast caused men to ride over our heads*] Thou hast permitted us to fall under the do-

A. M. cir. 3484.  
B. C. cir. 520.  
Dari i.,  
R. Persarum,  
cir. annum  
secundum.

water: but thou broughtest us  
out into a <sup>a</sup> wealthy place.

13 <sup>b</sup> I will go into thy house  
with burnt-offerings; <sup>c</sup> I will

pay thee my vows,

14 Which my lips have <sup>d</sup> uttered, and my  
mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of  
<sup>e</sup> fatlings, with the incense of rams; I will  
offer bullocks with goats. Selah.

16 <sup>f</sup> Come and hear, all ye that fear God,

<sup>a</sup> Heb. moist.—<sup>b</sup> Ps. c. 4. cxvi. 14, 17, 18, 19.—<sup>c</sup> Eccles.  
v. 4.—<sup>d</sup> Heb. opened.—<sup>e</sup> Heb. marrow.—<sup>f</sup> Ps. xxxiv.

minion of our enemies; who have treated us as  
broken infantry are when the cavalry dashes among  
their disordered ranks, treading all under the  
horses' feet.

*We went through fire and through water*] Through  
afflictions of the most torturing and *overwhelming*  
nature. To represent such, the metaphors of *fire* and  
*water* are often used in Scripture. The old *Psalter*  
considers these trials as a proof of the uprightness of  
those who were tried—~~we~~ *passid thurgh fire and wa-*  
*tr*; that is, *thurgh wa* and *wele*, as a man that leves  
nought his waye for hete na for kald, for dry na for  
wette; and *thou out lede us fra tribulacyon intill*  
*koling* (cooling) that is, in till endles riste, that we  
hope to hafe after this travell."

*Wealthy place.*] *Well watered* place, to wit, the  
land of Judea.

Verse 13. *I will go into thy house with burnt-*  
*offerings*] Now that thou hast restored us to our own  
land, and established us in it, we will establish thy  
worship, and offer all the various kinds of sacrifices  
required by thy law.

*I will pay thee my vows*] We often vowed, if thou  
wouldst deliver us from our bondage, to worship and  
*serve thee alone*: now thou hast heard our prayers,  
and hast delivered us; therefore will we fulfil our  
engagements to thee. The old *Psalter* gives this a  
pious turn:—*I sall yelde till the my vowes*, that is, the  
vowes of louyng (praising) the; whilk vowes my  
lipis dividid sayand, that I am nought, and thou arte  
all: and I hafe nede of the, nought thou of me. This  
is a right distinction.—It is certainly a *good distinction*,  
and it is strictly true. The all-sufficient God  
needs not his *creatures*.

Verse 14. *When I was in trouble.*] This is gene-  
rally the time when good resolutions are formed, and  
vows made; but how often are these forgotten when  
affliction and calamity are removed!

Verse 15. *I will offer, &c.*] Thou shalt have the  
best of the herd and of the fold; the lame and the  
blind shall never be given to thee for sacrifice.

*The incense of rams*] The fine effluvia arising from  
the burning of the pure fat.

Verse 16. *Come and hear, all ye that fear God*] While  
in captivity, the Psalmist had sought the Lord  
with frequent prayer for his own personal salvation,

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 <sup>g</sup> If I regard iniquity in my heart, the  
LORD will not hear me:

19 *But* verily God <sup>h</sup> 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.

11.—<sup>g</sup> Job xxvii. 9. Prov. xv. 29. xxviii. 9. Isai. i. 15.  
John ix. 31. James iv. 3.—<sup>h</sup> Ps. cxvi. 1, 2.

and for the deliverance of the people; and God  
blessed him, heard his prayer, and turned the cap-  
tivity. Now that he is returned in safety, he is de-  
termined to perform his vows to the Lord; and calls  
on all them that fear their Maker, who have any reli-  
gious reverence for him, to attend to his account of  
the Lord's gracious dealings with him. He proposes  
to tell them his spiritual experience, what he needed,  
what he earnestly prayed for, and what God has done  
for him. Thus he intended to teach them by *example*,  
more powerful always than *precept*, however weighty  
in itself, and impressively delivered.

Verse 17. *I cried unto him with my mouth*] My  
prayer was fervent; he heard and answered; and  
my tongue celebrated his mercies; and he as gra-  
ciously received my *thanksgiving*, as he compassion-  
ately heard my *prayer*.

Verse 18. *If I regard iniquity in my heart*] "If I  
have seen (ראיתי *raithi*) iniquity in my heart," if I  
have known it was there, and *encouraged* it; if I *pre-*  
*tended* to be what I was not; if I *loved iniquity*, while  
I *professed to pray* and be *sorry for my sin*; the Lord,  
אדוני *Adonai*, my Prop, Stay, and Supporter, would not  
have heard, and I should have been left without *help*  
or *support*.

Verse 19. *Verily God hath heard me*] A sure proof  
that my prayer was upright, and my heart honest,  
before him.

Verse 20. *Blessed be God*] I therefore praise God,  
who has not turned aside my prayer, and who has  
not withheld his mercy from me. Thus he told them  
what God had done for his soul.

ANALYSIS OF THE SIXTY-SIXTH PSALM.

There are *five parts* in this psalm:—

I. An *invitation*.

1. To praise God, ver. 1—4.

2. To consider his works, ver. 5—7.

II. A *repetition* of the *invitation*, ver. 8, for the  
benefit and deliverance lately received, ver. 9—12.

III. A *protestation* and *vow* for himself, that he  
would serve the Lord, ver. 13—15.

IV. A *declaration* of *God's goodness* to him, which  
he invites all to come and hear, ver. 16—19.

V. A *doxology*, with which he concludes, ver. 20.

I. The invitation to praise God affectionately and heartily.

1. "Make a joyful song." 2. "Sing the honour of his name." 3. "Make his praise glorious." 4. "Say unto God," &c. Where he prescribes the *form* in which God shall be praised.

He calls all men to *consider his works*, and the double effect:—1. On God's *enemies*. 2. On his *people*.

1. On his enemies, a *feigned obedience*, ver. 3. See the note.

2. On his people, a *willing service*, ver. 4. He calls on them again, ver. 5, to consider God's works, specially in delivering his people: 1. At the *Red Sea*. 2. In *passing Jordan* on foot, ver. 6.

He calls them to *behold God's power* and providence. 1. His *power* in ruling. 2. His *providence* in beholding, and 3. His *justice* in punishing the rebellious, ver. 7.

II. He again invites them to praise God for some *special mercy*, without which they would have been destroyed, ver. 8. 1. He kept them *alive*. 2. *Suffered not their feet to slip*, ver. 9. 3. He *tried*, that he might purify, them.

He illustrates this trial by *five similes* taken,—1.

From *silver*. 2. From a *net*. 3. From a *burden* laid on the loins. 4. From *bondage and slavery*—men rode over us. 5. From *fire and water*; useful *servants*, but cruel *masters*, ver. 10—12.

But the *issue* of all these trials was good:—they were brought *through* all, and profited by *each*.

III. For this he gives thanks, and purposes to *pay his vows*.

1. He would attend God's worship: "I will go into thy house," ver. 13.

2. He would there present his offerings, ver. 14.

3. These should be of the *best kind*, ver. 15.

IV. He declares God's *goodness*, and *invites all that fear God to hear what he has got to say*. Not of what he was to *offer* to God, but of what God *had done for him*.

1. He cried to God, and he heard him.

2. He took care to *avoid iniquity*, that his prayers might not be cast out: "For God heareth not sinners."

V. He closes the psalm with a doxology, blessing God that, not through his *merit*, but his own *mercy*, he had heard and answered him. He attributes nothing to himself, but all mercy to his God, ver. 20.

PSALM LXVII.

The Psalmist prays for the enlargement of God's kingdom, 1, 2; calls upon all nations to serve him, because he judges and governs righteously, 3—5; promises prosperity to the faithful and obedient, 6, 7.

To the chief Musician on Neginoth, A Psalm or Song.

A. M. cir. 3484.

B. C. cir. 520.

Darii I.,

R. Persarum,

cir. annum

secundum.

**G**OD be merciful unto us, and bless us; and <sup>a</sup> cause his face to shine <sup>b</sup> upon us. Selah.

2 That <sup>c</sup> thy way may be known upon earth,

<sup>d</sup> thy saving health among all nations.

3 <sup>e</sup> 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. M. cir. 3484.

B. C. cir. 520.

Darii I.,

R. Persarum,

cir. annum

secundum.

<sup>a</sup> Numb. vi. 25. Ps. iv. 6. xxxi. 16. lxxx. 3, 7, 19. cxix. 135. <sup>b</sup> Heb. *with us*.

<sup>c</sup> Acts xviii. 25.—<sup>d</sup> Lake ii. 30, 31. Tit. ii. 11.—<sup>e</sup> Ps. lxvi. 4.

NOTES ON PSALM LXVII.

The *title* here is the same with that of Psalm iv., where see the notes. It is supposed to have been written at the return from the Babylonish captivity, and to foretel the conversion of the Gentiles to the Christian religion. The prayer for their salvation is very energetic.

Verse 1. *God be merciful unto us*] Show the Jewish people thy mercy, bless them in their bodies and souls, and give a full evidence of thy approbation. This is nearly the same form of blessing as that used Numb. vi. 25, where see the notes.

Verse 2. *That thy way may be known*] That thy will, thy gracious designs towards the children of men, thy way of reconciling them to thyself, of justifying the ungodly, and sanctifying the unholy, may be known to all the nations upon earth! God's *way* is God's *religion*; what *he walks in* before men; and

in which men must *walk* before him. A man's religion is his *way* of worshipping God, and going to heaven. The whole gospel is called *this way*, Acts xix. 9.

*Thy saving health*] *ישועתך yeshuathecha*, "thy salvation." The great *work* which is performed in God's *way*, in destroying the power, pardoning the guilt, cleansing from the infection, of all sin; and filling the soul with holiness, with the mind that was in Christ. *Let all nations*—the whole Gentile world, know that *way*, and this *salvation*!

Verse 3. *Let the people praise thee*] When this is done, the *people*—the Gentiles, will praise thee; all will give thanks to God for his unspeakable gift.

Verse 4. *Glad and sing for joy*] They shall be made happy in thy salvation. Even their political state shall be greatly meliorated; for God will be acknowledged the supreme Judge; *their laws* shall be founded on *his word*; and the nations of the earth

A. M. cir. 3484.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

for <sup>a</sup> thou shalt judge the people  
righteously, and <sup>b</sup> govern the  
nations upon earth. Selah.

5 Let the people praise thee,  
O God ; let all the people praise thee.

<sup>a</sup> Ps. xcvi. 10, 13. xcvi. 9.—<sup>b</sup> Heb. *lead*.—<sup>c</sup> Lev.

shall be *governed* according to judgment, justice, and equity.

*Selah*] This is true. There are innumerable facts to confirm it. All the nations who have received the gospel of Christ have been benefited *politically*, as well as *spiritually*, by it.

Verse 5. *Let the people praise thee*] Seeing the abundance of the blessings which the Gentiles were to receive, he calls again and again upon them to magnify God for such mercies.

Verse 6. *The earth yield her increase*] As the ground was *cursed* for the sin of man, and the *curse* was to be *removed* by *Jesus Christ*, the fertility of the ground should be influenced by the preaching of the gospel ; for as the people's minds would become enlightened by the truth, they would, in consequence, become capable of making the most *beneficial discoveries* in *arts* and *sciences* ; and there should be an especial blessing on the toil of the pious husbandman. Whenever true religion prevails, every thing partakes of its beneficent influence.

Verse 7. *God shall bless us*] He shall ever be *speaking good* to us, and ever showering down good things upon us.

The last clause of the *sixth verse* should be joined to the *seventh*, as it is in several of the *Versions*, and should be in all. Many of the *Fathers*, and several *commentators*, have thought that there is a reference to the *Holy Trinity* in the triple repetition of the word God : "God, our God, shall bless us ; God shall bless us ;" thus paraphrased in the old *Psalter* : "Blis us God the Fader : and our God the sonc : and blis us and multipli us God the Hali Gast ; that swa drede him God, all the endis of erth ; for he wil comme to deme rightwysly that unrightwysly was demed. He that kan drede him, he cesses nocht to lufe him."

When or by *whom* this psalm was written cannot be ascertained. It seems to be simply a prophecy concerning the calling of the Gentiles, the preaching of the apostles, and the diffusion and influence of Christianity in the world. It is a fine piece of devotion ; and it would be nearly impossible to read or repeat it with a cold and unaffected heart.

#### ANALYSIS OF THE SIXTY-SEVENTH PSALM.

This psalm may be divided into *three parts* :

6 <sup>c</sup> Then shall the earth yield  
her increase ; and God, *even*  
our own God, shall bless us.

7 God shall bless us, and <sup>d</sup> all  
the ends of the earth shall fear him.

A. M. cir. 3484.  
B. C. cir. 520.  
Darii I.,  
R. Persarum,  
cir. annum  
secundum.

xxvi. 4. Ps. lxxxv. 12. Ezek. xxxiv. 27.—<sup>d</sup> Ps. xxii. 27.

I. A general *prayer*, ver. 1. And the *reason* of it, ver. 2.

II. A double *vow*, ver. 3, 4. With the *reason*. The *vow* repeated, ver. 6.

III. The *effects* that were to follow, ver. 6, 7.

1. The first part, a *prayer for mercy* : "God be merciful to us !" for *God's mercy* is the fountain of all our blessings.

2. Then *bless us* through that mercy with *temporal* and *spiritual* good.

3. "Cause his face to shine." Give us a sense of thy *approbation*.

4. Let these blessings be extended to *all men*. For this reason : 1. "That thy way," thy will, word, worship, &c., "may be known upon earth." 2. "Thy saving health," the redemption by Christ, "to all nations."

II. Then shall God be honoured ; one will readily flow from the other ; for *mercy* brings *knowledge* of God and his goodness ; and this knowledge brings *praise*. This verse is emphatic :

1. In respect of the object ; "Thee," not strange gods.

2. *All shall praise*—not *mutter* or *meditate* praise, but make it illustrious.

3. This should be done *frequently*, an example of which we have in this psalm.

4. It should be done *cheerfully*, with a glad heart ; not *words* merely, but *affections* of praise.

For this also he gives a *reason* which is twofold :

1. His *equity* in judging : "Thou shalt judge the people righteously.

2. His *wisdom* in governing. Thou shalt *lead them*, תנחם *tanchem*, thy government shall be full of *wise teaching* : "Wisdom and knowledge shall be the stability of his times."

III. The *effects* of his blessing, and our praise.

1. "The earth shall yield her increase : " the *people* shall be *multiplied* ; the *harvests* shall be *ample*, and the *church* shall *overflow* with converts.

2. God shall *bless this increase* ; for, without this, temporal blessings may become a *curse*. He doubles this that it may not be forgotten.

3. The last and finest effect is, that God shall be worshipped over all the earth : "All the ends of the earth shall fear him." Amen. The *fear of God* is frequently used to express the whole of his worship.



PSALM LXVIII.

The Psalmist calls upon God to arise, bless his people, and scatter his enemies, 1—3; exhorts them to praise him for his greatness, tenderness, compassion, and judgments, 4—6; describes the grandeur of his march when he went forth in the redemption of his people, 7, 8; how he dispensed his blessings, 9, 10; what he will still continue to do in their behalf, 11—13; the effects produced by the manifestation of God's majesty, 14—18; he is praised for his goodness, 19, 20; for his judgments, 21—23; he tells in what manner the divine worship was conducted, 24—27; how God is to be honoured, 28—31; all are invited to sing his praises, and extol his greatness, 32—35.

A. M. cir. 2962.  
B. C. cir. 1042.  
Davidis, Regis  
Israelitarum,  
cir. annum 14.

LET <sup>a</sup> God arise, let his enemies be scattered; let them also that hate him flee <sup>b</sup> before him.

<sup>b</sup> extol him that rideth upon the heavens <sup>1</sup> by his name JAH, and rejoice before him.

A. M. cir. 2962.  
B. C. cir. 1042.  
Davidis, Regis  
Israelitarum,  
cir. annum 14.

2 <sup>c</sup> As smoke is driven away, so drive them away: <sup>d</sup> as wax melteth before the fire, so let the wicked perish in the presence of God.

5 <sup>k</sup> A father of the fatherless, and a judge of the widows, <sup>is</sup> God in his holy habitation.

3 But <sup>e</sup> let the righteous be glad; let them rejoice before God: yea, let them <sup>f</sup> exceedingly rejoice.

6 <sup>1</sup> God setteth the solitary <sup>m</sup> in families: <sup>n</sup> he bringeth out those which are bound with chains: but <sup>o</sup> the rebellious dwell in a dry land.

4 <sup>r</sup> Sing unto God, sing praises to his name:

7 O God, <sup>p</sup> when thou wentest forth before

<sup>a</sup> Numb. x. 35. Isai. xxxiii. 3.—<sup>b</sup> Heb. from his face. <sup>c</sup> Isai. ix. 18. Hos. xiii. 3.—<sup>d</sup> Ps. xcvi. 5. Mic. i. 4. <sup>e</sup> Ps. xxxii. 11. lviii. 10. lxiv. 10.—<sup>f</sup> Heb. rejoice with gladness. <sup>g</sup> Ps. lxxvi. 4.—<sup>h</sup> Deut. xxxiii. 26. Ver. 33.—<sup>i</sup> Exod. vi. 3.

<sup>k</sup> Ps. x. 14, 18. cxlvi. 9.—<sup>l</sup> 1 Sam. ii. 5. Ps. cxiii. 9. <sup>m</sup> Heb. in a house.—<sup>n</sup> Ps. cvii. 34, 40.—<sup>o</sup> Exod. xiii. 21. Judg. iv. 14.—<sup>p</sup> Hab. iii. 13.

NOTES ON PSALM LXVIII.

In the title of this psalm there is nothing particular to be remarked. It is probable that this psalm, or a part of it at least, might have been composed by Moses, to be recited when the Israelites journeyed. See Numb. x. 35; and that David, on the same model, constructed this psalm. It might have been sung also in the ceremony of transporting the ark from Kirjath-jearim, to Jerusalem; or from the house of Obed-edom to the tabernacle erected at Zion.

him, to give its true interpretation. I shall subjoin a few notes, chiefly philological; and beg leave to refer the reader to those who have written *profusely* and *laboriously* on this sublime psalm, particularly *Venema*, *Calmet*, *Dr. Chandler*, and the writers in the *Critici Sacri*.

I know not how to undertake a comment on this psalm: it is the most difficult in the whole psalter; and I cannot help adopting the opinion of *Simon De Muis*: In hoc Psalmo tot ferme scopuli, tot labyrinthi, quot versus, quot verba. Non immerito crux ingeniorum, et interpretum opprobrium dici potest. "In this psalm there are as many precipices and labyrinths as there are verses or words. It may not be improperly termed, the torture of critics, and the reproach of commentators." To attempt any thing new on it would be dangerous; and to say what has been so often said would be unsatisfactory. I am truly afraid to fall over one of those precipices, or be endlessly entangled and lost in one of these labyrinths. There are customs here referred to which I do not fully understand; there are words whose meaning I cannot, to my own satisfaction, ascertain; and allusions which are to me inexplicable. Yet of the composition itself I have the highest opinion: it is sublime beyond all comparison; it is constructed with an art truly admirable; it possesses all the dignity of the Sacred language; none but David could have composed it; and, at this lapse of time, it would require no small influence of the Spirit that was upon

Verse 1. *Let God arise*] This was sung when the Levites took up the ark upon their shoulders; see Numb. x. 35, 36, and the notes there.

Verse 4. *Extol him that rideth upon the heavens by his name JAH*] "Extol him who sitteth on the throne of glory, in the ninth heaven; YAH is his name; and rejoice before him."—*Targum*.

בַּעֲרֹבוֹת *baaraboth*, which we render in the *high heavens*, is here of doubtful signification. As it comes from the root עֲרַב *arab*, to mingle (hence *ereb* the evening or twilight, because it appears to be formed of an equal mixture of light and darkness; the *Septuagint* translate it *δυσμωσ*, the *west*, or *setting* of the sun; so does the *Vulgate* and others); probably it may mean the *gloomy desert*, through which God, in the chariot of his glory, led the Israelites. If this interpretation do not please, then let it be referred to the *darkness* in which God is said to dwell, through which the rays of his power and love, in the various dispensations of his power and mercy, shine forth for the comfort and instruction of mankind.

By his name *Jah*] יה *Yah*, probably a contraction of the word יהוה *Yehovah*; at least, so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated *The Self-existent*.

Verse 6. *The solitary in families*] יחידים *yechidim*, the *single persons*. Is not the meaning, God is the

A. M. cir. 2962.  
B. C. cir. 1042.  
Davidis, Regis  
Israelitarum,  
cir. annum 14.

thy people, when thou didst  
march through the wilderness;  
Selah :

8 <sup>a</sup> The earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel.

9 <sup>b</sup> Thou, O God, didst <sup>c</sup> send a plentiful rain, whereby thou didst <sup>d</sup> confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: <sup>e</sup> thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: *great was the* <sup>f</sup> company of those that published it.

12 <sup>g</sup> Kings of armies <sup>h</sup> did flee apace: and

<sup>a</sup> Exod. xix. 16, 18. Judg. v. 4. Isai. lxiv. 1, 3. — <sup>b</sup> Dent. xi. 11, 12. Ezek. xxxiv. 26 — <sup>c</sup> Heb. *shake out*. — <sup>d</sup> Heb. *confirm it*. — <sup>e</sup> Deut. xxvi. 5, 9. Ps. lxxiv. 19. — <sup>f</sup> Heb. *army*. — <sup>g</sup> Numb. xxxi. 8, 9, 54. Josh. x. 16. xii. 8. <sup>h</sup> Heb. *did flee, did flee*. — <sup>i</sup> Ps. lxxxi. 6. — <sup>k</sup> Ps. cv. 37.

Author of marriage; and children, the legal fruit of it, are an inheritance from him?

Verse 7. *O God, when thou wentest forth*] This and the following verse most manifestly refer to the passage of the Israelites through the wilderness.

Verse 9. *Didst send a plentiful rain*] נשם יריבו *geshem nedaboth*, a shower of liberality. I believe this to refer to the *manna* by which God refreshed and preserved alive the weary and hungry Israelites.

Verse 10. *Thy congregation hath dwelt therein*] חיותך *chayithecha*, thy living creature; *τα ζωα*, Septuagint; *animalia*, Vulgate; so all the Versions. Does not this refer to the quails that were brought to the camp of the Israelites, and dwelt, as it were, round about it? And was not this, with the *manna* and the refreshing rock, that goodness which God had provided for the poor—the needy Israelites?

Verse 11. *Great was the company of those that published it.*] חמבסרת צבא רב *hambasseroth tsabarab*; “Of the female preachers there was a great host.” Such is the literal translation of this passage; the reader may make of it what he pleases. Some think it refers to the women who, with music, songs, and dances, celebrated the victories of the Israelites over their enemies. But the publication of *good news*, or of any joyful event, belonged to the women. It was they who announced it to the people at large; and to this universal custom, which prevails to the present day, the Psalmist alludes. See this established in the note on Isai. xl. 9.

Verse 12. *Kings of armies did flee*] *Jabin* and the kings of the Canaanites, who united their forces to overwhelm the Israelites.

*And she*] Deborah the prophetess, a woman accustomed to *tarry at home*, and take care of the family; she divided the spoils, and vanquished their kings.

Verse 13. *Though ye have lien among the pots*] The

she that tarried at home divided the spoil.

13 <sup>i</sup> Though ye have lien among the pots, <sup>k</sup> yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 <sup>l</sup> When the Almighty scattered kings <sup>m</sup> in it, it was white as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 <sup>n</sup> Why leap ye, ye high hills? <sup>o</sup> this is the hill which God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 <sup>p</sup> The chariots of God *are* twenty thousand, <sup>q</sup> even thousands of angels: the LORD *is* among them, *as in* Sinai, in the holy place.

<sup>i</sup> Numb. xxi. 3. Josh. x. 10. xii. 1, &c. — <sup>m</sup> Or, for her, she was. — <sup>n</sup> Ps. cxiv. 4, 6. — <sup>o</sup> Deut. xii. 5, 11. 1 Kings ix. 3. Ps. lxxxvii. 1, 2. cxxxii. 13, 14. — <sup>p</sup> Deut. xxxiii. 2. 2 Kings vi. 16, 17. Dan. vii. 10. Hebr. xii. 22. Rev. ix. 16. <sup>q</sup> Or, even many thousands.

prophet is supposed here to address the tribes of *Reuben* and *Gad*, who remained in their inheritances, occupied with agricultural, maritime, and domestic affairs, when the other tribes were obliged to go against *Jabin*, and the other Canaanitish kings. Ye have been thus occupied, while your brethren sustained a desperate campaign; but while you are inglorious, they obtained the most splendid victory, and now dwell under those rich tents which they have taken from the enemy; coverings of the most beautiful colours, adorned with gold and silver. The words בירקו חרוך *birakrad charuts*, native gold, so exceedingly and splendidly yellow as to approach to greenness—from *pr yarak*, to be green; and the doubling of the last syllable denotes an excess in the denomination—*excessively green—glistering green*. The *Targum* gives us a curious paraphrase of this and the following verse: “If ye, O ye kings, slept among your halls, the congregation of Israel, which is like a dove covered with the clouds of glory, divided the prey of the Egyptians, purified silver, and coffers full of the finest gold. And when it stretched out its hands in prayer over the sea, the Almighty cast down kingdoms; and for its sake cooled hell like snow, and snatched it from the shadow of death.” Perhaps the Romanists got some idea of purgatory here. For the sake of the righteous, the flames of hell are extinguished!

Verse 15. *The hill of God is as the hill of Bashan*] This and the following verse should be read thus: “Is Mount Bashan the craggy mount, Mount Bashan, the mount of God? Why envy ye, ye craggy mounts? This is the mount of God in which he has desired to dwell.” The *Targum* countenances this translation: Mount *Moriah*, the place where our fathers of old worshipped God, is chosen to build on it the house of the sanctuary, and Mount *Sinai* for the giving of the law. Mount *Bashan*, Mount *Tabor*,

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Davidis, Regis  
Israelitarum,  
cir. annum 14.

18 <sup>a</sup>Thou hast ascended on high, <sup>b</sup>thou hast led captivity captive: <sup>c</sup>thou hast received gifts <sup>d</sup>for men; yea, for <sup>e</sup>the rebellious also, <sup>f</sup>that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and <sup>g</sup>unto God the LORD belong the issues from death.

21 But <sup>h</sup>God shall wound the head of his

enemies, <sup>i</sup>and the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring <sup>k</sup>again from Bashan, I will bring my people again <sup>l</sup>from the depths of the sea:

23 <sup>m</sup>That thy foot may be <sup>n</sup>dipped in the blood of thine enemies, <sup>o</sup>and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 <sup>p</sup>The singers went before, the players

<sup>a</sup> Acts i. 9. Eph. iv. 8. — <sup>b</sup> Judg. v. 12. — <sup>c</sup> Acts ii. 4, 33. — <sup>d</sup> Heb. in the man. — <sup>e</sup> 1 Tim. i. 13. — <sup>f</sup> Ps. lxxviii. 60. — <sup>g</sup> Deut. xxxii. 39. Prov. iv. 23. Rev. i. 18. xx. 1.

<sup>h</sup> Ps. cx. 6. Hab. iii. 13. — <sup>i</sup> Ps. lv. 23. — <sup>k</sup> Numb. xxi. 33. — <sup>l</sup> Exod. xiv. 22. — <sup>m</sup> Ps. lviii. 10. — <sup>n</sup> Or, red. — <sup>o</sup> 1 Kings xxi. 19. — <sup>p</sup> 1 Chron. xiii. 8. xv. 16. Ps. xlvii. 5.

and Carmel are rejected; they are made as Mount Bashan."

Verse 16. *Why leap ye, ye high hills?*] "God said, Why leap ye, ye high hills? It is not pleasing to me to give my law upon high and towering hills. Behold, Mount Sinai is low; and the WORD of the Lord has desired to place on it the Divine majesty. Moreover, the Lord dwells for ever in the heaven of heavens."—Targum.

The Psalmist is speaking particularly of the mountains of Judea, and those of Gilead; the former were occupied by the Canaanites, and the others by Og, king of Bashan, and Sihon, king of the Amorites, whom Moses defeated.

Verse 17. *The chariots of God are twenty thousand*] רבבות אלפי שן ribbothayim alpey shinan, "two myriads of thousands doubled." Does not this mean simply forty thousand? A myriad is 10,000; two myriads, 20,000; these doubled, 40,000. Or thus: 10,000+10,000+20,000=40,000. The Targum says, "The chariots of God are two myriads; two thousand angels draw them; and the majesty of God rests upon them in holiness on Mount Sinai." But what does this mean? We must die to know.

Verse 18. *Thou hast ascended on high*] When the ark had reached the top of Sion, and was deposited in the place assigned for it, the singers joined in the following chorus. This seems to be an allusion to a military triumph. The conqueror was placed on a very elevated chariot.

*Led captivity captive*] The conquered kings and generals were usually tied behind the chariot of the conqueror—bound to it, bound together, and walked after it, to grace the triumph of the victor.

*Thou hast received gifts for men*] "And gave gifts unto men;" Eph. iv. 8. At such times the conqueror threw money among the crowd. *Thou hast received gifts among men*, באדם baadam, IN MAN, in human nature; and *God manifest in the flesh* dwells among mortals! *Thanks be to God for his unspeakable gift!* By establishing his abode among the rebellious, the prophet may refer to the conquest of the land of Canaan, and the country beyond Jordan.

*Yea, for the rebellious also*] Even to the rebellious. Those who were his enemies, who traduced his character and operations, and those who fought against him now submit to him, and share his munificence; for it is the property of a hero to be generous.

*That the Lord God might dwell among them.*] יהוה אלהים yah Elohim, the self-existing God; see on ver. 4. The conqueror now coming to fix his abode among the conquered people to organise them under his laws, to govern and dispense justice among them. The whole of this is very properly applied by St. Paul, Eph. iv. 5, to the resurrection and glory of Christ; where the reader is requested to consult the note.

Verse 19. *Blessed be the Lord, who daily loadeth us*] *With benefits* is not in the text. Perhaps it would be better to translate the clause thus: "Blessed be Adonai, our Prop day by day, who supports us." Or, "Blessed be the Lord, who supports us day by day." Or as the *Vulgate*, *Septuagint*, and *Arabic*: "Blessed be the Lord daily, our God who makes our journey prosperous; even the God of our salvation." The *Syriac*, "Blessed be the Lord daily, who hath chosen our inheritance." The word אָמַס amas, which we translate to load, signifies to lift, bear up, support, or to bear a burden for another. Hence it would not be going far from the ideal meaning to translate, "Blessed be the Lord day by day, who bears our burdens for us." But *loadeth us with benefits* is neither a translation nor meaning.

Verse 20. *The issues from death.*] The going out or exodus from death—from the land of Egypt and house of bondage. Or the expression may mean, Life and death are in the hand of God. "He can create, and he destroy."

Verse 21. *The hairy scalp*] קודקוד קודקוד kodkod sear. Does this mean any thing like the Indian scalping? Or does it refer to a crest on a helmet or headcap? I suppose the latter.

Verse 22. *From the depths of the sea*] All this seems to speak of the defeat of the Egyptians, and the miraculous passage of the Red Sea.

Verse 23. *That thy foot may be dipped in the blood*] God will make such a slaughter among his enemies,

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cir. annum 14.

on instruments *followed* after ;  
among *them were* the damsels  
playing with timbrels.

pieces of silver : <sup>4</sup> scatter thou  
the people *that* delight in war.

26 Bless ye God in the con-  
gregations, *even* the Lord, <sup>a</sup> from <sup>b</sup> the fountain  
of Israel.

31 <sup>1</sup> Princes shall come out of  
Egypt; <sup>m</sup> Ethiopia shall soon

27 There is <sup>c</sup> little Benjamin *with* their  
ruler, the princes of Judah <sup>d</sup> and their council,  
the princes of Zebulun, *and* the princes of  
Naphtali.

<sup>n</sup> stretch out her hands unto God.

28 Thy God hath <sup>e</sup> commanded thy strength :  
strengthen, O God, that which thou hast  
wrought for us.

32 Sing unto God, ye kingdoms of the earth ;  
O sing praises unto the LORD ; Selah :

29 Because of thy temple at Jerusalem  
<sup>f</sup> shall kings bring presents unto thee.

33 To him <sup>o</sup> that rideth upon the heavens of  
heavens, *which were* of old ; lo, <sup>p</sup> he doth  
<sup>q</sup> send out his voice, *and that* a mighty voice.

30 Rebuke <sup>r</sup> the company of spearmen, <sup>b</sup> the  
multitude of the bulls, with the calves of the  
people, *till every one* <sup>i</sup> submit himself with

34 <sup>r</sup> Ascribe ye strength unto God : his ex-  
cellency *is* over Israel, and his strength *is* in  
the <sup>s</sup> clouds.

<sup>a</sup> Or, ye that are of the fountain of Israel. — <sup>b</sup> Deut. xxxiii. 28. Isai. xlvi. 1. — <sup>c</sup> 1 Sam. ix. 21. — <sup>d</sup> Or, with their company. — <sup>e</sup> So Ps. xlii. 8. — <sup>f</sup> 1 Kings x. 10, 24, 25. 2 Chron. xxxii. 23. Ps. lxxii. 10. lxxvi. 11. Isai. lx. 16, 17. <sup>g</sup> Or, the beast of the reeds. Jer. li. 32, 33. — <sup>h</sup> Ps. xxii. 12.

35 O God, <sup>t</sup> 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.

the Amorites, that thou shalt walk over their dead  
bodies ; and beasts of prey shall feed upon them.

<sup>1</sup> 2 Sam. viii. 2, 6. — <sup>k</sup> Or, he scattereth. — <sup>l</sup> Isai. xix. 19, 21. — <sup>m</sup> Ps. lxxii. 9. Isai. xlv. 14. Zeph. iii. 10. Acts viii. 27. — <sup>n</sup> Ps. xlv. 20. — <sup>o</sup> Ps. xviii. 10. civ. 3. Ver. 4. <sup>p</sup> Ps. xxix. 3, &c. — <sup>q</sup> Heb. give. — <sup>r</sup> Ps. xxix. 1. — <sup>s</sup> Or, heavens. — <sup>t</sup> Ps. xlv. 4. lxv. 5. lxvi. 3. lxxvi. 12.

Verse 24. *They have seen thy goings*] These kings  
of the Amorites have seen thy terrible majesty in  
their discomfiture, and the slaughter of their subjects.

*tarits yadaiv lelohim ; Cush will cause her hands to  
run out to God.* She will, with great alacrity and  
delight, surrender her power and influence unto God.  
The Chaldee paraphrases well : “ The sons of Cush  
will run, that they may spread out their hands in  
prayer before God.”

Verse 25. *The singers went before*] This verse  
appears to be a description of the procession.

Verse 32. *Sing unto God*] All the inhabitants of  
the earth are invited to sing unto God, to acknow-  
ledge him as their God, and give him the praise due  
to his name.

Verse 26. *Bless ye God*] This is what they sung.

Verse 33. *Rideth upon the heavens*] He who ma-  
nages the heavens, directing their course and in-  
fluence, he formed every orb, ascertained its motion,  
proportioned its solid contents to the orbit in which  
it was to revolve, and the other bodies which belong  
to the same system. As an able and skilful rider  
manages his horse, so does God the sun, moon,  
planets, and all the hosts of heaven.

Verse 27. *There is little Benjamin*] This is a  
description of another part of the procession.

*He doth send out his voice*] At his word of com-  
mand they run, shed, or reflect their light ; and  
without the smallest deviations obey his will.

Verse 28. *Thy God hath commanded*] This and  
the following verses is what they sung.

*Mighty voice.*] He thunders in the heavens, and  
men tremble before him.

Verse 30. *Rebuke the company of spearmen* חַיִּית קַנֵּה  
*chaiyath kaneh, the wild beast of the reed*—the crocodile  
or hippopotamus, the emblem of Pharaoh and the  
Egyptians : thus all the *Versions*. Our translators  
have mistaken the meaning ; but they have put the  
true sense in the margin.

Verse 34. *His strength is in the clouds.*] This re-  
fers to the bursting, rattling, and pounding of thunder  
and lightning ; for all nations have observed that this  
is an irresistible agent ; and even the most enlightened  
have looked on it as an especial manifestation of the  
power and sovereignty of God.

Verse 31. *Ethiopia shall soon stretch out her hands  
unto God.*] This verse had its literal fulfilment under  
Solomon, when Egypt formed an alliance with that  
king by his marriage with Pharaoh's daughter ; and  
when the queen of Sheba came to Jerusalem to hear  
the wisdom of Solomon. But as this may be a *pro-  
phetic declaration* of the spread of Christianity, it was  
literally fulfilled after the resurrection of our Lord.  
There were *Egyptians* at Jerusalem on the day of  
Pentecost, who, St. Hilary tells us, on their return to  
their own country proclaimed what they had seen,  
and became in that country the ambassadors of Christ.  
The *Ethiopian eunuch* was one of the first among  
the Gentiles who received the gospel. Thus *princes  
or chief men came out of Egypt*, and *Ethiopia stretched  
out her hands to God*. The words themselves refer to  
the sending ambassadors, and making alliances. The  
Hebrew is very emphatic : כּוּשׁ כִּשׁ רִרְץ יָדָיו לְאֵלֹהִים *cush*

Verse 35. *O God, thou art terrible out of thy holy  
places*] The sanctuary and heaven. Out of the  
former he had often shone forth with consuming  
splendour ; see the case of Korah and his company :  
out of the latter he had often appeared in terrible  
majesty in storms, thunder, lightning, &c.  
*He that giveth strength and power unto his people.*]

Therefore that people must be invincible who have this strong and irresistible God for their support.

*Blessed be God.*] He alone is worthy to be worshipped. Without him nothing is wise, nothing holy, nothing strong; and from him, as the inexhaustible Fountain, all good must be derived. His *mercy* over his creatures is equal to his *majesty* in the universe; and as he has all good in his possession, so is he willing to deal it out, to supply the utmost necessities of his creatures. Blessed be God! The *Arabic* adds, *Aleluiah!*

The best *analysis* I find of this psalm is that by Bishop Nicolson. I shall give it at large, begging the reader to refer particularly to those passages on which the preceding notes are written, as in some of them the analysis gives a different view of the subject. The old Psalter gives the whole psalm a spiritual and mystical interpretation. And this is commonly the case in the commentaries of the *Fathers*.

#### ANALYSIS OF THE SIXTY-EIGHTH PSALM.

There are many conjectures as to the occasion of the composing of this psalm; but the most probable is, that it was composed by *David* when he brought up the ark of God, which was the type of the church and symbol of God's presence, to Jerusalem. After the ark was sent home by the Philistines, it rested first in the obscure lodge of *Aminadab*; it then for a time staid with *Obed-edom*, nearly sixty years in both places. It was *David's* care to provide a fit room for it in the head of the tribes, even in his own city; and to express his joy, and honour the solemnity, *David* led the way, dancing with all his might in a linen ephod; and all the house of *Israel* followed with shouts and instruments of music in a triumphant manner. Now, that the choir might not want to know how to express their joyful affections, the sweet singer of *Israel* made this anthem, beginning the verse himself, as was commanded at the removal of the ark, Numb. x. 35. The psalm has six parts:

I. The entrance, or exordium, ver. 1—4.

II. The invitation to praise God, ver. 4.

III. The confirmation of it by many arguments, ver. 4—24.

IV. A lively description of triumph, or pomp of the ark's deportation, ver. 24—28.

V. A petition, which has three parts, ver. 28—31.

VI. An exhortation to all nations to praise God, ver. 31 to the end.

I. "Let God arise" is either a prayer or acclamation; a prayer that he would, or an acclamation that he does, show his power and presence. Of which the consequence would be double:—

1. Towards his enemies, destruction; for he prays, "Let his enemies be scattered; let those that hate him fly before him."

He illustrates it by a twofold comparison:—

(1) "As smoke (when it is at the highest) is driven away, so drive them away.

(2) "As wax melteth before the fire, so let the wicked perish in the presence of God."

2. Towards good men, his servants; which is quite contrary to the other: "Let the righteous be glad;

let them rejoice before God; yea, let them exceedingly rejoice." Thus it happened; for when the ark was taken by the *Philistines*, the glory was departed from *Israel*, and there was nothing but sadness and sorrow: but with the return of the ark the glory returned, and all was joy and gladness.

II. And so, by an apostrophe, he turns his speech to all good men, and exhorts them to praise God.

1. "Sing unto God." Let it be done with your voice publicly.

2. *Psallite*: "Sing praises to his name," with instruments of music.

3. "Extol him." Show his way, as in a triumph. Thus, when our Saviour rode into Jerusalem they cut down branches, and strewed their garments in the way.

III. And so *David* enters upon his confirmation, producing his reasons why they should praise God.

1. Drawn from his majesty: "He rideth upon the heavens;" that is, he rules in the heavens.

2. From his essence: "By his name *Jah*," the contraction of *Jehovah*, *I am*. He gives essence to all things; therefore, "rejoice before him."

3. From his general providence and goodness towards his church.

(1) "He is the father of the fatherless." Loves, cares, and provides an inheritance for them.

(2) "A Judge of the widows." He cares for his people when deserted, and for whom no man cares, and when exposed to injury. Such is God in his holy habitation; whose presence is represented by this ark.

(3) "God setteth the solitary in families." He makes the barren woman to keep house, and to be the joyful mother of children. As also the barren woman—the Gentile church, that had no husband, to bring forth children to God.

(4) He brings forth those which are bound with chains; as *Joseph*, *Jeremiah*, *Daniel*, *Peter*, *Paul*.

4. On the contrary: "But the rebellious dwell in a dry land;" perish with want and hunger.

IV. From his special providence toward his people *Israel*, which he introduces by an elegant apostrophe: "O God, when thou wentest forth before thy people;" thus amplified:—

1. God's going before them, and marching along with them in *Egypt*, in the wilderness. These signs manifested his presence: "The earth shook, the heavens also dropped at the presence of God: even *Sinai* itself was moved at the presence of God, the God of *Israel*."

2. God's provision for them after he gave them the possession of the good land. He fed, sustained them there, counted them his inheritance, and gave them rain and fruitful seasons: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. The congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor."

3. The victories he gave them over their enemies, ver. 12, which he prefaces by imitation of the song of the victory, sung usually by the women and damsels of those times, ver. 11: "The Lord gave the word,"

that is, either the *word of war*, or else the *song*; and then "great was the company of those that published it." As Miriam, Deborah, &c. And in these songs they sang, "Kings of armies did flee apace; and she that tarried at home divided the spoil." So great was the prey.

4. The deliverance he sends from troubles, and the joy he gives after them. "Though ye have lien among the pots," that is, cast aside as some useless or broken pot, the offscouring of all things; "yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" i. e., shining and glorious. The allusion seems to be taken from some standard, whose portraiture and device was a dove so overlaid. The Babylonian ensign was a dove. But see the note on this passage.

And this he farther declares by another similitude: "When the Almighty scattered kings in it:" or *for her*, i. e., his church, *it was white*—glittering, glorious, to be seen afar off; "it was white as snow in Salmon," with which it is generally covered.

5. From God's especial presence among them, which, that he might make it more evident, David enters upon the commendation of the hill of Zion to which the ark was at this time brought, comparing it with other hills, especially with *Bashan*. That is a hill of God; a high, plentiful, and fertile hill. As if he had said, So much I grant. But, "why leap ye, ye high hills?" Why are ye so proud? Why do ye boast your vines, your fruits, your pastures, your cattle? Zion has the pre-eminence of you all in two respects:—

1. For God's continual habitation and common presence is there: "This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever."

2. For his defence of it. "The chariots of God are twenty thousand, even thousands of angels:" and these are for the defence of Zion, his church; "for God is among them as in Sinai, in the holy place;" in glory and majesty, in Sinai, and in Zion.

And yet he goes on to persuade us to praise God, 1. For his strange and wonderful works. 2. For the performance of his promises. Among his great works there was none so glorious as the ascension of our Saviour, of which the ark's ascension to Jerusalem at this time was a type.

*First*. 1. Before the ark David and the people used this acclamation: "Thou hast ascended on high." Thou, O God, whose presence is shadowed out by the ark, hast ascended from an obscure house to a kingly palace, *Zion*.

2. "Thou hast led captivity captive;" those that led us captives being captives themselves, and now led in *triumph*.

3. "Thou hast received gifts for men;" spoils and gifts from the conquered kings; or who may become homagers unto him, and redeem their peace.

4. "Yea, for the rebellious also:" Formerly so, but now tributaries.

5. "That the Lord God might dwell among them;" might have a certain place to dwell in; and the ark not be carried, as before, from place to place.

This is the literal sense; but the mystical refers to our Saviour's ascension. St. Paul says, Eph. iv. 8:

1. "Thou hast ascended on high:" when the cloud carried him from earth to heaven.

2. "Thou hast led captivity," those who captured us, "captive;" death, the devil, sin, the power of hell, the curse of the law.

3. "He received, and gave gifts to men:" The *apostles, evangelists, prophets, doctors, and teachers*, were these gifts—graces, gifts of the Spirit.

4. "Yea, for the rebellious also:" Paul, a persecutor; Austin, a Manichean.

5. "That the Lord God might dwell among them:" for to that end St. Paul says these gifts were given, "to the work of the ministry, to the edification of the church, to the building up of the body of Christ." Eph. iv. 12, &c.

The two effects of his ascension then were, one towards his enemies, the other for his friends: "When thou ascendedst up on high,"—

1. "Thou leddest captivity captive:" this was the consequence to his enemies.

2. "Thou receivedst, and gavest gifts:" This for his friends. For which he sings, "Blessed be God;" for he comes over both again:—

1. The gifts to his friends: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." He knows many ways to deliver in death itself, when there is no hope.

2. The conquest of his enemies; for such he counts obstinate impenitent sinners; those he will destroy: "God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses."

*Secondly*. His last argument is, God's performance of his promise to save them. When you were in the wilderness; when you fought with *Og*, king of *Bashan*; when at the Red Sea, I delivered you. The Lord saith still to his people:—

1. "I will bring again from *Bashan*;" from equally great dangers.

2. "I will bring my people again from the depths of the sea:" when there is no hope.

3. And for thy enemies, they shall be destroyed by a great effusion of blood: "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same;" thou shalt waste, and make a great slaughter.

4. And now he descends to set before our eyes the pomp and show which was used in the ascent and bringing back of the *ark*, and the proceeding of it.

1. The people were present to witness it: "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary."

2. The manner of the pomp: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

3. In the pomp they were not silent; and that they be not, he exhorts them: "Bless ye God in the congregations, even the Lord, from the fountain of Israel,"—Jacob's posterity.

4. And he gives in the catalogue of the tribés that were present, but these especially,—

1. "There is little Benjamin," Jacob's youngest son, or now the least, wasted with war, "with their ruler," the chief prince of their tribe.

2. "The princes of Judah, and their council."

3. "The princes of Zebulun, and the princes of Naphtali;" the farthest tribes, therefore the nearest.

V. And in the midst of the pomp he makes a prayer which has three vows, before which he prefixes the acknowledgment that all the power and strength of *Israel* was from God: "Thy God hath commanded thy strength." He then prays,—

1. For the confirmation, establishment, and continuance of this strength: "Strengthen, O God, that which thou hast wrought for us;" and let this be evinced "by the kings and tributaries that shall bring gifts. Because of thy temple at Jerusalem shall kings bring presents unto thee."

2. For the conquest and subduing of the enemy, until they become tributaries, and do homage: "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people;" kings, princes, and their potent subjects; "till every one submit himself with pieces of silver: scatter thou the people that delight in war." See the note.

3. For the increase of Christ's kingdom, of which

David's was but a type, by the access of the *Gentiles*. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." These, by a *synecdoche*, being put for all nations.

VI. This excellent psalm draws now towards a conclusion; and it is a resumption of that which he principally intended; that is, that God be blessed, honoured, praised. He first exhorts, then shows the reasons for it.

1. He exhorts all nations to perform this duty: at first, the Jews, but now all universally: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord."

2. His reasons to induce them to do it.

The majesty of God testified,—

1. By his works: "To him that rideth upon the heaven of heavens, which were of old."

2. His power, in his thunder, in his word: "He doth send out his voice, and that a mighty voice."

3. His wise protection of and providence over his people: "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds."

4. His communication of himself to his church in particular: 1. "O God, thou art terrible out of thy holy places." 2. "The God of Israel is he that giveth strength and power unto his people." 3. "Blessed be God." With this *epiphonema*, he concludes.

## PSALM LXIX.

The Psalmist describes his afflicted state, and the wickedness of his adversaries, 1—21; he declares the miseries that should come upon his enemies, 22—28; enlarges on his afflicted state, and expresses his confidence in God, 29—34; prophesies the restoration of the Jews to their own land and temple, 35, 36.

## XIII. DAY. EVENING PRAYER.

To the chief Musician \* upon Shoshannim, A Psalm of David.

SAVE me, O God; for <sup>b</sup> the waters are come in unto *my* soul.

2 <sup>c</sup> I sink in <sup>d</sup> deep mire, where *there is* no standing: I am come into <sup>e</sup> deep waters, where the floods overflow me.

<sup>a</sup> Ps. xlv. title. — <sup>b</sup> Ver. 2, 14, 15. — <sup>c</sup> Ps. xl. 2. — <sup>d</sup> Heb. *the mire of depth*. — <sup>e</sup> Heb. *depth of*

3 <sup>f</sup> I am weary of my crying: my throat is dried: <sup>g</sup> mine eyes fail while I wait for my God.

4 They that <sup>h</sup> hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

waters. — <sup>f</sup> Ps. vi. 6. — <sup>g</sup> Ps. cxix. 82, 123. — <sup>h</sup> Isai. xxxviii. 14. — <sup>i</sup> Ps. xxxv. 19. — <sup>j</sup> John xv. 25.

## NOTES ON PSALM LXIX.

The title is: "To the chief Musician upon Shoshannim, A Psalm of David." See this title explained on Psalm xlv.

The psalm is supposed to have been written *during the captivity*, and to have been the work of some Levite, divinely inspir'd. It is a very fine composition, equal to most in the Psalter. Several portions of it seem to have a reference to our Lord; to his advent, passion, resurrection, the vocation of the *Gentiles*, the establishment of the Christian church, and the reprobation of the Jews. The *ninth* verse is quoted by St. John, chap. ii. 17. The *twenty-first* verse is quoted by St. Matthew, chap. xxvii. 34, 48; by St. Mark, chap. xv. 23; by St. John, chap. xix.

29; and applied to the sufferings of our Lord, in the treatment he received from the Jews. St. Paul quotes the *twenty-second* as a prophecy of the wickedness of the Jews, and the punishment they were to receive. He quotes the *twenty-third* verse in the same way. See the marginal references. Those portions which the writers of the New Testament apply to our Lord, we may apply also; of others we should be careful.

Verse 1. *The waters are come in unto my soul.*] I am in the deepest distress. The waters have broken their dikes, and are just ready to sweep me away! Save me, Lord! In such circumstances, I can have no other help.

In the *first, second, third, fourteenth, and fifteenth*

5 O God, thou knowest my foolishness; and my <sup>a</sup> sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 <sup>b</sup> I am become a stranger unto my brethren, and an alien unto my mother's children.

9 <sup>c</sup> For the zeal of thine house hath eaten me up: <sup>d</sup> and the reproaches of them that reproached thee are fallen upon me.

10 <sup>e</sup> When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; <sup>1</sup> and I became a proverb to them.

12 They that sit in the gate speak against me; and <sup>2</sup> I *was* the song of the <sup>b</sup> drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, <sup>1</sup> *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: <sup>k</sup> let me be delivered from them that hate me, and out of <sup>1</sup> the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit <sup>m</sup> shut her mouth upon me.

16 Hear me, O LORD; <sup>n</sup> for thy lovingkind-

<sup>a</sup> Heb. *guiltiness*.—<sup>b</sup> Ps. xxxi. 11. Isai. liii. 3. John i. 11. vii. 5.—<sup>c</sup> Ps. cxix. 139. John ii. 17.—<sup>d</sup> See Ps. lxxxix. 50, 51. Rom. xv. 3.—<sup>e</sup> Ps. xxxv. 13, 14.—<sup>f</sup> 1 Kings ix. 7. Jer. xxiv. 9.—<sup>g</sup> Job xxx. 9. Ps. xxxv. 15,

16.—<sup>b</sup> Heb. *drinkers of strong drink*.—<sup>1</sup> Isai. xlix. 8. lv. 6. 2 Cor. vi. 2.—<sup>k</sup> Ps. cxliv. 7.—<sup>1</sup> Ver. 1, 2, 15. <sup>m</sup> Numb. xvi. 33.—<sup>n</sup> Ps. lxiii. 3.

verses, the Psalmist, speaking in the person of the captives in Babylon, compares their captivity to an *abyss of waters*, breaking all bounds, and ready to swallow them up; to a *deep mire*, in which there was no solid bottom, and no *standing*; and to a *pit*, in which they were about to be *inclosed* for ever. This is strongly figurative, and very expressive.

Verse 3. *I am weary of my crying*] A pathetic description of the state of the poor captives for about seventy years.

Verse 4. *Then I restored that which I took not away*.] I think, with Calmet, that this is a sort of *proverbial* expression, like such as these, "Those who suffered the wrong, pay the costs." Delirant reges, plectuntur Achivi. "Kings sin, and the people are punished."—"The fathers have eaten sour grapes, and the children's teeth are set on edge." Our fathers have grievously sinned against the Lord, and we their posterity suffer for it. See on verse 12. Some have applied it to our Lord. I restored, by my suffering and death, that image of God and the divine favour, which I took not away. That is, In my *human nature* I expiated the crime that *human beings* had committed against God. But such applications are very gratuitous.

Verse 5. *Thou knowest my foolishness*] Though we have been brought into captivity in consequence of the crimes of our fathers, yet we have guilt enough of our own to merit a continuation of our miseries. How can such words as are in this verse be attributed to our blessed Lord, however they may be twisted or turned?

Verse 6. *Be ashamed for my sake*] The sins of the Jews were a great stumbling-block in the way of the conversion of the Gentiles. They had been the *peculiar people* of the Lord. "How," say the Gentiles, "can a pure and holy Being love such people?" They were now *punished* for their crimes. "How," say the Gentiles, "can God deal so hardly with those whom he professes to love?" The pious among the

captives felt keenly, because this reproach seemed to fall upon their gracious and merciful God.

Verse 7. *For thy sake I have borne reproach*] The Gentiles have said, "Why such an obstinate attachment to the *worship* of a Being who treats you so rigorously, and who interests not himself in your comfort and deliverance?" And in these cutting reproaches some of the ungodly *Jews* took a part: "I am an alien to my mother's children."

Verse 9. *The zeal of thine house hath eaten me up*] The strong desire to promote thy glory has absorbed all others. All the desires of my *body* and *soul* are wrapped up in this. This verse is very properly applied to our Lord, John ii. 17, who *went about doing good*; and gave up his life, not only for the redemption of man, but to "magnify the law, and make it honourable."

Verse 12. *They that sit in the gate*] At the gates were the courts for public justice; *there* were complaints lodged, and causes heard. No doubt many vexatious complaints were made against the poor captives; and false accusations, through which they grievously suffered; so that, literally, they were often "obliged to restore that which they had not taken away." See ver. 4.

*The song of the drunkards*.] These poor miserable people were exposed to all sorts of indignities. Though the conduct is base, the exultation over a fallen enemy is frequent. How miserable was this lot! Forsaken by friends, scorned by enemies, insulted by inferiors; the scoff of libertines, and the song of drunkards; besides hard travail of body, miserably lodged and fed; with the burning crown of all, a deep load of guilt upon the conscience. To such a life any death was preferable.

Verse 13. *My prayer is unto thee, O Lord, in an acceptable time*] This seems to refer to the *end of the captivity*, which Jeremiah had said should last *seventy years*, Jer. xxv. 11, 12: "The whole land shall be a desolation, and an astonishment; and these nations



ness is good : \* turn unto me according to the multitude of thy tender mercies.

17 And <sup>b</sup>hide not thy face from thy servant ; for I am in trouble : <sup>c</sup>hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known <sup>d</sup>my reproach, and my shame, and my dishonour : mine adversaries are all before thee.

20 Reproach hath broken my heart ; and I am full of heaviness : and I <sup>e</sup>looked for some <sup>f</sup>to take pity, but *there was none* ; and for <sup>g</sup>comforters, but I found none.

21 They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

22 <sup>i</sup>Let their table become a snare before them : and *that which should have been for their welfare, let it become a trap.*

<sup>a</sup> Ps. xxv. 16. lxxxvi. 16. — <sup>b</sup> Ps. xxvii. 9. cii. 2. — <sup>c</sup> Heb. *make haste to hear me.* — <sup>d</sup> Ps. xxii. 6, 7. Isai. liii. 3. Hebr. xii. 2. — <sup>e</sup> Ps. cxlii. 4. Isai. lxiii. 5. — <sup>f</sup> Heb. *to lament with me.* — <sup>g</sup> Job xvi. 2. — <sup>h</sup> Matt. xxvii. 34, 48. Mark xv. 23. John xix. 29. — <sup>i</sup> Rom. xi. 9, 10. — <sup>k</sup> Isai. vi. 9, 10. John xii. 39, 40. Rom. xi. 10. 2 Cor. iii. 14. <sup>l</sup> Theas. ii. 16. — <sup>m</sup> Matt. xxiii. 38. Acts i. 20. — <sup>n</sup> Heb.

shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon," &c. The conclusion of this period was the *accepted time* of which the Psalmist speaks. Now, they incessantly pray for the fulfilment of the promise made by Jeremiah : and to hear them, would be the *truth* of God's *salvation* ; it would show the promise to be true, because the *salvation—the deliverance*, was granted.

Verse 16. *Thy lovingkindness is good*] The word *chesed* signifies *exuberance of kindness* ; and the word רַחֲמִים *rachamim*, which we translate *tender mercies*, signifies such *affection as mothers bear to their young* : and in God, there is רַב *rob*, a *multitude*, of such *tender mercies* towards the children of men !

Verse 18. *Deliver me because of mine enemies.*] Probably they now began to think that the redemption of these captives was not an impossible thing ; that it was not far off ; and therefore they had great rage, because they found their time was but short.

Verse 19. *Thou hast known my reproach*] This is one of the most forcible appeals to mercy and compassion that was ever made. The language of these two verses is inimitable ; and the sentiment cannot be mended. I can devise no comment that would not lessen their effect.

Verse 21. *They gave me also gall for my meat*] Even the *food*, necessary to preserve us in their slavery, was frequently mingled with what rendered it unpleasant and disgusting, though not absolutely unwholesome. And vinegar, sour small wines, was given us for our beverage. This is applied to our

23 <sup>b</sup>Let their eyes be darkened, that they see not ; and make their loins continually to shake.

24 <sup>1</sup>Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 <sup>m</sup>Let <sup>n</sup>their habitation be desolate ; and <sup>o</sup>let none dwell in their tents.

26 For <sup>p</sup>they persecute <sup>q</sup>him whom thou hast smitten ; and they talk to the grief of <sup>r</sup>those whom thou hast wounded.

27 <sup>a</sup>Add <sup>b</sup>'iniquity unto their iniquity : <sup>c</sup>and let them not come into thy righteousness.

28 Let them <sup>d</sup>be blotted out of the book of the living, <sup>e</sup>and not be written with the righteous.

29 But I *am* poor and sorrowful : let thy salvation, O God, set me up on high.

30 <sup>x</sup>I will praise the name of God with a song, and will magnify him with thanksgiving.

*their palace.* — <sup>o</sup> Heb. *let there not be a dweller.* — <sup>p</sup> See 2 Chron. xxviii. 9. Zech. i. 15. — <sup>q</sup> Isai. liii. 4. — <sup>r</sup> Heb. *thy wounded.* — <sup>s</sup> Rom. i. 28. — <sup>t</sup> Or, *punishment of iniquity.* — <sup>u</sup> Isai. xxvi. 10. Rom. ix. 31. — <sup>v</sup> Exod. xxxii. 32. Phil. iv. 3. Rev. iii. 5. xiii. 8. — <sup>w</sup> Ezek. i. 39. Luke x. 20. Hebr. xii. 23. — <sup>x</sup> Ps. xxviii. 7.

Lord, Matt. xxvii. 34, where the reader is requested to consult the notes.

Verse 22. *Let their table become a snare*] The exccrations here and in the following verses should be read in the *future* tense, because they are *predictive* ; and not in the *imperative mood*, as if they were the offspring of the Psalmist's resentment : " Their table SHALL become a snare ;—their eyes SHALL be darkened ;—thou WILT pour out thine indignation upon them ;—thy wrathful anger SHALL take hold of them ;—their habitation SHALL be desolate,—and none SHALL dwell in their tents."

The Psalmist *prophesies* that the evils which they had inflicted on the Israelites should be visited on themselves ; that as they had made them *eat, drink, labour, and suffer*, so God should in his judgment treat them.

Verse 27. *Add iniquity unto their iniquity*] אָוֵן עָוֹן *avon avon* ; give *iniquity*, that is, the *reward* of it, *upon or for their iniquity*. Or, as the original signifies *perverseness*, treat their *perverseness* with *perverseness* : act, in thy judgments, as *crookedly* towards them as they dealt *crookedly* towards thee. They shall get, in the way of punishment, what they have dealt out in the way of oppression.

Verse 28. *Let them be blotted out*] They shall be blotted out from the land of the living. They shall be *cut off from life*, which they have forfeited by their cruelty and oppression. The Psalmist is speaking of *retributive justice* ; and in this sense all these passages are to be understood.

*And not be written with the righteous.*] They shall

31 <sup>a</sup> This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 <sup>b</sup> The <sup>c</sup> humble shall see *this*, and be glad: and <sup>d</sup> your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not <sup>e</sup> his prisoners.

34 <sup>f</sup> Let the heaven and earth praise him,

<sup>a</sup> Ps. l. 13, 14, 23. — <sup>b</sup> Ps. xxxiv. 2. — <sup>c</sup> Or, meek. <sup>d</sup> Ps. xxii. 26. — <sup>e</sup> Eph. iii. 1. — <sup>f</sup> Ps. xcvi. 11. cxlviii. 1.

have no title to that *long life* which God has promised to his followers.

Verse 29. *I am poor and sorrowful*] Literally, *I am laid low, and full of pain or grief*. Hence the prayer, "Let thy salvation, O God, set me on high!" My oppression has laid me *low*; thy salvation shall make me *high*!

Verse 31. *An ox or bullock that hath horns and hoofs*.] Oxen offered in sacrifice had their horns and hoofs *gilded*; and the Psalmist might mention these parts of the victim more particularly, because they were more *conspicuous*. Others think that *full-grown* animals are intended, those that had perfect *horns*, in opposition to *calves or steers*. I think the first the preferable sense; for the horns, &c., of consecrated animals are thus ornamented in the East to the present day.

Verse 32. *The humble shall see this, and be glad*] Those who are *low*, pressed down by misfortune or cruelty, shall see this and take courage; expecting that thou wilt lift *them* up also; and thus the heart of those who seek the Lord shall be *revived*.

Verse 33. *For the Lord heareth the poor*] אביונים *ebyonim, of the beggars*. He perhaps refers here to the case of the captives, many of whom were reduced to the most abject state, so as to be obliged to beg bread from their heathen oppressors.

*His prisoners.*] The captives, shut up by his judgments in Chaldea, without any civil liberty, like culprits in a prison.

Verse 34. *Let the heaven and earth praise him*] The Psalmist has the fullest confidence that God will turn their captivity, and therefore calls upon all creatures to magnify him for his mercy.

Verse 35. *God will save Zion*] This fixes the psalm to the time of the captivity. There was no *Zion* belonging to the Jews in the time of *Saul*, when those suppose the psalm to be written who make David the author; for David, after he came to the throne, won the stronghold of *Zion* from the Jebusites. 2 Sam. v. 7; 1 Chron. xi. 5.

*Will build the cities of Judah*] This refers to the return from the Captivity, when all the destroyed cities should be rebuilt, and the Jews repossess their forfeited heritages. Some apply this to the redemption of the human race; and suppose that *Zion* is the type of the Christian church into which the Gentiles were to be called. What evangelists and apostles apply to our Lord, we safely may. What

the seas, <sup>e</sup> and every thing that <sup>b</sup> moveth therein.

35 <sup>i</sup> For God will save *Zion*, and will build the cities of *Judah*: that they may dwell there, and have it in possession.

36 <sup>h</sup> The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Isai. xlv. 23. xlix. 13. — <sup>g</sup> Isai. lv. 12. — <sup>b</sup> Heb. creepeth. <sup>i</sup> Ps. li. 13. Isai. xlv. 26. — <sup>h</sup> Ps. cii. 28.

others see so clearly in this psalm relative to gospel matters, I cannot discern.

#### ANALYSIS OF THE SIXTY-NINTH PSALM.

There are *three parts* in this psalm:—

I. The Psalmist's *prayer*, and the *reasons* for it, ver. 1—21.

II. *Declaration* of God's *judgments* against his enemies, ver. 22—28.

III. His *profession of thanks*, ver. 29—36.

I. His *prayer*: "Save me, O God!" And then his reasons.

1. His present condition: "The waters are come in unto my soul."

2. "I sink in deep mire."

3. "I am come into deep waters."

4. "I am weary of my crying."

5. "My throat is dried" with calling on thee.

6. "Mine eyes fail while I wait for my God."

When he considered his enemies, he found reason to cry. They were,

1. *Malicious*: "They hate me without a cause."

2. *Numerous*: "More than the hairs of my head."

3. *Powerful*: "My enemies are mighty," ver. 1—4.

1. He declares his innocence with respect to their accusations, and the oppression he suffered: "I restored that which I took not away."

2. Begs to be heard, lest he should be confounded before his enemies.

3. Shows that he *suffers* for God's *cause*.

4. He was *zealous* for the divine worship.

5. He was a deep *penitent*.

On which account he was a subject of reproach:—

1. To the *high*—those who sat in the gate.

2. To the *low* and *base*: "I was the song of the drunkards."

He renews his *petition*, and presses on God to hear him:—

1. Because of his being *ready to sink*, ver. 13—15.

2. Because of *God's goodness, mercy, and truth*: "In the multitude of thy mercies," &c.

3. Because he was *God's servant*, and would not desert his Master.

4. Because of his *enemies*, who would have a sinful triumph if he was not delivered.

And he pleads their *ill usage* as a reason why God should help him.

1. They were *scorners*, and God knew it: "They are all before thee," ver. 19.

2. *Reproach* had almost broken his heart.

- 3. His friends had abandoned him, ver. 20.
- 4. His enemies were inhuman: "They gave me gall," &c., ver. 22.
- II. Prophetic declaration of God's judgments against them:—
  - 1. Their "table should be a snare to them," ver. 22.
  - 2. They should be given up to judicial blindness, ver. 23.
  - 3. They should be enfeebled in their bodies: "Make their loins shake," ver. 23.
  - 4. God's "wrath should be poured out upon them," ver. 24.
  - 5. Their country should be wasted, ver. 25.
  - 6. They should have the punishment due to their iniquity, ver. 27.
  - 7. They should come to an untimely death: "Let them be blotted out," ver. 28.
- III. His profession of thanks. Having spoken of his own condition, that he was poor and sorrowful, he now breaks out into praise:—

- 1. "I will praise the name of God," ver. 30.
- 2. This will be the most acceptable sacrifice, ver. 31. The effect of his deliverance would be double:—
  - 1. It would "gladden the poor," ver. 32, 33.
  - 2. All "creatures would take an interest in it," ver. 34. All shall praise God.
- And for this he gives the following reasons:—
  - 1. God's goodness to his church: "He will save Zion."
  - 2. He will confirm his kingdom among them: "He will build," &c.
  - 3. They shall have peace and security: "That they may dwell there, and have it in possession," ver. 35.
  - 4. All that love his name should have it perpetually, ver. 36.
- The cruel, the oppressor, the scorner, the irreligious, the hypocrite, shall have nothing of God's approbation here, and shall be excluded from his heavenly kingdom for ever.

PSALM LXX.

The Psalmist prays for speedy deliverance, 1; prays against those who sought his life, 2, 3; and for the blessedness of those who sought God, 4; urges his speedy deliverance, 5.

To the chief Musician, A Psalm of David, \* to bring to remembrance.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

MAKE haste, b O God, to deliver me; make haste c to help me, O LORD.

2 d 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 e Let them be turned back for a reward of

their shame that say, Aha, aha.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

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 f But I am poor and needy: g make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

\* Ps. xxxviii. title.—b Ps. xl. 13, &c. lxxi. 12.—c Heb. to my help.

d Ps. xxxv. 4, 26. lxxi. 13.—e Ps. xl. 15.—f Ps. xl. 17. g Ps. cxli. 1.

NOTES ON PSALM LXX.

The title in the Hebrew is, To the chief Musician, A Psalm of David, to bring to remembrance. There seems little sense in this title. It seems to intimate that the psalm was written as a memorial that David had been in sore affliction, and that God had delivered him. So the Vulgate, Septuagint, Ethiopic, and Arabic. It is almost word for word the same with the five last verses of Psalm xl., to the notes on which the reader is referred.

Verse 1. Make haste to help me] I am in extreme distress, and the most imminent danger. Haste to help me, or I am lost.

Verse 2. Let them be turned backward] They are coming in a body against me. Lord, stop their progress!

Verse 3. That say, Aha, aha.] הוּא הוּא הוּא heach! heach! a note of supreme contempt. See on Ps. xl. 15.

Verse 4. Let God be magnified.] Let his glory, mercy, and kindness continually appear in the increase of his own work in the souls of his followers!

Verse 5. But I am poor and needy] אני עני ואביון ani 2155

vaebyon, I am a poor man, and a beggar—an afflicted beggar; a sense of my poverty causes me to beg.

Thou art my help] I know thou hast enough, and to spare; and therefore I come to thee.

Make no tarrying.] My wants are many, my danger great, my time short. O God, delay not!

ANALYSIS OF THE SEVENTIETH PSALM.

The contents of this psalm are the following:

- I. The prayer of David for himself, that he may be freed from his enemies, ver. 1, repeated ver. 5.
  - II. For the speedy overthrow of the wicked, ver. 2, 3.
  - III. For the prosperity of the godly, ver. 4.
  - IV. The arguments he uses to induce God to answer his prayer.
    - 1. His miserable condition: "I am poor and needy."
    - 2. God's office: "Thou art my Helper and Redeemer."
- For a farther analysis, see at the end of the fortieth psalm.

PSALM LXXI.

The prophet, in confidence, prays for God's favour, 1-5; recounts God's kindness to him from youth to old age, 6-9; shows what his adversaries plot against him, and prays for their confusion, 10-13; promises fidelity, and determines to be a diligent preacher of righteousness even in old age, 14-19; takes encouragement in God's mercy; and foresees the confusion of all his adversaries, 20-24.

XIV. DAY. MORNING PRAYER.

A. M. cir. 2991.  
B. C. cir. 1023.  
Davidis, Regis  
Israelitarum,  
cir. annum 33.

**I**N <sup>a</sup> thee, O LORD, do I put  
my trust: let me never be  
put to confusion.

<sup>2</sup> Deliver me in thy righteousness, and cause me to escape: 'incline thine ear unto me, and save me.

<sup>3</sup> Be<sup>e</sup> thou my strong habitation, whereunto I may continually resort: thou hast given<sup>f</sup> commandment to save me; for thou art my rock and my fortress.

<sup>4</sup> Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

<sup>5</sup> For thou art<sup>h</sup> my hope, O Lord God: thou art my trust from my youth.

<sup>6</sup> 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.

<sup>7</sup> I am as a wonder unto many; but thou art my strong refuge.

<sup>8</sup> Let<sup>1</sup> my mouth be filled with thy praise and with thy honour all the day.

<sup>9</sup> Cast me not off in the time of old age; forsake me not when my strength faileth.

<sup>10</sup> For mine enemies speak against me; and they that<sup>n</sup> lay wait for my soul<sup>o</sup> take counsel together,

<sup>11</sup> Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

<sup>12</sup> O God, be not far from me: O my God, make haste for my help.

<sup>13</sup> Let them be confounded and consumed

A. M. cir. 2991.  
B. C. cir. 1023.  
Davidis, Regis  
Israelitarum,  
cir. annum 33.

<sup>a</sup> Ps. xxv. 2, 3. xxxi. 1. — <sup>b</sup> Ps. xxxi. 1. — <sup>c</sup> Ps. xvii. 6.  
<sup>d</sup> Ps. xxxi. 2, 3. — <sup>e</sup> Heb. *Be thou to me for a rock of habitation.* — <sup>f</sup> Ps. xlv. 4. — <sup>g</sup> Ps. cxl. 1, 4. — <sup>h</sup> Jer. xvii. 7, 17.  
<sup>i</sup> Ps. xxii. 9, 10. Isai. xlvi. 3. — <sup>k</sup> Isai. viii. 18. Zech. iii.

8. 1 Cor. iv. 9. — <sup>l</sup> Ps. xxxv. 28. — <sup>m</sup> Ver. 18. — <sup>n</sup> Heb. *watch or observe.* — <sup>o</sup> 2 Sam. xvii. 1. Matt. xxvii. 1.  
<sup>p</sup> Ps. xxii. 11, 19. xxxv. 22. xxxviii. 21, 22. — <sup>q</sup> Ps. lxx. 1.  
<sup>r</sup> Ver. 24. Ps. xxxv. 4, 26. xl. 14. lxx. 2.

NOTES ON PSALM LXXI.

There is no title to this psalm either in the Hebrew or Chaldee; and the reason is, it was written as a part of the preceding psalm, as appears by about twenty-seven of Kennicott's and De Rossi's MSS. The Vulgate, Septuagint, Æthiopic, and Arabic have, "A Psalm of David for the sons of Jonadab, and the first of those who were led captives." For the first, second, and third verses, see the notes on their parallels, Ps. xxxi. 1-3.

Verse 3. *Be thou my strong habitation*] Instead of *maon*, habitation, many of Kennicott's and De Rossi's MSS. read *maoz*, munition or defence. Be thou my rock of defence.

*Thou hast given commandment to save me*] Thou hast determined my escape, and hast ordered thy angels to guard me. See Ps. xci. 11, 12.

Verse 4. *Out of the hand of the wicked*] Probably his unnatural son Absalom, called here *rasha*, the wicked, because he had violated all laws, human and divine.

*The unrighteous and cruel man.*] Probably Ahithophel who was the iniquitous counsellor of a wicked and rebellious son.

Verse 5. *My trust from my youth.*] When I was born into the world, thou didst receive me, and thou tookest me under thy especial care. "My praise shall be continually of thee." Rather, *I have always made thee my boast.*

Verse 7. *I am as a wonder unto many*] I am *remotely* *kemopheth*, "as a portent," or "type:" I am a typical person; and many of the things that happen to me are to be considered in reference to him of whom I am a type. But he may mean, I am a continual prodigy. My low estate, my slaying the lion and the bear, conquering the Philistine, escaping the fury of Saul, and being raised to the throne of Israel, are all so many wonders of thy providence, and effects of thy power and grace.

Verse 9. *Cast me not off in the time of old age*] The original might be translated and paraphrased thus: "Thou wilt not cast me off till the time of old age; and according to the failure of my flesh, thou wilt not forsake me." My expectation of rest and happiness will not be deferred till the time that I shall be an aged man. Thou wilt not withdraw thy presence from me as my flesh decays, and as my natural strength abates; but, on the contrary, as my outward man decays, my inward man shall be renewed day by day. It was in David's old age that the rebellion of Absalom took place.

Verse 10. *Lay wait for my soul*] They seek to destroy my life.

Verse 11. *God hath forsaken him*] "God, who has been his special help all through life, and who has guarded him so that no hand could be raised successfully against him, has now cast him off; therefore we shall easily prevail against him. His present

M. cir. 2981.  
C. cir. 1023.  
David, Regis  
Israelitarum,  
r. annum 33.  
that are adversaries to my  
soul; let them be covered with  
reproach and dishonour that  
seek my hurt.

4 But I will hope continually, and will  
praise thee more and more.

5 My mouth shall shew forth thy right-  
ousness and thy salvation all the day; for I  
know not the numbers thereof.

6 I will go in the strength of the Lord God:  
he will make mention of thy righteousness, even  
thy thine only.

7 O God, thou hast taught me from my  
youth: and hitherto have I declared thy won-  
derous works.

8 Now also when I am old and grey-  
headed, O God, forsake me not; until I have  
showed thy strength unto this generation,  
and thy power to every one that is to come.

9 Thy righteousness also, O God, is very

high, who hast done great  
things: O God, who is like  
unto thee!

20 Thou, which hast shewed

me great and sore troubles, shalt quicken  
me again, and shalt bring me up again from  
the depths of the earth.

21 Thou shalt increase my greatness, and  
comfort me on every side.

22 I will also praise thee with the psaltery,  
even thy truth, O my God: unto thee will I  
sing with the harp, O thou Holy One of  
Israel.

23 My lips shall greatly rejoice when I sing  
unto thee; and my soul, which thou hast  
redeemed.

24 My tongue also shall talk of thy right-  
eousness all the day long: for they are con-  
founded, for they are brought unto shame,  
that seek my hurt.

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidis, Regis  
Israelitarum,  
cir. annum 33.

Ver. 8, 24. Ps. xxxv. 28.—<sup>b</sup> Ps. xl. 5. cxxxix. 17, 18.  
29.—<sup>d</sup> Heb. unto old age and grey hairs.—<sup>e</sup> Heb.  
form.—<sup>f</sup> Ps. lvii. 10.—<sup>g</sup> Ps. xxxv. 10. lxxvi. 8.  
ix. 6, 8.—<sup>h</sup> Ps. lx. 5.—<sup>i</sup> Hos. vi. 1, 2.—<sup>k</sup> Heb.

with the instrument of psaltery.—<sup>l</sup> Ps. cxii. 1, 2, 3. cf. 3.  
<sup>m</sup> 2 Kings xix. 23. Isai. lx. 9.—<sup>n</sup> Ps. ciii. 4.—<sup>o</sup> Ver. 8,  
15.—<sup>p</sup> Ver. 13.

versity shows that God is no longer his friend."  
The men judge. "Secular prosperity is a proof of  
his favour: adversity is a proof of his displeasure."  
This is not God's way, except in especial judg-  
ments, &c. He never manifests his pleasure or dis-  
pleasure by secular good or ill.

Verse 13. *Let them be confounded*] They shall be  
confounded: these are prophetic denunciations.

Verse 14. *I will hope continually*] I shall expect  
mercance after deliverance, and blessing after  
trouble; and, in consequence, I will praise thee  
more and more. As thy blessings abound, so shall  
thy praises.

Verse 15. *I know not the numbers*] I must be con-  
tinually in the spirit of gratitude, praise, and obe-  
dience; for thy blessings to me are innumerable.

Verse 16. *I will go*] אבוא *abo*, I will enter, i. e.,  
into the tabernacle, in the strength or mightinesses of  
Jehovah, the supreme God, who is my Prop-  
riety, and Support.

Verse 17. *I will make mention of thy righteousness*] I will  
continually record and celebrate the acts of thy mercy  
and goodness. They are without number (verse 15),  
and of these alone will I speak.

Verse 18. *Thou hast taught me from my youth*] I  
had thee for my continual instructor: and thou  
didst begin to teach me thy fear and love from my  
earliest infancy. Those are well taught whom God  
instructs; and when he teaches, there is no delay in  
learning.

Verse 18. *Old and grey-headed*] In the ninth verse  
mentioned the circumstance of old age: here he  
adds it, with the addition of hoary-headedness,  
which, humanly speaking, was calculated to make a

deeper impression in his favour. Though all these  
things are well known to God, and he needs not our  
information, yet he is pleased to say, "Come now,  
and let us reason together." And when his children  
plead and reason with him, they are acting precisely  
as he has commanded

Verse 19. *Thy righteousness—is very high*] עד  
אדמרום—is up to the exalted place, reaches up to  
heaven. The mercy of God fills all space and place.  
It crowns in the heavens what it governs upon earth.

*Who hast done great things*] גדולות *gedoloth*. Thou  
hast worked miracles, and displayed the greatest acts  
of power.

*Who is like unto thee!*] מי כמוך *mi camocha*. God  
is alone,—who can resemble him? He is eternal.  
He can have none before, and there can be none after;  
for in the infinite unity of his trinity he is that  
eternal, unlimited, impartible, incomprehensible, and  
uncompounded ineffable Being, whose essence is hid-  
den from all created intelligences, and whose counsels  
cannot be fathomed by any creature that even his own  
hand can form. WHO IS LIKE UNTO THEE! will excite  
the wonder, amazement, praise, and adoration of  
angels and men to all eternity.

Verse 20. Thou, which hast shewed me great and  
sore troubles] Multiplied straits and difficulties.  
And thou hast only showed them. Hadst thou per-  
mitted them to have fallen upon me with all their  
own energy and natural consequences, they would  
have destroyed me. As it was, I was nearly buried  
under them.

*Shalt quicken me again*] Shalt revive me—put new  
life in me. This has been applied to the passion of  
our Lord, and his resurrection; for it is added, Thou

Shall bring me up again from the depths of the earth.] Death shall not prey upon my body; thy Holy One can see no corruption. As applicable to David, it might mean his being almost overwhelmed with afflictions; and his deliverance was like a life from the dead.

Verse 21. *Thou shalt increase my greatness*] Thou wilt restore me to my throne and kingdom; and it shall be done in such a way that all shall see it was the hand of God; and I shall have the more honour on the account.

*Comfort me on every side.*] I shall have friends in all quarters; and the tribes on all sides will support me.

Verse 22. *I will also praise thee with the psaltery*] *בכלי נבל* *bichli nebel*, with the instrument *nebel*. Unto thee will I sing with the harp; *בכנור* *bechinnor*, with the *kinnor*. Both were stringed instruments, and the principal used in the Jewish worship; and with which, or any thing like them, in divine worship, we, as Christians, have nothing to do.

Verse 23. *My lips shall greatly rejoice—and my soul*] My lips shall use words expressive of my soul's happiness and gratitude. Thou hast redeemed me; and thou shalt have the eternal praise.

Verse 24. *Talk of thy righteousness*] The *righteousness of God* is frequently used in this psalm, and in other places, to signify his justice, judgments, faithfulness, truth, mercy, &c. There are few words of more general import in the Bible.

*They are confounded*] The counsel of Ahithophel is confounded, and turned to foolishness; and he was so ashamed that he went and hanged himself. As to the vain and wicked Absalom, he met with the fate that he had meditated against his father. Though not yet done, David sees all these things as actually accomplished; for he had got a divine assurance that God would bring them to pass.

#### ANALYSIS OF THE SEVENTY-FIRST PSALM.

The parts of this psalm, generally, are these two:—

I. A prayer that God would help and deliver him, which he urges by many arguments, ver. 1—21.

II. His vow of thanksgiving, ver. 22 to the end.

I. 1. His petition in general: "Let me never be put to confusion."

2. He intimates the cause: "I put my trust in thee," &c., ver. 2.

To induce the Lord to hear, he uses many arguments, drawn,—

1. From his justice and equity: "Deliver me in thy righteousness."

2. From his word and promise: "Thou hast given commandment," &c.

3. From his power: "Thou art my rock," &c.

4. From his relation to him: "My God, my hope."

5. From the qualities of his adversaries: "They were wicked, unrighteous, and cruel."

6. From his confidence: "Thou art my hope."

7. From his gracious providence: "By thee have I been holden up," &c.

8. From his thankful heart: "My praise shall be continually," &c.

9. He had none to trust to but God: "Thou art my refuge."

3. He resumes his prayer: "Cast me not off in the time of old age," &c.

He describes his enemies:—

1. They were continual calumniators: "Min enemies speak against me."

2. They laboured to take away his life.

3. They studied mischief against him: "They take counsel together."

4. Their words were cruel: "God hath forsaken him; persecute," &c.

4. He resumes his prayer, and predicts his enemies downfall: "O my God, be not far from me; make haste for my help."

He prays against his enemies,—

1. "Let them be confounded," &c.: they shall be confounded.

2. He expresses his hope: "I will hope continually."

3. And his purpose of gratitude: "I will praise thee more and more."

4. He pleads from his past experience of God's mercy to him.

1. God had "taught him from his youth" both by his word and Spirit.

2. Hitherto he had "declared God's wondrous works."

3. Therefore, "forsake me not now that I am old and grey-headed."

4. I have still much to do: "Until I have showed thy strength," &c.

From all these considerations he feels gratitude and praises God.

1. Thy righteousness is very high. There is nothing like it.

2. God is wonderful: "There is none like him." Of all this he had full and satisfactory proof.

1. Thou hast showed me troubles—"sore troubles."

2. Yet thou shalt revive me.

3. Thou "shalt bring me from the depths of the earth."

4. "Thou shalt increase my greatness."

5. "Thou shalt support me on every side."

II. The second part contains David's thanksgiving.

1. He will praise the truth of the "Holy One of Israel:" Not only with *nebel* and *kinnor*—instruments of music then used,—

2. But with his lips and soul; heart and mouth going together.

3. With his tongue; speaking of God's goodness to others.

4. And for this reason, "They are confounded, for they are brought to shame that seek my hurt."

PSALM LXXII.

David prays to God for Solomon, 1; prescribes Solomon's work, 2; the effects of his administration, 3-7; the extent of his dominion, 8-11; his mercy and kindness to the poor, and the perpetuity of his praise, 12-17. God is blessed for his power and goodness; and the Psalmist prays that the whole earth may be filled with his glory, 18-20.

A Psalm <sup>a</sup> for <sup>b</sup> Solomon.

A. M. 2969.  
B. C. 1015.  
Davidis, Regis  
Israelitarum,  
cir. annum 40.

**G**IVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

<sup>a</sup> Or, <sup>q</sup>. — <sup>b</sup> Ps. cxxvii. title. — <sup>c</sup> Isai. xi. 2, 3, 4. xxxii. 1. <sup>d</sup> Ps. lxxxv. 10. Isai. xxxii. 17. lii. 7.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

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Israelitarum,  
cir. annum 40.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish;

<sup>e</sup> Isai. xi. 4. — <sup>f</sup> Ver. 7, 17. Ps. lxxxix. 36, 37. — <sup>g</sup> 2 Sam. xxiii. 4. Hos. vi. 3.

NOTES ON PSALM LXXII.

The title לְשׁוֹלוֹמוֹ *lishelomoh*, we translate, *A Psalm for Solomon*. The *Chaldee* says, "By the hand of Solomon, spoken prophetically." The *Syriac*, "A Psalm of David, when he had constituted Solomon king." All the other *Versions* attribute it to *Solomon* himself. But in the conclusion of the psalm it appears to be attributed to *David*. "The prayers of David the son of Jesse are ended." It is most probably a psalm of David, composed in his last days, when he had set this beloved son on the throne of the kingdom. "Then," says *Calmet*, "transported with joy and gratitude, he addressed this psalm to God, in which he prays him to pour out his blessings on the young king, and upon the people. He then, wrapped up in a divine enthusiasm, ascends to a higher subject; and sings the glory of the Messiah, and the magnificence of his reign. Hence it is that we may see in this psalm a great number of expressions which cannot relate to Solomon, unless in a hyperbolical and figurative sense; but, applied to Christ, they are literally and rigorously exact."

Verse 1. *Give the king thy judgments*] Let Solomon receive *thy law*, as the civil and ecclesiastical code by which he is to govern the kingdom.

*And thy righteousness unto the king's son.*] *Righteousness* may signify *equity*. Let him not only rule according to the *strict letter of thy law*, that being the *law* on which all his decisions shall be founded; but let him rule also according to *equity*, that *rigorous justice* may never become *oppressive*. Solomon is called here *the king*, because now set upon the Jewish throne; and he is called *the king's son*, to signify his right to that throne on which he now sat.

Verse 2. *He shall judge thy people with righteousness*] With justice and mercy mixed, or according to *equity*.

*And thy poor with judgment.*] Every one according to the *law* which thou hast appointed; but with special tenderness to the *poor* and *afflicted*.

Verse 3. *The mountains shall bring peace*] Perhaps *mountains* and *hills* are here taken in their *figurative*

sense, to signify *princes* and *petty governors*; and it is a prediction that all governors of provinces and magistrates should administer equal justice in their several departments and jurisdictions; so that universal *peace* should be preserved, and the people be every where *prosperous*; for שָׁלוֹם *shalom* signifies both peace and prosperity, for without the former the latter never existed.

But what is the meaning of "the little hills by righteousness?" Why, it has no meaning; and it has none, because it is a false division of the verse. The word בִּטְדָקָה *bitedakah*, in *righteousness*, at the end of verse 3, should begin verse 4, and then the sense will be plain. Ver. 3: "The mountains and the hills shall bring prosperity to the people." Ver. 4: "In righteousness he shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor."

The *effects*, mentioned in the *fourth* verse, show that king Solomon should act according to the law of his God; and that all officers, magistrates, and governors, should minister equal justice through every part of the land. The *Septuagint* has the true division: Ἀναλαβέτω τὰ ὄρη εἰρηγήν τῷ λαῷ σου, καὶ οἱ βουνοὶ ἐν δικαιοσυνῇ κρινεὶ τοὺς πτωχοὺς τοῦ λαοῦ, κ. τ. λ. "The mountains shall bring peace to thy people, and the hills: In righteousness shall he judge the poor of thy people," &c.

Verse 5. *They shall fear thee*] There is no sense in which this can be spoken of *Solomon*, nor indeed of any other man: it belongs to *Jesus Christ*, and to him alone. He is the *Prince of peace*, who shall be *feared* and *reverenced* "through all generations, and as long as the sun and moon endure."

Verse 6. *He shall come down like rain upon the mown grass*] The word τὴ γῆ, which we translate *mown grass*, more properly means *pastured grass* or *pastured land*; for the *dew* of the night is intended to restore the grass which has been eaten in the course of the day. This very idea the *Chaldee* has seized; and renders the place thus: "He shall descend gently, like rain upon the grass which has been eaten

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\* and abundance of peace <sup>b</sup> so long as the moon endureth.

8 <sup>c</sup> He shall have dominion also from sea to sea, and from

the river unto the ends of the earth.

9 <sup>d</sup> They that dwell in the wilderness shall

<sup>a</sup> Isai. ii. 4. Dan. ii. 44. Luke i. 33. — <sup>b</sup> Heb. *till there be no moon.* — <sup>c</sup> See Exod. xxiii. 31. 1 Kings iv. 21, 24. Ps. ii. 8. lxxx. 11. lxxxix. 25. Zech. ix. 10. — <sup>d</sup> Ps. lxxiv.

by the locust." But there seems to be a reference to the *thick night dews* which in summer fall on the pasturages, and become the means of restoring the grass consumed in the day-time by the cattle. This is finely expressed by the most accomplished of all poets and agriculturists :

Et quantum longis carpent armenta diebus,  
Exigua tantum gelidus ros nocte reponet.

VIRG. Geor. ii., ver. 201.

"For what the day devours, the nightly dew  
Shall to the morn by pearly drops renew."

DRYDEN.

Or to leave *poetry*, which always says *too much* or *too little*, the plain prose is :

"And as much as the flocks crop in the long days,  
So much shall the cold dew restore in one short  
night."

*As showers that water the earth.*] The influence of the *doctrine* and *Spirit* of Christ on the soul of man shall be as *grateful*, as *refreshing*, and as *fructifying*, as the nightly dews on the cropped fields, and the *vernal showers* on the cultivated lands. Without his influence all tillage is vain ; without him there can neither be seed nor fruit.

Verse 7. *In his days shall the righteous flourish*] There was nothing but peace and prosperity all the days of Solomon : for, "In his days Judah and Israel dwelt safely ; every man under his vine and under his fig-tree, from Dan even to Beersheba ;" 1 Kings iv. 25.

*So long as the moon endureth*] עד בלי ירח *ad beli yareach*, "Till there be no more moon."

Verse 8. *He shall have dominion also from sea to sea*] The best comment on this, as it refers to Solomon, may be found in 1 Kings iv. 21, 24 : "And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt ; for he had dominion over all on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river ; and he had peace on all sides round about him."

Solomon, it appears, reigned over all the provinces from the river *Euphrates* to the land of the *Philistines*, even to the frontiers of *Egypt*. The *Euphrates* was on the *east* of Solomon's dominions ; the *Philistines* were *westward*, on the *Mediterranean sea* ; and *Egypt* was on the *south*. Solomon had therefore, as tributaries, the kingdoms of *Syria*, *Damascus*, *Moab*, and *Ammon*, which lay between the *Euphrates* and

bow before him ; \* and his enemies 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 <sup>e</sup> Yea, all kings shall fall down before

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14. — <sup>e</sup> Isai. xlix. 23. Mic. vii. 17. — <sup>f</sup> 2 Chron. ix. 21. Ps. xlv. 12. lxxviii. 29. Isai. xlix. 7. lx. 6, 9. — <sup>g</sup> Isai. xlv. 22, 23.

the *Mediterranean*. Thus he appears to have possessed all the land which God covenanted with Abraham to give to his posterity.

*Unto the ends of the earth.*] Or *land*, must mean the tract of country *along the Mediterranean sea*, which was the *boundary of the land* on that side : but, as the words may refer to Christ, every thing may be taken in its utmost latitude and extent.

Verse 9. *They that dwell in the wilderness*] The *צִיִּים tsiyim*, termed *Ethiopians* by the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*. The *Syriac* terms them *the isles*. But it is likely that those who dwell by the sea-coasts, and support themselves by navigation and fishing, are here intended.

*His enemies shall lick the dust.*] Shall be so completely subdued, that they shall be reduced to the most abject state of vassalage, till they shall become proselytes to the Jewish faith.

Verse 10. *The kings of Tarshish and of the isles shall bring presents*] Though Solomon did not reign over *Cilicia*, of which *Tarus* was the capital, yet he might receive *gifts*, not in the sense of *tribute* ; for מִנְחָה *minchah*, the word here used, signifies a *gratitude* or *friendly offering*.

*The kings of Sheba and Seba*] Both countries of Arabia. From the former came the *queen of Sheba*, to hear the wisdom of Solomon. And she brought exceeding great *presents* or *gifts*, but not in the way of *tribute* ; for Solomon had no jurisdiction in her country. And certainly many sovereigns, to obtain his *friendship*, sent him various presents of the choicest produce of their respective countries ; and no doubt he did with them as with the queen of Sheba, gave them gifts in return. Hence the word עֲשָׂה *esheah* is used, which signifies "a *compensative present*, made on account of benefits received."

Verse 11. *All kings shall fall down before*] They shall reverence him on account of his great wisdom, riches, &c.

*All nations shall serve him.*] All the surrounding nations. This and the preceding verses are fully explained by 1 Kings x. 23—25 : "King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought unto Solomon to hear his wisdom. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year." If we take these expressions to mean literally *all the habitable globe*, then they cannot be applied to Solomon ; but if we take them as *they are most evidently used by the sacred writer*, then they



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him: all nations shall serve him.

12 For he shall deliver the needy 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 precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the

<sup>a</sup> Job xxix. 12. — <sup>b</sup> Ps. cxvi. 15. — <sup>c</sup> Heb. one shall give.  
<sup>d</sup> 1 Kings iv. 20. — <sup>e</sup> Ps. lxxxix. 36. — <sup>f</sup> Heb. shall be.  
<sup>g</sup> Heb. shall be as a son to continue his father's name for ever.

are literally true. When all the earth shall be brought to receive the gospel of Christ, then they may be applied to him.

Verse 12. *He shall deliver the needy when he crieth*] The poor and the rich shall, in the administration of justice, be equally respected; and the strong shall not be permitted to oppress the weak.

Verse 14. *From deceit and violence*] Because they are poor and uneducated, they are liable to be deceived; and because they are helpless, they are liable to oppression; but his equal justice shall duly consider these cases; and no man shall suffer because he is deceived, though the letter of the law may be against him.

*And precious shall their blood be*] If the blood or life of such a person shall have been spilt by the hand of violence, he shall seek it out, and visit it on the murderer, though he were the chief in the land. He shall not be screened, though he were of the blood royal, if he have wilfully taken away the life of a man.

Verse 15. *To him shall be given of the gold of Sheba*] The Arabians shall pay him tribute.

*Prayer also shall be made for him continually*] In all conquered countries two things marked the subjection of the people: 1. Their money was stamped with the name of the conqueror. 2. They were obliged to pray for him in their acts of public worship.

*Daily shall he be praised.*] He shall not act by the conquered like conquerors in general: he shall treat them with benignity; and shall give them the same laws and privileges as his natural subjects, and therefore "he shall be daily praised." All shall speak well of him.

Verse 16. *There shall be an handful of corn*] The earth shall be exceedingly fruitful. Even a handful of corn sown on the top of a mountain shall grow up strong and vigorous; and it shall be, in reference to crops in other times, as the cedars of Lebanon are to common trees or shrubs: and as the earth will bring

fruit thereof shall shake like Lebanon: <sup>d</sup> and they of the city shall flourish like grass of the earth.

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17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

<sup>h</sup> Gen. xii. 13. xxii. 18. — <sup>i</sup> Luke i. 48. — <sup>k</sup> 1 Chron. xxix. 10. Ps. xli. 13. cv. 48. — <sup>l</sup> Exod. xv. 11. Ps. lxxvii. 14. cxxxvi. 4. — <sup>m</sup> Neh. ix. 5. — <sup>n</sup> Numb. xiv. 21. Zech. xiv. 9.

forth in handfuls, so the people shall be multiplied who are to consume this great produce.

*And they of the city shall flourish like grass of the earth.*] There have been many puzzling criticisms concerning this verse. What I have given I believe to be the sense.

Verse 17. *His name shall endure for ever*] Hitherto this has been literally fulfilled. Solomon is celebrated in the east and in the west, in the north and in the south; his writings still remain, and are received, both by Jews and by Gentiles, as a revelation from God; and it is not likely that the name of the author shall ever perish out of the records of the world.

*All nations shall call him blessed.*] Because of the extraordinary manner in which he was favoured by the Most High. I well know that all these things are thought to belong properly to Jesus Christ; and, in reference to him, they are all true, and ten thousand times more than these. But I believe they are all properly applicable to Solomon: and it is the business of the commentator to find out the literal sense, and historical fact, and not seek for allegories and mysteries where there is no certain evidence of their presence. Where the sacred writers of the New Testament quote passages from the Old, and apply them to our Lord, we not only may but should follow them. And I am ready to grant there may be many other passages equally applicable to him with those they have quoted, which are not thus applied. Indeed, HE is the sum and substance of the whole Scripture. HE spoke by his Spirit in the prophets; and himself was the subject of their declarations. See our Lord's saying, Luke xxiv. 44.

Verse 18. *Blessed be the Lord God*] David foresaw all Solomon's grandeur; his justice, equity, and the happiness of the subjects under his government; and his soul has, in consequence, sensations of pleasure and gratitude to God, which even his own wondrous pen cannot describe. But it is worthy of remark, that God did not reveal to him the apostasy of this

beloved son. He did not foresee that this once holy, happy, wise, and prosperous man would be the means of debasing the divine worship, and establishing the grossest idolatry in Israel. God hid *this* from his eyes, that his heart might not be grieved, and that he might die in peace. Besides, there was still much *contingency* in the business. God would not predict a thing as *absolutely certain*, which was still poised between a *possibility of being and not being*; the scale of which he had left, as he does all contingencies, to the free-will of his creature to turn.

*Who only doeth wondrous things.*] God alone works *miracles*: wherever there is a *miracle*, there is God. *No creature can invert or suspend the course and laws of nature*; this is properly the work of God. Jesus Christ, most incontrovertibly, wrought such miracles; therefore, most demonstrably, Jesus Christ is God.

Verse 19. *Let the whole earth be filled with his glory*] Let the gospel—the light, the Spirit, and power of Christ, fill the world.

*Amen*] So let it be.

*And Amen.*] So it shall be. Hallelujah!

Verse 20. *The prayers of David the son of Jesse are ended.*] This was most probably the *last psalm* he ever wrote. There may be several in the after part of this book which were written by him; but they were probably composed in a former period of his life, for this was the *end of the poetic prayers of David, the son of Jesse*. Those that were found afterwards have got out of their proper connexion.

#### ANALYSIS OF THE SEVENTY-SECOND PSALM.

David, being near his death, makes his prayer for his son Solomon, that he may be a just, peaceable, and great king, and his subjects happy under his government. But this is but the *shell* of the psalm: the *kernel* is Christ and his kingdom, under whom righteousness, peace, and felicity shall flourish, and unto whom all nations shall do homage for ever and ever.

The parts of this psalm are the following, viz. :—

I. The petition, ver. 1.

II. The general declaration of the qualities of this kingdom, ver. 2, 3, 4.

III. The particular unfolding of these in their effects, ver. 4—18.

IV. The doxology, ver. 18—20.

I. David, being taught by experience how hard a matter it is to govern a kingdom well, prays God to assist his son *Solomon*, to whom, being near death, he was to leave his crown and sceptre.

1. "Give the king thy judgments, O God;" the true knowledge of thy law.

2. "And thy righteousness unto the king's son;" that he may not decline to the right or left hand, but administer by justice, judge for God.

II. For then this will follow :—

1. Justice will flourish in his kingdom: "He shall judge thy people with righteousness, and thy poor with judgment.

2. And peace also, and prosperity: "The mountains," that is, the chief magistrates; "and the little hills,"—the lesser officers, shall bring peace to the

people: but "by righteousness," for justice upholds the world.

III. And now he proceeds to unfold himself upon the two former generals: first, *justice*; then, *peace*.

Of justice he assigns two effects :—

1. The defence of good men: "He shall judge the poor of the people; he shall save the children of the needy."

2. The punishment of the wicked: "He shall break in pieces the oppressor."

The consequences of peace are,—

1. Fear, and reverence, and the service of God: "They shall fear thee as long as the sun and moon endure, throughout all generations."

2. Plenty and abundance: "He shall come down like rain upon the mown grass; as showers that water the earth."

3. Prosperity of good men: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Now he shows the greatness and amplitude of this kingdom, which will not be so true of *Solomon* as of *Christ* and his kingdom.

1. His kingdom will be very large: "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

2. His subjects shall be many. Some willingly, others against their will, shall obey him: "They that dwell in the wilderness shall bow before him. His enemies shall lick the dust,"—crouch at his feet.

3. Homage shall be done to him by Asiatic, European, and Arabian princes. 1. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." 2. "Yea, all kings shall fall down before him; all nations shall serve him."

He sets down many excellent qualities of this king.

1. He should be ready to do good; a gracious lord to the meanest subject: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

2. He should be far from loading his subjects with exactions: "He shall spare the poor, and shall save the souls of the needy."

3. Far from all tyranny: "He shall redeem their soul from deceit and violence."

4. Far from shedding innocent blood: "And precious shall their blood be in his sight."

And as he shall be kind and loving to his subjects, so shall his subjects show great love and affection to him.

1. They shall pray for his life: "He shall live."

2. And they shall offer him presents: "And to him shall be given of the gold of Arabia."

3. They shall pray for him: "Prayer also shall be made for him continually."

4. They shall speak well of him: "Daily shall he be praised."

And that which would induce them to it might be, that besides the equity and justice, love and kindness he showed to all, they find that under him they enjoy great plenty and abundance of all things.

1. For the earth brought forth corn, and the moun-

tains afforded them an ample harvest : " There shall be an handful of corn in the earth, upon the top (the highest part) of the mountains ; the fruit thereof shall shake (stand so thick that the ears shall brush one against another) as the trees in Lebanon."

2. The kingdom shall abound in people : " They of the city shall flourish like grass of the earth," which is thick and green. In a word, the king shall be dear to his people ; and they shall love his name when living, and honour him when dead, and continue it to all posterities.

1. " His name shall endure for ever : his name shall be continued as long as the sun."

2. " Men shall be blessed in him." God shall bless thee, as he did Solomon.

3. " All nations shall call him blessed." Acknowledge his happiness, and wish a blessing to themselves after Solomon's example.

IV. In the close of the psalm, as usual, he gives thanks for taking into consideration the happiness that was to accrue to his people under such a king, even when he was laid in the grave. He breaks forth,

1. " Blessed be the Lord God, the God of Israel, who only doeth wondrous things ;" for indeed such a king is a wonder, and it is the grace of God must make him such.

2. And again : " Blessed be his glorious name for ever."

3. And that not in Judea alone, but in all the world : " And let the whole world be filled with his glory. Amen, amen."

" The prayers of David the son of Jesse are ended." Of which some, indeed most, judge this was the last prayer David made. See the notes at the end of the psalm.

With the *seventy-second* psalm the *SECOND BOOK* of the Psalter ends, according to the division of the Jewish Masoretes. The *THIRD BOOK* commences with a series, chiefly composed by other inspired writers.

The following poetical version of some of the principal passages of the foregoing psalm was made and kindly given me by my much respected friend, *James Montgomery*, Esq., of Sheffield. I need not tell the intelligent reader that he has seized the spirit, and exhibited some of the principal beauties, of the Hebrew bard ; though, to use his own words in his letter to me, his " hand trembled to touch the harp of Zion." I take the liberty here to register a wish, which I have strongly expressed to himself, that he would favour the church of God with a metrical version of the whole book.

Hail to the Lord's Anointed,  
Great David's greater Son !  
Hail ! In the time appointed,  
His reign on earth begun !  
He comes to break oppression,  
To let the captive free,  
To take away transgression,  
And reign in equity.

He comes with succour speedy

To those who suffer wrong ;  
To help the poor and needy,  
And bid the weak be strong ;  
To give them songs for sighing,  
Their darkness turn to light,  
Whose souls, in misery dying,  
Were precious in his sight.

By such shall he be feared  
While sun and moon endure,  
Beloved, adored, revered,  
For he shall judge the poor,  
Through changing generations,  
With justice, mercy, truth,  
While stars maintain their stations,  
And moons renew their youth.

He shall come down like showers  
Upon the fruitful earth,  
And joy, and hope, like flowers,  
Spring in his path to birth ;  
Before him, on the mountains,  
Shall Peace, the herald, go,  
And righteousness, in fountains,  
From hill to valley flow.

Arabia's desert-ranger  
To him shall bow the knee ;  
The Æthiopian stranger  
His glory come to see :  
With offerings of devotion,  
Ships from the isles shall meet,  
To pour the wealth of ocean  
In tribute at his feet.

Kings shall fall down before him,  
And gold and incense bring ;  
All nations shall adore him,  
His praise all people sing :  
For he shall have dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing, can soar.

For him shall prayer unceasing,  
And daily vows, ascend ;  
His kingdom still increasing,—  
A kingdom without end :  
The mountain-dews shall nourish  
A seed in weakness sown,  
Whose fruit shall spread and flourish  
And shake like Lebanon.

O'er every foe victorious,  
He on his throne shall rest,  
From age to age more glorious,—  
All-blessing, and all-blest :  
The tide of time shall never  
His covenant remove ;  
His name shall stand for ever,  
His name—what is it?—LOVE.

PSALM LXXIII.

The Psalmist speaks of God's goodness to his people, 1; shows how much he was stumbled at the prosperity of the wicked, and describes their state, 2—12; details the process of the temptation, and the pain he suffered in consequence, 13—16; Shows how he was delivered, and the dismal reverse of the state of the once prosperous ungodly man, by which his own false views were corrected, 17—22; his great confidence in God, and the good consequences of it, 23—28.

XIV. DAY. EVENING PRAYER

\*A Psalm of <sup>b</sup>Asaph.

TRULY <sup>c</sup>God is good to Israel, even to such as are <sup>d</sup>of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 <sup>e</sup>For I was envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands in their death: but their strength is <sup>f</sup>firm.

5 <sup>g</sup>They are not <sup>h</sup>in trouble as other men; neither are they plagued <sup>i</sup>like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them <sup>k</sup>as a garment.

7 <sup>l</sup>Their eyes stand out with fatness: <sup>m</sup>they have more than heart could wish.

8 <sup>n</sup>They are corrupt, and <sup>o</sup>speak wickedly concerning oppression: they <sup>p</sup>speak loftily.

9 They set their mouth <sup>q</sup>against the heavens,

\* Or, A Psalm for Asaph. — <sup>b</sup> Ps. l. title. — <sup>c</sup> Or, Yet. <sup>d</sup> Heb. clean of heart. — <sup>e</sup> Job xxi. 7. Ps. xxxvii. 1. Jer. xii. 1. — <sup>f</sup> Heb. fat. — <sup>g</sup> Job xxi. 6. — <sup>h</sup> Heb. in the trouble of other men. — <sup>i</sup> Heb. with. — <sup>k</sup> So Ps. cix. 18.

<sup>l</sup> Job xv. 27. Ps. xvii. 10. cxix. 70. Jer. v. 28. — <sup>m</sup> Heb. they pass the thoughts of the heart. — <sup>n</sup> Ps. liii. 1. — <sup>o</sup> Hos. vii. 16. — <sup>p</sup> 2 Pet. ii. 13. Jude 16. — <sup>q</sup> Rev. xiii. 6.

NOTES ON PSALM LXXIII.

This is the commencement of the THIRD BOOK of the *Psalter*; and the psalm before us has for title, *A Psalm of Asaph*; or, as the margin has it, *A Psalm for Asaph*. The title in the Hebrew is מִזְמוֹר לְאַסָּף *mizmor leasaph*; "A Psalm of Asaph:" and it is likely that this *Asaph* was the composer of it; that he lived under the Babylonish captivity; and that he published this psalm to console the Israelites under bondage, who were greatly tried to find themselves in such outward distress and misery, while a people much more wicked and corrupt than they, were in great prosperity, and held them in bondage.

Verse 1. *Truly God is good to Israel*] Captives as they were, they still had many blessings from God; and they had promises of deliverance, which must be fulfilled in due time.

*Such as are of a clean heart.*] Those who have a clean heart must have inward happiness: and, because they resemble God, they can never be forsaken by him.

Verse 2. *My feet were almost gone*] I had nearly given up my confidence. I was ready to find fault with the dispensations of providence; and thought the Judge of all the earth did not do right.

Verse 3. *I was envious at the foolish*] I saw persons who worshipped not the true God, and others who were abandoned to all vices, in possession of every temporal comfort, while the godly were in straits, difficulties, and affliction. I began then to doubt whether there was a wise providence; and my mind became irritated. It seems to have been a maxim among the ancient heathens, Θεοῦ οὐκ εὐδοκίαν τοῖς κακοῖς εὐδαιμονίαν, "The prosperity of the wicked is a reproach to the gods." But they had no just conception of a state of future rewards and punishments. Besides, man could not bear prosperity. If men had

uninterrupted comforts here, perhaps not one soul would ever seek a preparation for heaven. Human trials and afflictions, the *general warfare of human life*, are the highest proof of a providence as benevolent as it is wise. Were the state of human affairs different from what it is, hell would be more thickly peopled; and there would be fewer inhabitants in glory. There is reason to doubt whether there would be *any religion* upon earth had we nothing but temporal prosperity. Indeed, all the following verses are proofs of it.

Verse 4. *No bands in their death*] Many of the godly have sore conflicts at their death. Their enemy then thrusts sore at them that they may fall; or that their confidence in their God may be shaken. But of this the ungodly know nothing. Satan will not molest them; he is sure of his prey; they are entangled, and cannot now break their nets; their consciences are seared, they have no sense of guilt. If they think at all of another world, they presume on that mercy which they never sought, and of which they have no distinct notion. Perhaps, "they die without a sigh or a groan; and thus go off as quiet as a lamb"—to the slaughter.

Verse 6. *Pride compasseth them about as a chain*] Perhaps there is an allusion here to the office which some of them bore. *Chains of gold*, and *golden rings*, were ensigns of magistracy and civil power. As these chains encompassed their necks, or the rings their wrists and fingers, as the signs of the offices in virtue of which they acted; so *כָּמָר* *chamas*, violence, oppressive conduct, encompassed them. They made no other use of their great power, than to oppress the poor and the needy; and to drive things to extremities. The *Chaldee*, instead of a *chain*, represents this as a crown or diadem, which they had formed out of the plunder of the poor and defenceless.

and their tongue walketh through the earth.  
 10 Therefore his people return hither: \*and waters of a full cup are wrung out to them.  
 11 And they say, <sup>b</sup> How doth God know? and is there knowledge in the Most High?  
 12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.  
 13 <sup>d</sup> Verily I have cleansed my heart *in* vain, and <sup>e</sup> washed my hands in innocency.

14 For all the day long have I been plagued, and <sup>f</sup> chastened every morning.  
 15 If I say, I will speak thus; behold I should offend *against* the generation of thy children.  
 16 <sup>g</sup> When I thought to know this, <sup>h</sup> it was too painful for me,  
 17 Until <sup>i</sup> I went into the sanctuary of God; *then* understood I <sup>k</sup> their end.

\*Ps. lxxv. 8.—<sup>b</sup> Job xxii. 13. Ps. x. 11. xciv. 7. <sup>c</sup> Ver. 3.—<sup>d</sup> Job xxi. 15. xxxiv. 9. xxxv. 3. Mal. iii. 14. <sup>e</sup> Ps. xxvi. 6.—<sup>f</sup> Heb. *my chastisement was.* — <sup>g</sup> Eccles.

viii. 17.—<sup>h</sup> Heb. *it was labour in mine eyes.*—<sup>i</sup> Ps. lxxvii. 13.—<sup>k</sup> Ps. xxxvii. 38.

Verse 7. *Their eyes stand out with fatness*] “Their countenance is changed because of fatness.”—*Chaldee*. By fatness, or corpulency, the natural lines of the face are *changed*, or rather *obliterated*. The characteristic distinctions are gone; and we see little remaining besides the *human hog*.

*They have more than heart could wish.*] I doubt this translation. *Whose heart ever said, I have enough*, which had not its portion with God? It would be more literal to say, “They surpass the thoughts of their heart.” They have *more* than they *expected*, though *not more* than they *wish*.

Verse 8. *They are corrupt*] ימיקו *yamiku*, they mock, act dissolutely.

*And speak wickedly concerning oppression*] They vindicate excessive acts of government; they push justice to its rigour. They neither show equity, lenity, nor mercy; they are cruel, and they *vindicate* their proceedings.

Verse 9. *Set their mouth against the heavens*] They blaspheme God, ridicule religion, mock at Providence, and laugh at a future state.

*Their tongue walketh through the earth.*] They find fault with every thing; they traduce the memory of the just in heaven, and ridicule the saints that are upon earth. They criticise every dispensation of God.

Verse 10. *Therefore his people return hither*] There are very few verses in the Bible that have been more variously translated than this; and, like the man in the fable, they have blown the *hot* to *cool* it, and the *cold* to *warm* it. It has been translated, “Therefore God’s people fall off to them; and thence they reap no small advantage.” And, “Therefore let his people come before them; and waters in full measure would be wrung out from them.” That is, “Should God’s people come before them, they would squeeze them to the utmost; they would wring out all the juice in their bodies.” The *Chaldee* has, “Therefore, are they turned against the people of the Lord, that they may bruise and beat them with mallets; that they may pour out to them abundance of tears.” The *Vulgate*, “Therefore shall my people return here, and days of abundance shall be found by them.” The *Septuagint* is the same. The *Ethiopic*, *Arabic*, and *Syriac*, nearly the same. The *Hebrew* text is, לכן ישוב עמי הים לכן ישוב עמי הים לכן ישוב עמי הים *lachen yashub ammo* (עמי *ammi*) *halom*;

*umey male yimmatsu lamo*; “Therefore shall my people be converted, where they shall find abundance of waters.” That is, The people, seeing the iniquity of the Babylonians, and feeling their oppressive hand, shall be converted to me; and I will bring them to their own land, where they shall find an abundance of all the necessaries of life. I believe this to be the meaning; and thus we find their afflictions were sanctified to them; for they obliged them *to return to God*, and then God caused them to return to their own land. The *Vulgate* translates עמי מלא *umey male*, “abundance of waters,” by *et dies pleni*, “and days of plenty;” for it has read עמי ימיי *yemey, days*, for עמי ימיי *umey, and waters*. Almost all the *Versions* support this reading; but it is not acknowledged by any MS. The old *Psalter* is here mutilated.

Verse 11. *They say, How doth God know?*] My people are so stumbled with the prosperity of the wicked, that they are ready in their temptation to say, “Surely, God cannot know these things, or he would never dispense his favours thus.” Others consider these words as the saying of the *wicked*: “We may oppress these people as we please, and live as we list; God knows nothing about it.”

Verse 12. *These are the ungodly*] The people still speak. It is the ungodly that prosper, the irreligious and profane.

Verse 13. *I have cleansed my heart in vain*] It is no advantage to us to worship the true God, to walk according to the law of righteousness, and keep the ordinances of the Most High.

Verse 14. *For all the day long have I been plagued*] Far from enjoying worldly prosperity, we are not only *poor*, but we are *afflicted* also; and every *succeeding day* brings with it some new trouble.

Verse 15. *If I say, I will speak thus*] I have at last discovered that I have reasoned incorrectly; and that I have the uniform testimony of all thy children against me. From generation to generation they have testified that the Judge of all the earth does right; they have trusted in thee, and were never confounded. They also met with afflictions and sore trials, but thou didst bring them safely through all, didst sustain them in the worst, and sanctifiedst the whole to their eternal good.

Verse 16. *When I thought to know this*] When I reviewed the history of our fathers, I saw that, though thou hadst from time to time hidden thy face because

18 Surely <sup>a</sup> thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 <sup>b</sup> As a dream when *one* awaketh; so, O LORD, <sup>c</sup> when thou awakest, thou shalt despise their image.

<sup>a</sup> Ps. xxxv. 6.—<sup>b</sup> Job xx. 8. Ps. xc. 5. Isai. xxix. 7, 8. Ps. lxxviii. 65.—<sup>d</sup> Ver. 3.—<sup>e</sup> Psa. xcii. 6. Prov. xxx. 2.

of their sins, yet thou hadst never utterly abandoned them to their adversaries; and it was not reasonable to conclude that thou wouldst do now what thou hadst never done before; and yet the continuance of our captivity, the oppressive hardships which we suffer, and the small prospect there is of release, puzzle me again. These things have been very painful to me.

Verse 17. *Until I went into the sanctuary*] Until, in the use of thy ordinances, I entered into a deep consideration of thy secret counsels, and considered the future state of the righteous and the wicked; that the unequal distribution of temporal good and evil argued a future judgment; that the present is a state of trial; and that God exercises his followers according to his godly wisdom and tender mercy. Then light sprang up in my mind, and I was assured that all these exercises were for our benefit, and that the prosperity of the wicked here was a prelude to their destruction. And this I saw to be their end.

That this psalm was written during the captivity, there is little room to doubt. How then can the Psalmist speak of the *sanctuary*? There was none at Babylon; and at Jerusalem it had been long since destroyed? There is no way to solve this difficulty but by considering that *מקדש* *mikdeshey* may be taken in the sense of *holy places*—places set apart for prayer and meditation. And that the captives had such places in their captivity, there can be no doubt; and the place that is set apart to meet God in, for prayer, supplication, confession of sin, and meditation, is *holy* unto the Lord; and is, therefore, his *sanctuary*, whether a *house* or the open field. Calmet thinks by holy meditations a view of the divine secrets, to which he refers, ver. 24, is here meant.

Verse 18. *Thou didst set them in slippery places*] Affluence is a slippery path; few have ever walked in it without falling. It is possible to be faithful in the *unrighteous mammon*, but it is very difficult. No man should desire riches; for they bring with them so many cares and temptations as to be almost unmanageable. Rich men, even when pious, are seldom happy; they do not enjoy the consolations of religion. A good man, possessed of very extensive estates, unblameable in his whole deportment, once said to me: "There must be some strange malignity in riches thus to keep me in continual bondage, and deprive me of the consolations of the gospel." Perhaps to a person to whom his estates are a snare, the

21 Thus my heart was <sup>d</sup>grieved, and I was pricked in my reins.

22 <sup>e</sup> So foolish was I, and <sup>f</sup> ignorant: I was as a beast <sup>g</sup> before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 <sup>h</sup> Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 <sup>i</sup> Whom have I in heaven but thee? and

<sup>d</sup> Heb. I knew not.—<sup>e</sup> Heb. with thee.—<sup>f</sup> Pa. xxxii. 8. Isai. lviii. 8.—<sup>g</sup> Phil. iii. 8.

words of our Lord may be literally applicable: "Sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." But he went away sorrowful, for he had great possessions! May we not then say with the Psalmist, *Surely thou didst set them in slippery places, &c.?*

Verse 19. *Are they brought into desolation*] This is often a literal fact. I have known several cases where persons, very rich, have by sudden losses been brought into desolation as in a moment; in consequence of which they were utterly consumed with terrors.

Verse 20. *As a dream when one awaketh*] So their goods fled away. Their possession was a dream—their privation, real.

*Thou shalt despise their image.*] While destitute of true religion, whatever appearance they had of greatness, nobility, honour, and happiness; yet in the sight of God they had no more than the ghost or shade of excellence, which God is said here to despise. Who would be rich at such risk and dishonour?

Verse 21. *Thus my heart was grieved*] The different views which I got of this subject quite confounded me; I was equally astonished at their sudden overthrow and my own ignorance. I felt as if I were a *beast* in stupidity. I permitted my mind to be wholly occupied with *sensible things*, like the beasts that perish, and did not look into a future state; nor did I consider, nor submit to, the wise designs of an unerring Providence.

Verse 23. *I am continually with thee*] I now see that myself and my people are under thy guardian care; that we are continually upheld by thee; and while in thy right hand, we shall not be utterly cast down.

Verse 24. *Thou shalt guide me with thy counsel*] After we have suffered awhile, receiving directions and consolations from thy good Spirit, by means of thy prophets, who are in the same captivity with ourselves; thou wilt grant us deliverance, restore us to our own land, and crown us with honour and happiness. Any sincere follower of God may use these words in reference to this and the coming world. *Thy counsel*—thy word and SPIRIT, shall guide me through life; and when I have done and suffered thy righteous will, thou wilt receive me into thy eternal glory.

Verse 25. *Whom have I in heaven but thee?*] The

there is none upon earth that I desire beside thee.

26 \* My flesh and my heart faileth : but God is the <sup>b</sup> strength of my heart, and <sup>c</sup> my portion for ever.

27 For, lo, <sup>d</sup> they that are far from thee shall

\* Ps. lxxxiv. 2. cxix. 81.—<sup>b</sup> Heb. rock.—<sup>c</sup> Ps. xvi. 5. cxix. 57.—<sup>d</sup> Ps. cxix. 155.

original is more emphatic : *מי לי בשמים ומיך לא חפצתי* *mi li bashshamayim ; veimmecha lo chaphatsti* *heavens.* "Who is there to me in the heavens? And with thee I have desired nothing in the earth." No man can say this who has not taken God for his portion in reference to both worlds.

Verse 26. *My flesh—faileth*] I shall soon die ; and my heart—even my natural courage, will fail ; and no support but what is *supernatural* will then be available. Therefore, he adds,—

*God is the strength of my heart*] Literally, *the rock of my heart.*

*And my portion*] Allusion is here made to the division of the promised land. I ask no inheritance below ; I look for one above. I do not look for this in the possession of any *place* ; it is God alone that can content the desires and wishes of an immortal spirit. And even this would not satisfy, had I not the prospect of its being *for ever*, *לעולם לעולם* *leolam, ' to eternity !'*

Verse 27. *They that are far from thee shall perish*] The term *perish* is generally used to signify a *coming to nothing*, being *annihilated* ; and by some it is thus applied to the *finally impenitent*, they shall all be *annihilated*. But where is this to be found in the Scriptures? In no part, properly understood. In the new heavens and the new earth none of the wicked shall be found ; for therein dwells righteousness—nothing but God and righteous spirits ; but at the same time the wicked shall be in their own place. And to suppose that they shall be *annihilated*, is as great a heresy, though scarcely so absurd, as to believe that the pains of damnation are *emendatory*, and that *hell-fire* shall burn out. There is presumptive evidence from Scripture to lead us to the conclusion, that if there be not eternal punishment, glory will not be eternal ; as the same terms are used to express the duration of both. No human spirit that is not united to God can be saved. *Those who are FAR FROM THEE shall perish*—they shall be *lost, undone, ruined* ; and that without remedy. Being *separated from God* by sin, they shall never be *rejoined* ; the great gulf must be between them and their Maker *eternally*.

*All them that go a whoring from thee.*] That is, all that worship false gods ; all idolaters. This is the only meaning of the word in such a connexion. I have explained this elsewhere.

Verse 28. It is *good for me to draw near*] We have already seen that those who are *far off* shall perish ; therefore, it is *ill for them*. Those who *draw near*—who come in the true *spirit of sacrifice*, and

perish : thou hast destroyed all them that <sup>c</sup> go a whoring from thee.

28 But *it is good* for me to <sup>f</sup> draw near to God : I have put my trust in the Lord God, that I may <sup>e</sup> declare all thy works.

\* Exod. xxxiv. 15. Numb. xv. 39. James iv. 4.—<sup>f</sup> Hebr. x. 22.—<sup>e</sup> Ps. cvii. 22. cxviii. 17.

with the only available offering, the Lord Jesus, shall be finally saved ; therefore, it is *good for them*.

*I have put my trust in the Lord God*] I confide in *Jehovah, my Prop and Stay*. I have taken him for my portion.

*That I may declare all thy works.*] That I may testify to all how good it is to *draw nigh to God* ; and what a *sufficient portion* he is to the soul of man.

The *Vulgate, Septuagint, Æthiopic, and Arabic* add, *in the gates of the daughter of Sion*. These words appear to make a better finish ; but they are not acknowledged by any Hebrew MS.

ANALYSIS OF THE SEVENTY-THIRD PSALM.

The prophet shows the grief that many good men feel at the prosperity of the wicked, and the distresses of the godly ; but at last, consulting the will of God, he finds that the felicity of the wicked ends in wretchedness, and the crosses of the godly are the way to happiness ; and, with this consideration, he gains quiet to his troubled mind. Let the question be, Who is the *happy man* ? The *godly or ungodly* ? And then the parts of the psalm will be as follows :—

I. The arguments produced for the happiness of the wicked, ver. 1—9.

II. The impression these arguments make in carnal minds, ver. 2, 3, 10—14.

III. The rejection of these doubts and impressions, ver. 15—17.

IV. The refutation of the former arguments, ver. 18—20.

V. The Psalmist's censure of himself for his precipitate judgment, ver. 21, 22.

VI. His full resolution of the doubt, after the full examination of the reasons on both sides. That true happiness consists in *union with God* ; and therefore the wicked, who are *far from him*, however they flourish, are unhappy, ver. 23—28.

But, more particularly, the psalm is divisible into the following parts :—

I. There is, *first*, an assertion : "Certainly, God is good to Israel, to such as are of a clean heart," ver. 1. But can this comport with their present afflicted state? With this he was greatly harassed, ver. 2. He saw the wicked in prosperity, which he states in several particulars.

II. What carnal minds think of them.

1. They have no conflicts in their death, ver. 4.

2. They are not troubled like other men, ver. 5.

3. They are proud and haughty, ver. 6, and yet are not punished.

4. They are oppressive tyrants: "Violence covereth them."

5. They feed luxuriously, ver. 7.

6. They speak evil against the poor, ver. 8.

7. They even speak against God, and all the dispensations of his providence: "Their tongue walketh through the earth," ver. 9.

8. They assert that he takes no cognizance of their ways, ver. 10, 11.

III. The evil conclusion formed from these premises refuted.

1. It is the ungodly that prosper in the earth, ver. 12.

2. If so, then of what avail are my religious observances and sufferings, &c.? ver. 13, 14.

He resolves the question,—

1. From the testimony of ALL the godly, ver. 15.

2. He tried to solve it by reason, but did not succeed, ver. 16.

3. He consults with God, and the whole is made plain, ver. 17.

From him he learns,—

1. That the happiness of the wicked is unstable, ver. 18.

2. They stand on a precipice, and are cast down, ver. 19.

3. Their desolation comes suddenly and unexpectedly, ver. 19.

4. Their ruin is fearful: "They are consumed with terrors."

5. Thus it is demonstrated that their happiness was vain, empty, as unsubstantial as a dream, ver. 20.

IV. He now acknowledges that he had formed an erroneous judgment. 1. That he gave way to animosity. 2. That he acted rather like a beast than a man, in looking only to the present life, ver. 21, 22. He now receives instruction and encouragement.

1. The godly are not neglected: "They are continually with God," ver. 23.

2. They are tenderly led as by the hand of a loving father, ver. 23.

3. They are directed by the word and Spirit of God, ver. 24.

4. They are often crowned with signal marks of God's esteem, even in this life, ver. 24.

V. His resolution to live to God, as he sees that such alone are happy.

1. He expects nothing in heaven but God: "Whom have I in heaven," &c.

2. He will seek no other portion on earth: "There is none on earth," ver. 25.

3. I will cleave to him in life and death: "When my flesh and my heart fail."

4. My confidence in him shall be unshaken, ver. 26.

VI. He draws two conclusions from what he had learned:—

1. They that are far from God perish.

2. They that draw nigh to him are saved, ver. 27.

Therefore, I will so trust in God that I shall be able to declare his works, ver. 28.

PSALM LXXIV.

The Psalmist complains of the desolations of the sanctuary, and pleads with God, 1—3; shows the insolence and wickedness of their enemies, 4—8; prays to God to act for them as he had done for their fathers, whom, by his miraculous power, he had saved, 9—17; begs God to arise and vindicate his own honour against his enemies, and the enemies of his people, 18—23.

<sup>a</sup> Maschil of Asaph.

**O** GOD, why hast thou <sup>b</sup> cast us off for ever? why doth thine anger <sup>c</sup> smoke against <sup>d</sup> the sheep of thy pasture?

2 Remember thy congregation, <sup>e</sup> which thou hast purchased of old; the <sup>f</sup> rod <sup>g</sup> of thine

<sup>a</sup> Or, A Psalm for Asaph to give instruction.—<sup>b</sup> Ps. xlv. 9, 23. lx. 1, 10. lxxvii. 7. Jer. xxxi. 37. xxxiii. 24.—<sup>c</sup> Deut. xxix. 20.—<sup>d</sup> Ps. xc. 7. c. 3.—<sup>e</sup> Exod. xv. 16. Deut. ix.

NOTES ON PSALM LXXIV.

The title is, *Maschil of Asaph*, or, "A Psalm of Asaph, to give instruction." That this psalm was written at a time when the temple was ruined, *Jerusalem* burnt, and the prophets scattered or destroyed, is evident. But it is not so clear whether the desolations here refer to the days of *Nebuchadnezzar*, or to the desolation that took place under the *Romans* about the *seventieth* year of the Christian era. *Calmet* inclines to the former opinion; and supposes the psalm to be a lamentation over the temple destroyed by *Nebuchadnezzar*.

inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

4 <sup>b</sup> Thine enemies roar in the midst of thy

29.—<sup>f</sup> Or, tribe.—<sup>g</sup> Deut. xxxii. 9. Jer. x. 16.—<sup>h</sup> Lam. ii. 7.

Verse 1. *O God, why hast thou cast us off for ever?* Hast thou determined that we shall never more be thy people? Are we never to see an end to our calamities?

Verse 2. *Remember thy congregation, which thou hast purchased of old* We are the descendants of that people whom thou didst take unto thyself; the children of Abraham, Isaac, and Jacob. Wilt thou never more be reconciled to us?

Verse 3. *Lift up thy feet* Arise, and return to us; our desolations still continue. Thy sanctuary is profaned by thine and our enemies.



congregations; \* they set up their ensigns for signs.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down <sup>b</sup> the carved work thereof at once with axes and hammers.

7 <sup>c</sup> They <sup>d</sup> have cast fire into thy sanctuary, they have defiled <sup>e</sup> by casting down the dwelling-place of thy name to the ground.

8 <sup>f</sup> They said in their hearts, Let us <sup>g</sup> destroy

them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: <sup>h</sup> there is no more any prophet: neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 <sup>i</sup> Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

<sup>a</sup> Dan. vi. 27. — <sup>b</sup> 1 Kings vi. 18, 29, 32, 35. — <sup>c</sup> 2 Kings xxv. 9. — <sup>d</sup> Heb. They have sent thy sanctuary into the fire.

<sup>e</sup> Ps. lxxxix. 39. — <sup>f</sup> Ps. lxxxiii. 4. — <sup>g</sup> Heb. break. — <sup>h</sup> 1 Sam. iii. 1. Amos viii. 11. 1 Mac. iv. 46. — <sup>i</sup> Lam. ii. 3.

Verse 4. *Thine enemies roar*] Thy people, who were formerly a distinct and separate people, and who would not even touch a Gentile, are now obliged to mingle with the most profane. Their boisterous mirth, their cruel mockings, their insulting commands, are heard every where in all our assemblies.

*They set up their ensigns for signs.* שָׂמוּ אֹתוֹתָם וּשְׂמֵי אֹתוֹתָם הֹתוֹת, they set up their standards in the place of ours. All the ensigns and trophies were those of our enemies; our own were no longer to be seen.

The fifth, sixth, and seventh verses give a correct historical account of the ravages committed by the Babylonians, as we may see from 2 Kings xxv. 4, 7, 8, 1, and Jer. lii. 7, 18, 19: "And the city was broken up, and all the men fled by night by the way of the gate. They took Zedekiah, and slew his sons before his eyes; and put out his eyes, and bound him with fetters of brass, and carried him to Babylon. And on the second day of the fifth month of the nineteenth year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, came unto Jerusalem; and he burnt the house of the Lord, and the king's house, and every great man's house; and all the houses of Jerusalem burnt he with fire. And they broke down the walls of Jerusalem round about. And the pillars of brass, and the bases, and the brazen sea, they broke in pieces, and carried the brass to Babylon. And the pots, shovels, snuffers and spoons, and the fire pans and bowls, and such things as were of gold and silver, they took away." Thus they broke down, and carried away, and destroyed this beautiful house; and in the true barbarian spirit, neither sanctity, beauty, symmetry, nor elegance of workmanship, was any thing in their eyes. What hammers and axes would ruin, was ruined; Jerusalem was totally destroyed, and its walls laid level with the ground. Well might the Psalmist sigh over such a desolation.

Verse 8. *Let us destroy them*] Their object was totally to annihilate the political existence of the Jewish people.

*They have burned up all the synagogues of God in the land.*] It is supposed that there were no synagogues in the land till after the Babylonish captivity. How then could the Chaldeans burn up any in Judea? The word מוֹאֵדֵי מוֹאֵדֵי, which we translate synagogues, may be taken in a more general sense, and mean any places where religious assemblies were held: and that

such places and assemblies did exist long before the Babylonish captivity, is pretty evident from different parts of Scripture. It appears that Elisha kept such at his house on the sabbaths and new moons. See 2 Kings iv. 23. And perhaps to such St. James may refer, Acts xv. 23, a species of synagogues where the law was read of old, in every city of the land. And it appears that such religious meetings were held at the house of the prophet Ezekiel, chap. xxxiii. 31. And perhaps every prophet's house was such. This is the only place in the Old Testament where we have the word synagogue. Indeed, wherever there was a place in which God met with patriarch or prophet, and any memorial of it was preserved, there was a מוֹעֵד moed, or place of religious meeting; and all such places the Chaldeans would destroy, pursuant to their design to extinguish the Jewish religion, and blot out all its memorials from the earth. And this was certainly the most likely means to effect their purpose. How soon would Christianity be destroyed in England if all the churches, chapels, and places of worship were destroyed, and only the poor of the people left in the land; who, from their circumstances, could not build a place for the worship of God! After such desolation, what a miracle was the restoration of the Jews!

Verse 9. *We see not our signs*] "They have taken away all our trophies, and have left us no memorial that God has been among us. Even thou thyself hast left us destitute of all those supernatural evidences that have so often convinced us that thou wert among us of a truth." But we may say that they were not totally destitute even of these. The preservation of Daniel in the lions' den, and of the three Hebrews in the fiery furnace; the metamorphosis of Nebuchadnezzar; the handwriting that appeared to Belshazzar; were all so many prodigies and evidences that God had not left them without proofs of his being and his regard.

There is no more any prophet] There was not one among them in that place that could tell them how long that captivity was yet to endure. But there were prophets in the captivity. Daniel was one; but his prophecies were confined to one place. Ezekiel was another; but he was among those captives who were by the river Chebar. They had not, as usual, prophets who went to and fro through the land, preaching repentance and remission of sins.

12 For <sup>a</sup> God is my King of old, working salvation in the midst of the earth.

13 <sup>b</sup> Thou didst divide the sea by thy strength: <sup>c</sup> thou brakest the heads of the <sup>d</sup> dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him <sup>e</sup> to be meat <sup>f</sup> to the people inhabiting the wilderness.

15 <sup>g</sup> Thou didst cleave the fountain and the flood: <sup>h</sup> thou driedst up <sup>i</sup> mighty rivers.

16 The day is thine, the night also is thine: <sup>k</sup> thou hast prepared the light and the sun.

17 Thou hast <sup>l</sup> set all the borders of the earth: <sup>m</sup> thou hast <sup>n</sup> made summer and winter.

18 <sup>o</sup> Remember this, that the enemy hath

<sup>a</sup> Ps. xlv. 4. — <sup>b</sup> Exod. xiv. 21. — <sup>c</sup> Heb. break. — <sup>d</sup> Isai. li. 9, 10. Ezek. xxix. 3. xxxii. 2. — <sup>e</sup> Or, whales. — <sup>f</sup> Numb. xiv. 9. — <sup>g</sup> Ps. lxxii. 9. — <sup>h</sup> Exod. xvii. 5, 6. Numb. xx. 11. Ps. cv. 41. Isai. xlvi. 21. — <sup>i</sup> Josh. iii. 13, &c. <sup>k</sup> Heb. rivers of strength. — <sup>l</sup> Gen. i. 14, &c. — <sup>m</sup> Acts xvii.

Verse 11. *Why withdrawest thou thy hand*] It has been remarked, that as the outward habit of the easterns had no sleeves, the hands and arms were frequently covered with the folds of the robe; and in order to do any thing, the hand must be disentangled and drawn out. The literal version of the *Hebrew* is: "To what time wilt thou draw back thy hand; yea, thy right hand, from within thy bosom?" *Consume*; that is, manifest thy power, and *destroy* thy adversaries. I have, in the *introduction* to the book of Psalms, spoken of the old metrical version by *Sternhold* and *Hopkins*, and have stated that it was formed from the original text. A proof of this may be seen by the learned reader in this and the preceding verse; where, though their version is harsh, and some of their expressions quaint almost to ridicule, yet they have hit the true meaning which our prose translators have missed:

Ver. 10. When wilt thou once, Lord, end this shame,  
And cease thine enemies strong?  
Shall they always blaspheme thy name,  
And rail on thee so long?

Ver. 11. Why dost thou draw thy hand aback,  
And hide it in thy lap?  
Oh pluck it out, and be not slack  
To give thy foes a rap!

Verse 12. *For God is my King of old*] We have always acknowledged thee as our sovereign; and thou hast reigned as a king in the midst of our land, dispensing salvation and deliverance from the centre to every part of the circumference.

Verse 13. *Thou didst divide the sea*] When our fathers came from Egypt.

*Thou brakest the heads of the dragons in the waters.*] Pharaoh, his captains, and all his host were drowned in the Red Sea, when attempting to pursue them.

Verse 14. *The heads of leviathan*] Leviathan might be intended here as a personification of the

reproached, O LORD, and that <sup>p</sup> the foolish people have blasphemed thy name.

19 <sup>q</sup> O deliver not the soul <sup>r</sup> of thy turtle-dove unto the multitude of the wicked: <sup>s</sup> forget not the congregation of thy poor for ever.

20 <sup>t</sup> 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: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: <sup>u</sup> 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 <sup>v</sup> increaseth continually.

26. — <sup>n</sup> Gen. viii. 22. — <sup>o</sup> Heb. made them. — <sup>p</sup> Ver. 22. Rev. xvii. 19. — <sup>q</sup> Ps. xxxix. 8. — <sup>r</sup> Cant. ii. 14. — <sup>s</sup> Ps. lxxviii. 10. — <sup>t</sup> Gen. xvii. 7, 8. Lev. xxvi. 44, 45. Ps. cvi. 45. Jer. xxxiii. 21. — <sup>u</sup> Ver. 18. Ps. lxxxix. 51. — <sup>v</sup> Heb. ascendeth. Jonah i. 2.

*Egyptian government*; and its heads, Pharaoh and his chief captains.

*To the people inhabiting the wilderness.*] Probably meaning the birds and beasts of prey. These were the people of the wilderness, which fed on the dead bodies of the Egyptians, which the tides had cast ashore. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* read, "Thou hast given him for meat to the Ethiopians," or Abyssinians.

Verse 15. *Thou didst cleave the fountain*] Thou didst cleave the rock in the wilderness, of which all the congregation drank.

*Thou driedst up mighty rivers.*] Does not this refer to the cutting off the waters of the Jordan, so that the people passed over dry-shod?

Verse 16. *The day is thine, the night also is thine*] Thou art the Author of light, and of the sun, which is the means of dispensing it.

Verse 17. *Thou hast set all the borders of the earth*] Thou alone art the Author of all its grand geographical divisions.

*Thou hast made summer and winter.*] Thou hast appointed that peculiarity in the poise and rotation of the earth, by which the seasons are produced.

Verse 18. *Remember this*] The heathen not only deny these things, but give the honour of them to their false gods, and thus blaspheme thy name.

Verse 19. *Deliver not the soul of thy turtle-dove*] Thy people Israel are helpless, defenceless, miserable, and afflicted; oh, deliver them no longer into the power of their brutal adversaries.

Verse 20. *Have respect unto the covenant*] חַבְתָּ לַבְרִיתָא *habbet labberith*. Pay attention to the covenant sacrifice; to that offered by Abraham, Gen. xv. 9, &c., when the contracting parties, God and Abram, passed through between the separated parts of the covenant sacrifice. An indisputable type of Jesus Christ; and of God and man meeting in his sacrificed humanity.

*The dark places of the earth*] The caves, dens, woods, &c., of the *land* are full of robbers, cut-throats, and murderers, who are continually destroying thy people; so that the holy seed seems as if it would be entirely cut off, and the *covenant* promise thus be rendered void.

The words may either apply to *Chaldea* or *Judea*. *Judea* was at this time little else than a den of robbers, its own natural inhabitants being removed. *Chaldea* was infested with hordes of banditti also.

Verse 21. *Let not the oppressed return ashamed*] Do not permit thy people to be so diminished, that when, according to thy promise, they are restored to their own land, they may appear to be but a handful of men.

Verse 22. *Plead thine own cause*] Thy honour is concerned, as well as our safety and salvation. *The fool*—the idolater, *reproacheth thee daily*—he boasts of the superiority of his idols, by whose power, he asserts, we are brought under their domination.

Verse 23. *Forget not the voice*] While we pray to thee for our own salvation, we call upon thee to vindicate thy injured honour: and let all the nations see that thou lovest thy followers, and hatest those who are thy enemies. Let not man prevail against thee or thine.

#### ANALYSIS OF THE SEVENTY-FOURTH PSALM.

This psalm divides itself into *two* parts:—

I. The Psalmist's complaint, ver. 1—10.

II. His prayer, ver. 10—23.

Both the complaint and petition are summarily comprised in the *three* first verses; and afterwards amplified throughout the psalm.

I. He expostulates with God about their calamity.

1. From the author of it: "Thou, O God."

2. From the extremity of it: "Cast us not off."

3. From the duration of it: "For ever."

4. From the cause: "Thy anger smokes against us."

5. From the object of it: "The sheep of thy pasture."

To his complaint he subjoins his *petition*; in which every word has the strength of an argument.

1. "Remember thy congregation:" Thy chosen people.

2. "Whom thou hast purchased:" By a mighty hand from Pharaoh.

3. "Of old:" Thy people ever since thy covenant with Abraham.

4. "The rod of thine inheritance;" dwelling in that land which thou didst *measure* out to them.

5. "Whom thou hast redeemed:" From the Canaanites, &c.

6. "This Mount Zion, wherein thou hast dwelt:" Where we gave thee the worship which belonged to the true God; and thou wert pleased with our sacrifices and services. *Remember* this people, and all these engagements; and "cast us not off for ever."

7. "Lift up thy feet:" Consider thy *own dishonour*; they are *thy enemies* as well as *ours*. See what they have done against thee, thy *temple*, thy *ordinances*. Look at their *blasphemies*, and avenge the quarrel of thy *covenant*, ver. 3—11.

Consider what thou hast done for our forefathers.

1. Thou hast been long *our King* and Deliverer. See the proofs, ver. 12—15.

2. Thy general *providence* respects all men. Thou hast given them *light*; the *sun* and *moon*, the *vicissitude of seasons*, &c., ver. 16, 17.

II. The Psalmist's *prayer*:—

1. That God would *remember* the *reproaches* of his *enemies*, ver. 18.

2. That he would *deliver the souls* of his *children*, ver. 19.

3. That he would not forget "the congregation of the poor," ver. 19.

4. That he *would remember his covenant* with Abram, to make them an innumerable people, and a blessing to all mankind, ver. 20.

5. That, when they did return, they might not be a diminished people; for their enemies were determined to destroy them, ver. 21.

6. That they might be led from all considerations to *praise his name*, ver. 21.

At the conclusion he urges his petition:

1. "Arise,—plead thine own cause."

2. "Remember the foolish."

3. "Forget not thine enemies."

4. They make a *tumult*, and their partisans *daily increase*, ver. 22, 23.

#### PSALM LXXV.

*The Psalmist praises God for present mercies*, 1; *the Lord answers, and promises to judge the people righteously*, 2, 3; *rebukes the proud and haughty*, 4, 5; *shows that all authority comes from himself*, 4—7; *that he will punish the wicked*, 8; *the Psalmist resolves to praise God*, 9; *and the Most High promises to cast down the wicked, and raise up the righteous*, 9, 10.

XV. DAY. MORNING PRAYER.

To the chief Musician, <sup>a</sup> Al-taschith, <sup>b</sup> A Psalm or Song <sup>c</sup> of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

2 <sup>d</sup> 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, <sup>e</sup> Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.

<sup>a</sup> Or, Destroy not. — <sup>b</sup> Ps. lvii. title. — <sup>c</sup> Or, for Asaph. <sup>d</sup> Or, When I shall take a set time. — <sup>e</sup> Zech. i. 21. — <sup>f</sup> Heb. desert. — <sup>g</sup> Ps. i. 6. lviii. 11. — <sup>h</sup> I Sam. ii. 7. Dan. ii. 21.

NOTES ON PSALM LXXV.

The title is, "To the chief Musician, or conqueror, Al-taschith, destroy not, A Psalm or Song of Asaph." See this title Al-taschith explained Ps. lvii. The Chaldee supposes that this psalm was composed at the time of the pestilence, when David prayed the Lord not to destroy the people. Some of the Jews suppose that Al-taschith is the beginning of a psalm, to the air of which this psalm was to be set and sung. The psalm seems to have been composed during the captivity; and appears to be a continuation of the subject in the preceding.

Verse 1. *Unto thee, O God, do we give thanks*] Thou canst not forget thy people. The numerous manifestations of thy providence and mercy show that thou art not far off, but near: this

*Thy wondrous works declare.*] These words would make a proper conclusion to the preceding psalm, which seems to end very abruptly. The second verse is the commencement of the divine answer to the prayer of Asaph.

Verse 2. *When I shall receive the congregation*] When the proper time is come that the congregation, my people of Israel, should be brought out of captivity, and received back into favour, I shall not only enlarge them, but punish their enemies. They shall be cut off and cast out, and become a more miserable people than those whom they now insult. I will destroy them as a nation, so that they shall never more be numbered among the empires of the earth.

Verse 3. *The earth and all the inhabitants thereof are dissolved*] They all depend on me; and whenever I withdraw the power by which they exist and live, they are immediately dissolved.

*I bear up the pillars of it.*] By the word of my power all things are upheld; and without me nothing can subsist. Those who consider this psalm to have been written by David before he was anointed king over all Israel, understand the words thus: "All is at present in a state of confusion; violence and injustice reign: but when "I shall receive the whole

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But <sup>e</sup> God is the Judge: <sup>b</sup> he putteth down one, and setteth up another.

8 For <sup>i</sup> in the hand of the LORD there is a cup, and the wine is red; it is <sup>k</sup> full of mixture: and he poureth out of the same: <sup>l</sup> but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 <sup>m</sup> All the horns of the wicked also will I cut off; but <sup>n</sup> the horns of the righteous shall be exalted.

<sup>1</sup> Job xxi. 20. Ps. lx. 3. Jer. xxv. 15. Rev. xiv. 10. xvi. 19. — <sup>2</sup> Prov. xxiii. 30. — <sup>3</sup> Ps. lxxiii. 10. — <sup>4</sup> Ps. ci. 8. Jer. xlviii. 25. — <sup>5</sup> Ps. lxxxix. 17. cxlviii. 14.

congregation," when all the tribes shall acknowledge me as king, I will re-organize the whole constitution. It is true that the land and all its inhabitants are dissolved—unsettled and unconnected by the bands of civil interest. The whole system is disorganized: "I bear up the pillars of it;" the expectation of the chief people is placed upon me; and it is the hope they have of my coming speedily to the throne of all Israel that prevents them from breaking out into actual rebellion."

Verse 4. *I said unto the fools*] I have given the idolatrous Chaldeans sufficient warning to abandon their idols, and worship the true God; but they would not. I have also charged the wicked, to whom for a season I have delivered you because of your transgressions, not to lift up their horn—not to use their power to oppress and destroy. They have, notwithstanding, abused their power in the persecutions with which they have afflicted you. For all these things they shall shortly be brought to an awful account. On the term horn, see the note on Luke i. 69.

Verse 5. *Speak not with a stiff neck.*] Mr. Bruce has observed that the Abyssinian kings have a horn on their diadem; and that the keeping it erect, or in a projecting form, makes them appear as if they had a stiff neck; and refers to this passage for the antiquity of the usage, and the appearance also.

Verse 6. *For promotion cometh neither from the east, &c.*] As if the Lord had said, speaking to the Babylonians, None of all the surrounding powers shall be able to help you; none shall pluck you out of my hand. I am the Judge: I will pull you down, and set my afflicted people up, ver. 7.

Calmet has observed that the Babylonians had Media, Armenia, and Mesopotamia on the east; and thence came Darius the Mede: that it had Arabia, Phœnicia, and Egypt on the west; thence came Cyrus, who overthrew the empire of the Chaldeans. And by the mountains of the desert, מִדְּבַר הַרִּים mid-bar harim, which we translate south, Persia may be meant; which government was established on the

ruins of the Babylonish empire. No help came from any of those powers to the sinful Babylonians; they were obliged to drink the *cup of the red wine* of God's judgment, even to the very *dregs*. They were to receive no *other* punishment; this one was to *annihilate* them as a people for ever.

Verse 8. *It is full of mixture*] Alluding to that mingled potion of stupifying drugs given to criminals to drink previously to their execution. See a parallel passage to this, Jer. xxv. 15—26.

Verse 9. *I will sing praises to the God of Jacob.*] These are the words of the Psalmist, who magnifies the Lord for the promise of deliverance from their enemies.

Verse 10. *All the horns of the wicked*] All their *power* and *influence*, will I cut off; and will exalt and extend the *power* of the righteous. The Psalmist is said to *do these things*, because he is as the *mouth* of God to *denounce* them. All was punctually fulfilled: the *wicked*—the Babylonians, were all cut off; the *righteous*—the Jews, called so from the holy covenant, which required *righteousness*, were delivered and *exalted*.

## ANALYSIS OF THE SEVENTY-FIFTH PSALM.

Bishop *Nicholson* supposes that *David* was the author of this psalm; and that he composed it on his inauguration or entrance upon the kingdom; and by it he gives us an example of a good king.

There are *three* chief parts in this psalm:

I. A doxology, ver. 1; repeated, ver. 9.

II. His profession how to perform the regal office, ver. 2, 3, 10.

III. His rebuke of foolish men for mistakes occasioned,—

1. Partly by their *pride* when they rise to great places, ver. 4, 5.

2. That they do not consider whence their preference comes, ver. 6, 7.

3. That they judge not rightly of afflictions, ver. 8.

I. The doxology or thanksgiving.

1. He *doubles* it to show that it should be frequently done: "Unto thee do we give thanks; unto thee," &c.

2. His reason for it: "For that thy name is near,"—thy help is always at hand. "The Lord is nigh to all that call upon him."

3. Of which he had experience in his exaltation to the kingdom, which he calls God's "wondrous works."

II. How the office of a good king is to be discharged.

1. I will judge uprightly.

2. To rectify disorders. They had need of a just and upright king. 1. The land and its inhabitants were disorganized. 2. He was the only stay and support of the state: "I bear up the pillars."

III. His rebuke of bad men.

1. They were *fools*, and dealt unjustly.

2. *Wicked*, and vaunted their wealth and power.

3. They used their *power* to oppress.

4. They were *obstinate* in their oppression of the poor. He refers to their false judgments.

1. They supposed that their authority and influence came by their own *merit*; and for them they were accountable to none.

2. They did not consider that *God* was the author of power, &c.

3. Their third mistake was, they imputed afflictions to a wrong cause, and did not consider that they came from God.

To show this, the Psalmist uses an elegant comparison, comparing God to the master of a feast, who invites and entertains all kinds of men at his table; who has a cup of mixed wine in his hand, by which he represents the *miseries* of this life. To all God reaches this cup; and *every one drinks* of it, some more, some less.

1. "In the hand of the Lord there is a cup." He apportions the afflictions of men.

2. "The wine is red." The high-coloured feculent wine, i. e., *afflictions*.

3. "It is full of mixture;" not all *sour*, nor *sweet*, nor *bitter*. The strength of it is tempered by God to the circumstances of his creatures.

4. "He poureth out of the same." He gives to all, some even to his own children. *ALL must drink of this cup*.

5. But the *lees* or *dregs* of it "all the wicked of the earth shall wring out." Those who are incorrigible have afflictions without benefit; they wring the dregs out. On them God's judgments fall without mitigation.

He concludes the psalm with—

1. A repetition of his thanks: "I will declare for ever; I will sing praises to the God of Jacob."

2. A protestation of his duty: 1. "I will cut off the horns of the wicked." 2. "I will exalt the horns of the righteous." Those who exalt themselves shall be abased: those who humble themselves shall be exalted.

Tu regere imperio populos, Romane, memento,  
(Hæ tibi erunt artes) pacisque imponere morem;  
*Parcere subjectis, et debellare superbos.*

VIRG. ÆN. lib. vi., ver. 851.

"But, Rome, 'tis thine alone, with awful sway,  
To rule mankind, and make the world obey;  
Disposing peace and war thy own majestic way:  
To tame the proud, the fettered slave to free:  
These are imperial arts, and worthy thee."

DRYDEN.

These lines of the Roman poet contain precisely the same sentiment that is expressed in the *tenth* verse of the psalm. And thus God acts in the government of the world, dealing with nations as they have dealt with others: so the conquerors are conquered; the oppressed, raised to honour and dominion.

PSALM LXXVI.

The true God known in Judah, Israel, Salem, and Zion, 1, 2. A description of his defeat of the enemies of his people, 3—6. How God is to be worshipped, 7—9. He should be considered as the chief Ruler: all the potentates of the earth are subject to him, 10—12.

To the chief Musician on Neginoth, A Psalm or Song <sup>a</sup> of Asaph.

A. M. cir. 3294.  
B. C. cir. 710.  
Ezechie, Regis  
Judæe,  
cir. annum 17.

**I**N <sup>b</sup> Judah is God known: his name is great in Israel.  
2 In Salem also is his tabernacle, and his dwelling-place

in Zion

3 <sup>c</sup> There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

<sup>a</sup> Or, for *Asaph*. — <sup>b</sup> Ps. xlvi. 1, &c. — <sup>c</sup> Ps. xlvii. 9. Ezek. xxxix. 9. — <sup>d</sup> Ezek. xxxviii. 12, 13. xxxix. 4.

NOTES ON PSALM LXXVI.

The title, "To the chief Musician on Neginoth, a Psalm or Song of Asaph." See the titles to Psalms iv. and vi. The *Vulgate*, *Septuagint*, and others have, "A Psalm for the Assyrians;" and it is supposed to be a thanksgiving for the defeat of the Assyrians. The Syriac says it is a thanksgiving for the taking of Rabbah, belonging to the children of Ammon. It is considered by some of the best commentators to have been composed after the defeat of Sennacherib. That it was composed after the death of David, and after the two kingdoms of Israel and Judah were separated, is evident from the first verse. If *Asaph* was its author, it could not be the *Asaph* that flourished in the days of David, but some other gifted and divinely inspired man of the same name, by whom several others of the psalms appear to have been composed during the captivity.

Verse 1. *In Judah is God known*] The true God revealed himself to the *Jews*. The *Israelites*, after the separation of the tribes, had the same knowledge, but they greatly corrupted the divine worship; though still God was *great*, even in Israel.

Verse 2. *In Salem also is his tabernacle*] *Salem* was the ancient name of *Jebus*, afterwards called *Jerusalem*. Here was the *tabernacle* set up; but afterwards, when the *temple* was built on *Mount Zion*, there was his *habitation*. The psalm was evidently composed after the building of Solomon's temple.

Verse 3. *There brake he the arrows of the bow*] *רִשְׁפֵי* *rishpey*, the *fiery arrows*. Arrows, round the heads of which inflammable matter was rolled, and then ignited, were used by the ancients, and shot into towns to set them on fire; and were discharged among the towers and wooden works of besiegers. The Romans called them *phalarica*; and we find them mentioned by Virgil, *Æn. lib. ix., ver. 705* :—

Sed magnum stridens contorta phalarica venit,  
Fulminis acta modo.

On this passage *Servius* describes the *phalarica* as a

4 Thou art more glorious and excellent <sup>d</sup> than the mountains of prey.

A. M. cir. 3294.  
B. C. cir. 710.  
Ezechie, Regis  
Judæe,  
cir. annum 17.

5 <sup>e</sup> The stout-hearted are spoiled, <sup>f</sup> they have slept their sleep: and none of the men of might have found their hands.

6 <sup>g</sup> 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

<sup>e</sup> Isai. xlvi. 12. — <sup>f</sup> Ps. xlii. 3. Jer. li. 39. — <sup>g</sup> Exod. xv. 1, 21. Ezek. xxxix. 20. Nah. ii. 13. Zech. xii. 4.

dart or spear with a spherical leaden head to which fire was attached. Thrown by a strong hand, it killed those whom it hit, and set fire to buildings, &c. It was called *phalarica* from the towers called *phalæ*, from which it was generally projected. In allusion to these St. Paul speaks of the *fiery darts of the devil*, Eph. vi. 16, to the note on which the reader is requested to refer.

*The shield and the sword*] If this refers to the destruction of Sennacherib's army, it may be truly said that God rendered useless all their warlike instruments, his angel having destroyed 185,000 of them in one night.

Verse 4. *Than the mountains of prey.*] This is an address to *Mount Zion*. Thou art more illustrious and excellent than all the mountains of prey, i. e., where wild beasts wander, and prey on those that are more helpless than themselves. *Zion* was the place where God dwelt; the other mountains were the *abode of wild beasts*.

Verse 5. *The stout-hearted are spoiled*] The boasting blasphemers, such as *Rab-shakeh*, and his master *Sennacherib*, the king of Assyria.

*They have slept their sleep*] They were asleep in their tent when the destroying angel, the suffocating wind, destroyed the whole; they over whom it passed never more awoke.

*None of the men of might*] Is not this a strong irony? Where are your mighty men? their boasted armour, &c?

Verse 6. *At thy rebuke*] It was not by any human means that this immense army was overthrown; it was by the power of God alone. Not only *infantry* was destroyed, but the *cavalry* also.

*The chariot and horse*] That is, the chariot horses as well as the men, were

*Cast into a dead sleep.*] Were all suffocated in the same night. On the destruction of this mighty host, the reader is requested to refer to the notes on 2 Kings xix.

Verse 7. *Thou, even thou, art to be feared*] The Hebrew is simple, but very emphatic: יהוה יראונו

A. M. cir. 3294.  
B. C. cir. 710.  
Ezechie, Regis  
Judæe,  
cir. annum 17.

\* who may stand in thy sight  
when once thou art angry?

8 <sup>b</sup> Thou didst cause judgment  
to be heard from heaven; <sup>c</sup> the

earth feared, and was still,

9 When God <sup>d</sup> arose to judgment, to save all  
the meek of the earth. Selah.

10 <sup>e</sup> Surely the wrath of man shall praise

<sup>a</sup> Nah. i. 6. — <sup>b</sup> Ezek. xxxviii. 20. — <sup>c</sup> 2 Chron. xx. 29,  
30. — <sup>d</sup> Ps. ix. 7, 8, 9. lxxii. 4. — <sup>e</sup> See Exod. ix. 16. xviii.  
ii. Ps. lxx. 7. — <sup>f</sup> Eccles. v. 4, 5, 6. — <sup>g</sup> 2 Chron. xxxiii.

*allah nora attah*, "Thou art terrible; thou art." The  
repetition of the *pronoun* deepens the sense.

*When once thou art angry?*] Literally, *From the  
time thou art angry*. In the moment thy wrath is  
kindled, in that moment judgment is executed. How  
awful is this consideration! If *one hundred and  
eighty-five thousand* men were in one moment destroyed  
by the wrath of God, canst *thou*, thou poor, miser-  
able, feeble sinner, resist his will, and turn aside his  
thunder!

*Verse 8. Thou didst cause judgment to be heard*] When God declared by his prophet that the enemy  
should not prevail, but on the contrary be destroyed,  
*the earth—the land*, and by *metonymy* the *inhabitants*  
of the land, were struck with astonishment and  
terror, so as not to be able to move. The great  
boaster Sennacherib, who carried terror, dismay, and  
desolation every where, was now struck with dumb  
amazement; and the angel of the Almighty, in a  
moment, stopped the breath of those hosts in which  
he confided.

*Verse 9. The meek of the earth.*] *The humbled or  
oppressed people of the land*. The poor *Jews*, now ut-  
terly helpless, and calling upon the Lord for succour.

*Verse 10. Surely the wrath of man shall praise thee*] The rage of Sennacherib shall only serve to manifest  
thy glory. The stronger he is, and the more he  
threatens, and the weaker thy people, the more shall  
thy majesty and mercy appear in his destruction and  
their support.

*The remainder of wrath shalt thou restrain.*] The  
Hebrew gives rather a different sense: "Thou shalt  
gird thyself with the remainder of wrath." Even  
after thou hast sent this signal destruction upon Sen-  
nacherib and his army, thou wilt continue to pursue  
the *remnant* of the persecutors of thy people; their  
wrath shall be the cause of the excitement of thy jus-  
tice to destroy them. As a man *girds* himself with  
his girdle, that he may the better perform his work,  
so thou wilt gird thyself *with wrath*, that thou mayest  
destroy thy enemies. A good maxim has been taken  
from this verse: "God often *so counterworks* the evil  
designs of men against his cause and followers, that  
it turns out to their advantage and his glory; nor  
does he permit them to go to the extent of what they  
have *purposed*, and of what they are *able* to perform.  
He *suffers* them to do *some mischief*, but not *all* they  
*would* or *can* do." But how different is the reading  
of the *Vulgate*! *Quoniam cogitatio hominis confitebitur  
tibi: et reliquæ cogitationis diem festum agent tibi:*

thee: the remainder of wrath  
shalt thou restrain.

11 <sup>f</sup> Vow, and pay unto the  
LORD your God: <sup>g</sup> let all that  
be round about him bring presents <sup>h</sup> unto him  
that ought to be feared.

12 He shall cut off the spirit of princes:  
<sup>i</sup> he is terrible to the kings of the earth.

A. M. cir. 3294.  
B. C. cir. 710.  
Ezechie, Regis  
Judæe,  
cir. annum 17.

22, 23. Ps. lxxviii. 29. lxxxix. 7. — <sup>b</sup> Heb. *to fear*. — <sup>1</sup> Ps.  
lxxviii. 35.

"The thought of man shall praise thee; and the re-  
mains of thought shall celebrate a feast day to thee."  
The *Septuagint* and the *Æthiopic* have understood  
the text in the same way. Some translate thus:  
"Certainly, the ferocity of the man (Sennacherib)  
shall praise thee: and thou shalt gird thyself with  
the spoils of the furious." The spoils of this great  
army shall be a booty for thy people. Probably this  
is the true notion of the place. The old *Psalter*  
renders it thus: *for thought of man sal scrifte* (confess)  
to the, and *letvngs* (remains) of *thought a feste day till  
the sal work*. The paraphrase is curious, of which  
this is the substance: "When man forsakes perfitly  
his synne, and sithen (afterwards) rightwisness  
werks; it is a feste day; whenne the conscience is  
clered, and makes feste with the swetnes of goddes  
lufe, restand fra besynes of any creatur in erth: Than  
is God at hame with his spouse dwelland."

*Verse 11. Vow, and pay unto the Lord*] Bind  
yourselves to him, and forget not your *obligations*.

*Let all that be round about him*] All the neigh-  
bouring nations, who shall see God's judgments  
against his enemies, should

*Bring presents unto him*] Give him that homage  
which is due unto him.

*That ought to be feared.*] לַמּוֹרָא *lammora*, "to the  
terrible One;" lest they be consumed as the Assy-  
rians have been.

*Verse 12. He shall cut off the spirit of princes*] Even in the midst of their conquests, he can fill them  
with terror and dismay, or cut them off in their  
career of victory.

*He is terrible to the kings of the earth.*] "He is  
the only Ruler of princes;" to him they must ac-  
count. And a terrible account most of them will  
have to give to the great God; especially those who,  
instigated by the desire of dominion, have, in the lust  
of conquest which it generates, laid countries waste  
by fire and sword, making widows and orphans with-  
out number, and extending the empire of desolation  
and death.

Thus *all* are under his dominion, and are account-  
able to him. Even those whom *man* cannot bring to  
justice, God will; and to judge *them* is one grand use  
of a *final judgment-day*.

ANALYSIS OF THE SEVENTY-SIXTH PSALM.

In this psalm there are *three* parts:—

I. The prerogative of Judah and Israel, ver. 1, 2.

II. A narration of God's majesty in the church, ver. 3—11.

III. An exhortation to worship and serve God.

I. The prerogatives of the Jews above all other nations.

1. God was *known* among them: "In Judah is God known."

2. His name was *great* in *Israel*. Illustrious for his manifold deliverances.

3. At *Salem* was his tabernacle,—his *seat of worship*, his peculiar presence.

4. His dwelling in *Zion*,—his constant habitation.

II. A narration of God's power and majesty.

He was *glorious* among good men; *more glorious than the mountains of prey*—kingdoms acquired by violence, murder, and robbery.

And this *glory* was manifest in the following particulars:—

1. They who came to *spoil* were *spoiled*, ver. 5.

2. They were *slain*: "They have slept their sleep," ver. 5.

3. They could make no head against their destroyer, though they were both *numerous* and *strong*:

"None of the men of might have found their hands," ver. 5.

The cause of their consternation:—

1. The *rebuke* of God, ver. 6.

2. He was *terrible*: "None could stand in his sight," ver. 7.

3. He was *determinate*: "Judgment was heard from heaven," ver. 8. Sennacherib and his host were destroyed.

The effects produced by this were,

1. Praise from the wicked: "They shall acknowledge this as the hand of God," ver. 10.

2. Victory; though they rally, and return again to the battle, they shall be routed: "The remainder of wrath shalt thou restrain," ver. 10. See the notes.

III. He exhorts all to praise him:—1. "Vow, and pay." 2. "Fear and submit to him," ver. 11.

This exhortation he founds on the following REASONS:—

1. "He shall cut off the spirit of princes;" take away from tyrants their prudence and courage.

2. "He is terrible to the kings of the earth." They also shall know that he is God.

## PSALM LXXVII.

The Psalmist's ardent prayer to God in the time of distress, 1—4. The means he used to excite his confidence, 5—12. God's wonderful works in behalf of his people, 13—20.

To the chief Musician, <sup>a</sup> to Jeduthun, A Psalm <sup>b</sup> of Asaph.

**I** <sup>c</sup> CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

<sup>d</sup> In the day of my trouble I <sup>e</sup> sought the LORD: <sup>f</sup> my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and <sup>g</sup> my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 <sup>h</sup> I have considered the days of old, the years of ancient times.

<sup>a</sup> Ps. xxxix., lxii. title. — <sup>b</sup> Or, for Asaph. — <sup>c</sup> Ps. iii. 4. <sup>d</sup> Ps. l. 15. — <sup>e</sup> Isai. xxvi. 9, 16.

<sup>f</sup> Heb. *my hand*. — <sup>g</sup> Ps. cxlii. 3. cxliii. 4. — <sup>h</sup> Deut. xxxii. 7. Ps. cxliii. 5. Isai. li. 9.

### NOTES ON PSALM LXXVII.

The title, "To the chief Musician (or conqueror), to Jeduthun, A Psalm of Asaph." On this title we may observe that both *Asaph* and *Jeduthun* were celebrated singers in the time of David, and no doubt were masters or leaders of bands which long after their times were called by their names. Hence psalms composed during and after the captivity have these names prefixed to them. But there is reason to believe also, that there was a person of the name of *Asaph* in the captivity at Babylon. The author must be considered as speaking in the persons of the captive Israelites. It may however be adapted to the case of any individual in spiritual distress through strong temptation, or from a sense of the divine displeasure in consequence of backsliding.

Verse 1. *I cried unto God*] The repetition here marks the earnestness of the Psalmist's soul; and the word *voice* shows that the psalm was not the issue of private meditation, but of deep mental trouble, which forced him to *speak* his griefs aloud.

Verse 2. *My sore ran in the night, and ceased not*] This is a most unaccountable translation; the literal meaning of *yadi nigg'rah*, which we translate *my sore ran*, is, *my hand was stretched out*, i. e., in prayer. He continued during the whole night with his voice and hands lifted up to God, and *ceased not*, even in the midst of great discouragements.

Verse 3. *My spirit was overwhelmed.*] As the verb is in the *hithpael* conjugation, the word must mean *my spirit was overpowered in itself*. It purposed to involve itself in this calamity. I felt exquisitely for my poor suffering countrymen.

"The generous mind is not confined at home; It spreads itself abroad through all the public, And feels for every member of the land."

Verse 4. *Thou holdest mine eyes waking*] Literally *Thou keepst the watches of mine eyes*—my grief is so great that I cannot sleep.

*I am so troubled that I cannot speak.*] This shows an increase of sorrow and anguish. At first he felt



6 I call to remembrance <sup>a</sup> my song in the night: <sup>b</sup> I commune with mine own heart: and my spirit made diligent search.

7 <sup>c</sup> Will the LORD cast off for ever? and will he <sup>d</sup> be favourable no more?

8 Is his mercy clean gone for ever? doth <sup>e</sup> his promise fail <sup>f</sup> for evermore?

9 Hath God <sup>g</sup> forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

<sup>a</sup> Ps. llii. 8.—<sup>b</sup> Ps. iv. 4.—<sup>c</sup> Ps. lxxiv. 1.—<sup>d</sup> Ps. lxxv. 1.—<sup>e</sup> Rom. ix. 6.—<sup>f</sup> Heb. to generation and

10 And I said, This <sup>h</sup> is <sup>i</sup> my infirmity: but I will remember the years of the right hand of the Most High.

11 <sup>j</sup> 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 <sup>k</sup> Thy way, O God, <sup>l</sup> is in the sanctuary: <sup>m</sup> who <sup>n</sup> is so great a God as our God?

generation.—<sup>h</sup> Isai. xlix. 15.—<sup>i</sup> Ps. xlii. 22.—<sup>j</sup> Ps. cxliii. 5.—<sup>k</sup> Ps. lxxviii. 17.—<sup>l</sup> Exod. xv. 11.

his misery, and called aloud. He receives more light, sees and feels his deep wretchedness, and then his words are swallowed by excessive distress. His woes are too big for utterance. "Small troubles are loquacious; the great are dumb." Cursæ leves loquuntur; ingentes stupent.

Verse 5. *I have considered the days of old* חשבותי *dishshabti, I have counted up*; I have reckoned up the various dispensations of thy mercy in behalf of the distressed, marked down in the history of our fathers.

Verse 6. *I call to remembrance my song in the night*] I do not think that נגנתי *neginathi* means *my song*. We know that נגנתי *neginath* signifies some stringed musical instrument that was struck with a plectrum; but here it possibly might be applied to the *palm* that was played on it. But it appears to me rather that the Psalmist here speaks of the circumstances of composing the short ode contained in the *seventh*, *eighth*, and *ninth* verses; which it is probable he sung to his harp as a kind of dirge, if indeed he had a harp in that distressful captivity.

*My spirit made diligent search.*] The verb חפז *chaphaz* signifies such an investigation as a man makes who is obliged to *strip himself* in order to do it; or, to *lift up coverings*, to search fold by fold, or in our phrase, to *leave no stone unturned*. The Vulgate translates: "Et scopebam spiritum meum." As *scopebam* is no pure Latin word, it may probably be taken from the Greek σκοπεω *scopeo*, "to look about, to consider attentively." It is however used by no author but St. Jerome; and by him only here and in Isai. xiv. 23: *And I will sweep it with the besom of destruction*; scopabo eam in scopa terens. Hence we see that he has formed a verb from the noun *scopa*, a *sweeping brush* or *besom*; and this sense my old Psalter follows in this place, translating the passage thus: *And I swepted my gaste*; which is thus paraphrased: "And swa I sweped my gaste (I swept my soul), that is, I purged it of all fylth."

Verse 7. *Will the Lord cast off for ever?*] Will there be no end to this captivity? Has he not said, "Turn, ye backsliders; for I am married unto you: I will heal your backsliding, and love you freely." *Will he then be favourable no more?* Thus the Psalmist pleads and reasons with his Maker.

Verse 8. *For evermore?*] לדר דור *ledor vador*, "to generation and generation." From race to race.

Shall no mercy be shown even to the remotest generation of the children of the offenders?

Verse 9. *Hath God—in anger shut up his tender mercies?*] The *tender mercies* of God are the *source* whence all his kindness to the children of men flows. The metaphor here is taken from a *spring*, the mouth of which is closed, so that its waters can no longer run in the same channel; but, being confined, break out, and take some other course. Wilt thou take thy mercy from the Israelites, and give it to some other people? This he most certainly did. He took it from the *Jews*, and gave it to the *Gentiles*.

Verse 10. *And I said, This is my infirmity*] The Hebrew is very obscure, and has been differently translated: *ואמר חללתי היא שטת ימין עלייך* *vaomar challothi hi shenoth yemin elyon*; "And I said, Is this my weakness? Years the right hand of the Most High." If *חללתי* *challothi* comes from חלה *chalah*, and signifies to *pray*, as *De Dieu* has thought, then his translation may be proper: *Precari hoc meum est; mutare dextram Altissimi*. "To pray, this is my business; to change the right hand of the Most High." I can do nothing else than pray; God is the Ruler of events. Mr. N. M. Berlin translates, "*Dolere meum hoc est; mutare est dextra Altissimi*." *To grieve is my portion; to change (my condition) belongs to the right hand of the Most High*. Here *שנת* *shenoth*, which we translate *years*, is derived from *שנה* *shanah*, to *change*. This latter appears to me the better translation; the sum of the meaning is, "I am in deep distress; the Most High alone can change my condition." The old Psalter, following the *Vulgate*,—*Et dixi, Nunc cepi: hæc mutatio dextera Excelsi*,—translates: *And I said, Now I began this chaunchyng of ryght hand of hithgh* (highest) *Als wa say, God sal noght kast al man kynde fra his sigt with outen ende: for nowe I began to understand the syker (the truth); that man sal be brogt to endles; and thar fore, now I said, that this chaunchyng fra wreth to mercy, is through Ihu Criste that chaunges me fra ill to gude, fra noy to gladnes*.

Once more, *Coverdale*, who is followed by *Matthews* and *Becke*, takes the passage by storm: "At last I came to this poynte, that I thought: O why art thou so foolish? The right hande of the Most Hyeast can chaunge all."

Verse 11. *I will remember the works of the Lord*] I endeavour to recollect what thou hast done in behalf of our fathers in past times; in no case hast

14 Thou *art* the God that doest wonders : thou hast declared thy strength among the people.

15 <sup>a</sup> Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 <sup>b</sup> The waters saw thee, O God, the waters saw thee ; they were afraid : the depths also were troubled.

17 <sup>c</sup> The clouds poured out water : the skies

sent out a sound : <sup>d</sup> thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven : <sup>e</sup> the lightnings lightened the world : <sup>f</sup> the earth trembled and shook.

19 <sup>g</sup> Thy way *is* in the sea, and thy path in the great waters, <sup>h</sup> and thy footsteps are not known.

20 <sup>i</sup> Thou ledest thy people like a flock by the hand of Moses and Aaron.

<sup>a</sup> Exod. vi. 6. Deut. ix. 29. — <sup>b</sup> Exod. xiv. 21. Josh. iii. 15, 16. Ps. cxiv. 3. Hab. iii. 8, &c. — <sup>c</sup> Heb. *The clouds were poured forth with water.* — <sup>d</sup> 2 Sam. xxii. 15. Hab.

iii. 11. — <sup>e</sup> Ps. xcvi. 4. — <sup>f</sup> 2 Sam. xxii. 8. — <sup>g</sup> Hab. iii. 15. <sup>h</sup> Exod. xiv. 28. — <sup>i</sup> Exod. xiii. 21. xiv. 19. Ps. lxxviii. 52. lxxx. 1. Isai. lxiii. 11, 12. Hos. xii. 13

thou cast them off, when, with humbled hearts, they sought thy mercy.

Verse 13. *Thy way—is in the sanctuary*] See Ps. lxxiii. 17. I must go to the sanctuary now to get *comfort*, as I went before to get *instruction*. What a mercy to have the privilege of drawing near to God in his ordinances ! How many doubts have been solved, fears dissipated, hearts comforted, darknesses dispelled, and snares broken, while waiting on God in the means of grace !

Some understand the words, *Thy way is in holiness*—all thy dispensations, words, and works are holy, just, and true. And as is thy majesty, so is thy mercy ! Oh, who is so great a God as our God ?

Verse 14. *Thou—doest wonders*] Every act of God, whether in nature or grace, in creation or providence, is wondrous ; surpasses all *power* but his own ; and can be comprehended only by his own *wisdom*. To the *general observer*, his *strength* is most apparent ; to the *investigator of nature*, his *wisdom* ; and to the genuine *Christian*, his *mercy and love*.

Verse 15. *The sons of Jacob and Joseph.*] “The sons which Jacob began and Joseph nourished,” says the *Chaldee*. The Israelites are properly called the sons of Joseph as well as of Jacob, seeing *Ephraim* and *Manasseh*, his sons, were taken into the number of the tribes. All the latter part of this psalm refers to the deliverance of the Israelites from Egypt ; and the Psalmist uses this as an argument to excite the expectation of the captives. As God delivered *our fathers from Egypt*, so we may expect him to deliver *us from Chaldea*. It required his *arm* to do the former, and that arm is not shortened that it cannot save.

Verse 16. *The waters saw thee*] What a fine image ! He represents God approaching the Red Sea ; and the waters, seeing him, took fright, and ran off before him, dividing to the right and left to let him pass. I have not found any thing more majestic than this.

*The depths also were troubled.*] Every thing appears here to have *life* and *perception*. The *waters* see the Almighty, do not wait his coming, but in terror flee away ! The deeps, uncovered, are astonished at the circumstance ; and as they cannot fly, they are filled with trouble and dismay. Under the hand of such a poet, *inanimate nature* springs into *life* ; all *thinks, speaks, acts* ; all is in motion, and the dismay is general.

Verse 17. *The clouds poured out water*] It appears from this that there was a violent *tempest* at the time of the passage of the Red Sea. There was a violent storm of *thunder, lightning, and rain*. These three things are distinctly marked here. 1. “The skies sent out a sound :” the *THUNDER*. 2. “Thine arrows went abroad :” the *LIGHTNING*. 3. “The clouds poured out water :” the *RAIN*. In the next verse we have, 4. AN *EARTHQUAKE* : “The earth trembled and shook,” ver. 18.

Verse 19. *Thy way is in the sea*] Thou didst walk through the sea, thy path was through a multitude of waters.

*Thy footsteps are not known.*] It was evident from the *effects* that God was there : but his *track* could not be discovered ; still he is the Infinite Spirit, without parts, limits, or passions. No object of sense.

Verse 20. *Thou ledest thy people like a flock*] This may refer to the *pillar of cloud and fire*. It went before them, and they followed it. So, in the eastern countries, the shepherd does not *drive*, but *leads*, his flock. He goes *before* them to find them pasture, and they regularly *follow* him.

*By the hand of Moses and Aaron.*] They were God’s agents ; and acted, in *civil and sacred* things, just as directed by the Most High.

## ANALYSIS OF THE SEVENTY-SEVENTH PSALM.

In this psalm the prophet shows the bitter agony which a troubled spirit undergoes from a sense of God’s displeasure ; and the comfort which it afterwards receives through faith in his promises.

There are *two* parts in this psalm :—

I. The Psalmist sets forth the strife between the flesh and the spirit ; and how the flesh tempts the spirit to despair, and calls in question the goodness of God, ver. 1—10.

II. Next, he shows the victory of the spirit over the flesh ; being raised, encouraged, and confirmed by the nature, promises, and works of God, ver. 11—20.

This is an excellent psalm, and of great use in spiritual desertion.

I. The *strife*. The prophet betakes himself to God. 1. He prays. 2. Prays often. 3. Prays earnestly. 4. And with a troubled soul. The psalm is, there-

fore, not the expression of a *despairing* soul, but of one that has a great conflict with temptation.

Though he complains, yet he despairs not.

I. His complaint is bitter, and he sets down how he was exercised.

1. He found no intermission; day and night he was in distress. His voice was continually lifted up, and his hands constantly stretched out to God in prayer. When no man saw him, he prayed. His complaint was in *secret*, and far from *hypocrisy*, which always loves to have *witnesses*.

2. He refused to be comforted, ver. 2.

3. Even the "remembrance of God troubled him," ver. 3.

4. His *soul* was *overwhelmed*, ver. 3.

5. He became at last *speechless* through grief, ver. 4.

6. All *sleep* departed from him, ver. 4.

II. He shows that his grief was aggravated by a consideration of the happiness he once enjoyed, but had lost.

1. He had considered the days of old, ver. 5.

2. He could rejoice in and praise God, ver. 6.

3. But now, on diligent search, all good is gone, ver. 6.

4. His debate between hope and despair, which leads him to break out in the following interrogations:

1. Will the Lord cast off for ever? 2. Will he be favourable no more? 3. Is his mercy clean gone? 4. Doth his promise fail? 5. Hath God forgotten to

be gracious? 6. Hath he in anger shut up his tender mercies? ver. 7—9.

II. How he is restored.

1. He begins with a correction of himself: "I said, This is my infirmity," ver. 10.

2. Takes encouragement from a remembrance,—

(1) Of God's *ways*: "I will remember—the right hand of the Most High," ver. 10.

(2) Of his *works*: "I will remember thy wonders of old," ver. 11.

3. On these he will *meditate* and *discourse*, ver. 12.

(1) He then addresses his speech to God; who he understands is to be sought in his *sanctuary*, ver. 13.

(2) And who is "infinitely great and good," ver. 13.

(3) Who has declared his strength among the people, ver. 14.

(4) And particularly to the descendants of Jacob, ver. 15.

III. He amplifies the story of their deliverance from Egypt by several instances of God's power.

1. In the RED SEA: "The waters saw thee," ver. 16.

2. In the HEAVENS: "The clouds poured out water," ver. 17.

3. In the EARTH: "The earth trembled and shook," ver. 18.

IV. The final cause of all was that he might lead his people out of their bondage, and destroy their enemies, ver. 19, 20.

PSALM LXXVIII.

An enumeration of the principal effects of the goodness of God to his people, 1—16; of their rebellions and punishment, 17—33; their feigned repentance, 34—37; God's compassion towards them, 38, 39; their backsliding, and forgetfulness of his mercy, 40—42; the plagues which he brought upon the Egyptians, 43—51; the deliverance of his own people, and their repeated ingratitude and disobedience, 52—58; their punishment, 59—64; God's wrath against their adversaries, 65, 66; his rejection of the tribes of Israel, and his choice of the tribe of Judah, and of David to be king over his people, 67—72.

XI. DAY. EVENING PRAYER.

<sup>a</sup> Maschil <sup>b</sup> of Asaph.

A. M. cir. 3074.  
B. C. cir. 930.  
Assæ, Regis  
Judææ,  
cir. annum 26.

**G**IVE <sup>c</sup> ear, O my people, to my law: incline your ears to the words of my mouth.

2 <sup>d</sup> I will open my mouth in a

parable: I will utter dark sayings of old:

3 <sup>e</sup> Which we have heard and known, and our fathers have told us.

4 <sup>f</sup> We will not hide *them* from their children,

A. M. cir. 3074.  
B. C. cir. 930.  
Assæ, Regis  
Judææ,  
cir. annum 26.

<sup>a</sup> Ps. lxxiv. title. — <sup>b</sup> Or, A Psalm for Asaph to give instruction. — <sup>c</sup> Isai. li. 4.

<sup>d</sup> Ps. xlix. 4. Matt. xiii. 35. — <sup>e</sup> Ps. xlv. 1. — <sup>f</sup> Deut. iv. 9. vi. 7. Joel i. 3.

NOTES ON PSALM LXXVIII.

The title, *Maschil of Asaph*; or, according to the margin, *A Psalm for Asaph to give instruction*; contains nothing particular. The *Arabic* has, "A sermon from Asaph to the people." The psalm was probably not written by David, but *after* the separation of the *ten* tribes of Israel, and *after* the days of Rehoboam, and *before* the Babylonish captivity, for the *temple* was still standing, ver. 69. *Calmet* supposes that it was written in the days of *Asa*, who

had gained, by the aid of the Syrians, a great victory over the Israelites; and brought back to the pure worship of God many out of the tribes of *Ephraim*, *Manasseh*, and *Simeon*. See 2 Chron. xv. and xvi.

Verse 1. *Give ear, O my people*] This is the *exordium* of this very pathetic and instructive discourse.

Verse 2. *In a parable*] Or, I will give you *instruction* by numerous *examples*; see Ps. xlix. 1—4, which bears a great similarity to this; and see the notes there. The term *parable*, in its various acceptations,

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B. C. cir. 930.  
Assæ. Regis  
Judææ,  
cir. annum 26.

<sup>a</sup> shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For <sup>b</sup> he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that <sup>c</sup> they should make them known to their children :

6 <sup>d</sup> That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children :

7 That they might set their hope in God, and not forget the works of God, but keep his commandments :

8 And <sup>e</sup> might not be as their fathers, <sup>f</sup> a stubborn and rebellious generation ; a generation <sup>g</sup> *that* <sup>h</sup> set not their heart aright, and whose spirit was not stedfast with God.

<sup>a</sup> Exod. xii. 26, 27. xiii. 8, 14. Josh. iv. 6, 7. — <sup>b</sup> Ps. cxlvii. 19. — <sup>c</sup> Deut. iv. 9. vi. 7. xi. 19. — <sup>d</sup> Ps. cii. 18. <sup>e</sup> 2 Kings xvii. 14. Ezek. xx. 18. — <sup>f</sup> Exod. xxxii. 9. xxxiii. 3. xxxiv. 9. Deut. ix. 6, 13. xxxi. 27. Ps. lxxviii. 6. <sup>g</sup> Heb. that prepared not their heart. — <sup>h</sup> Ver. 37. 2 Chron. xx. 33. — <sup>i</sup> Heb. throwing forth. — <sup>k</sup> 2 Kings xvii.

has already been sufficiently explained ; but מלמדה *maslah* may here mean *example*, as opposed to תורה *torah*, law or precept, ver. 1.

Verse 3. *Which we have heard and known*] We have heard the law, and known the facts.

Verse 4. *We will not hide them*] In those ancient times there was very little reading, because books were exceedingly scarce ; tradition was therefore the only, or nearly the only, means of preserving the memory of past events. They were handed down from father to son by *parables* or *pithy sayings*, and by *chronological poems*. This very psalm is of this kind, and must have been very useful to the Israelites, as giving instructions concerning their ancient history, and recounting the wonderful deeds of the Almighty in their behalf.

Verse 5. *A testimony in Jacob*] This may signify the various *ordinances, rites, and ceremonies* prescribed by the law ; and the word *law* may mean the *moral law*, or system of religious instruction, teaching them their duty to God, to their neighbour, and to themselves. These were commanded to the *fathers*—the *patriarchs* and *primitive Hebrews*, that they should make them known to their children, who should make them known to the generation that was to come, whose children should also be instructed that they might declare them to their children ; to the end that their hope might be in God, that they might not forget his works, and might keep his commandments : that they might not be as their fathers, but have their heart right and their spirit stedfast with God, ver. 6—1. Five generations appear to be mentioned above : 1. Fathers ; 2. Their children ; 3. The generation to come ; 4. And their children ; 5. And

9 The children of Ephraim, *being armed, and* carrying bows, turned back in the day of battle.

10 <sup>k</sup> They kept not the covenant of God, and refused to walk in his law ;

11 And <sup>l</sup> forgot his works, and his wonders that he had shewed them.

12 <sup>m</sup> Marvellous things did he in the sight of their fathers, in the land of Egypt, <sup>n</sup> in the field of Zoan.

13 <sup>o</sup> He divided the sea, and caused them to pass through ; and <sup>p</sup> he made the waters to stand as an heap.

14 <sup>q</sup> In the daytime also he led them with a cloud, and all the night with a light of fire.

15 <sup>r</sup> He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought <sup>s</sup> streams also out of the rock, and caused waters to run down like rivers.

15. — <sup>l</sup> Ps. cvi. 13. — <sup>m</sup> Exod. vii., viii., ix., x., xi., xii. <sup>n</sup> Gen. xxxii. 3. Numb. xiii. 22. Ver. 43. Isai. xix. 11, 13. Ezek. xxx. 14. — <sup>o</sup> Exod. xiv. 21. — <sup>p</sup> Exod. xv. 8. Ps. xxxiii. 7. — <sup>q</sup> Exod. xiii. 21. xiv. 24. Ps. cv. 39. — <sup>r</sup> Exod. xvii. 6. Numb. xx. 11. Ps. cv. 41. 1 Cor. x. 4. — <sup>s</sup> Deut. ix. 21. Ps. cv. 41.

their children. They were never to lose sight of their history throughout all their generations. Some think the *testimony* here may mean the *tabernacle*.

Verse 9. *The children of Ephraim—turned back*] This refers to some defeat of the Ephraimites ; and some think to that by the *men of Gath*, mentioned 1 Chron. vii. 21. R. D. *Kimchi* says this defeat of the Ephraimites was in the desert ; and although the story be not mentioned in the law, yet it is written in the Books of the Chronicles, where we read, on the occasion of “ Zabad the Ephraimite, and Shuthelah, &c., whom the men of Gath, who were born in the land, slew ; and Ephraim their father mourned many days, and his brethren came to comfort him,” 1 Chron. vii. 20—22 : but to what defeat of the Ephraimites this refers is not certainly known ; probably the *Israelites* after the division of the two kingdoms are intended.

Verse 10. *They kept not the covenant of God*] They abandoned his worship, both *moral* and *ritual*. They acted like the Ephraimites in the above case, who threw down their bows and arrows, and ran away.

Verse 12. *The field of Zoan*.] “ In campo Tanæos,” *Vulgate*. *Tanis* was the capital of Pharaoh, where Moses wrought so many miracles. It was situated in the *Delta*, on one of the most easterly branches of the *Nile*. It was afterwards called *Thanis* ; and from it the district was called the *Thanitic Canton*. See *Calmet*. Dr. *Shaw* thinks *Zoan* was intended to signify *Egypt* in general.

Verse 13. *He divided the sea, and caused them to pass through*] The reader is requested to consult the notes on the parallel passages marked in the margin on this verse and verses 14, 15, 16, 17, &c., where all these miracles are largely explained.

A. M. cir. 3074.  
B. C. cir. 930.  
Assæ, Regis  
Judææ,  
cir. annum 96.

A. M. cir. 3074.  
B. C. cir. 930.  
Assæ, Regis  
Judææ,  
cir. annum 26.

17 And they sinned yet more  
against him by <sup>a</sup>provoking the  
Most High in the wilderness.

heaven: and by his power he  
brought in the south wind.

18 And <sup>b</sup>they tempted God  
in their heart by asking meat for their lust.

27 He rained flesh also upon  
them as dust, and <sup>c</sup>feathered  
fowls like as the sand of the sea:

19 <sup>c</sup>Yea, they spake against God; they said,  
Can God <sup>d</sup>furnish a table in the wilderness?

28 And he let *it* fall in the midst of their  
camp, round about their habitations.

20 <sup>e</sup>Behold, he smote the rock, that the  
waters gushed out, and the streams over-  
flowed; can he give bread also? can he pro-  
vide flesh for his people?

29 <sup>o</sup>So they did eat, and were well filled:  
for he gave them their own desire;

21 Therefore the LORD heard *this*, and <sup>f</sup>was  
wroth: so a fire was kindled against Jacob,  
and anger also came up against Israel;

30 They were not estranged from their lust.  
But <sup>p</sup>while their meat *was* yet in their mouths,

22 Because they <sup>q</sup>believed not in God, and  
trusted not in his salvation:

31 The wrath of God came upon them, and  
slew the fattest of them, and <sup>r</sup>smote down the  
<sup>r</sup>chosen *men* of Israel.

23 Though he had commanded the clouds  
from above, <sup>b</sup>and opened the doors of heaven.

32 For all this <sup>s</sup>they sinned still, and <sup>t</sup>be-  
lieved not for his wondrous works.

24 <sup>i</sup>And had rained down manna upon them  
to eat, and had given them of the corn of  
heaven.

33 <sup>u</sup>Therefore their days did he consume in  
vanity, and their years in trouble.

25 <sup>k</sup>Man did eat angels' food: he sent them  
meat to the full.

34 <sup>v</sup>When he slew them, then they sought  
him: and they returned and inquired early  
after God.

26 <sup>l</sup>He caused an east wind <sup>m</sup>to blow in the

35 And they remembered that <sup>w</sup>God *was*  
their rock, and the high God <sup>x</sup>their Redeemer.

36 Nevertheless they did <sup>y</sup>flatter him with

<sup>a</sup> Deut. ix. 22. Ps. xciv. 8. Heb. iii. 16. — <sup>b</sup> Exod. xvi. 2.  
<sup>c</sup> Numb. xi. 4. — <sup>d</sup> Heb. order. — <sup>e</sup> Exod. xvii. 6. Numb.  
ix. 11. — <sup>f</sup> Numb. xi. 1, 10. — <sup>g</sup> Hebr. iii. 18. Jude 5.  
<sup>h</sup> Gen. vii. 11. Mal. iii. 10. — <sup>i</sup> Exod. xvi. 4, 14. Ps. cv.  
40. John vi. 31. 1 Cor. x. 3. — <sup>k</sup> Or, Every one did eat  
the bread of the mighty. Ps. ciii. 20. — <sup>l</sup> Numb. xi. 31.

<sup>m</sup> Heb. to go. — <sup>n</sup> Heb. fowl of wing. — <sup>o</sup> Numb. xi. 20.  
<sup>p</sup> Numb. xi. 33. — <sup>q</sup> Heb. made to bow. — <sup>r</sup> Or, young men.  
<sup>s</sup> Numb. xiv., xvi., xvii. — <sup>t</sup> Ver. 22. — <sup>u</sup> Numb. xiv. 29,  
35. xxvi. 64, 65. — <sup>v</sup> See Hos. v. 15. — <sup>w</sup> Deut. xxxii. 14,  
15, 31. — <sup>x</sup> Exod. xv. 13. Deut. vii. 8. Isai. xli. 14. xlv. 6.  
lxiii. 9. — <sup>y</sup> Ezek. xxxiii. 31.

Verse 18. *By asking meat for their lust.*] **לֶחֶם**  
*lephsham*, "for their souls," i. e., *for their lives*;  
for they said in their hearts that the *light bread*, the  
*manna*, was not sufficient to sustain their natural  
force, and preserve their lives. It seems, however,  
from the expression, that they were wholly *carnal*;  
that they had no *spirituality* of mind: they were  
*earthly, animal, and devilish*.

Verse 22. *They believed not in God*] After all the  
miracles they had seen, they were not convinced that  
there was a Supreme Being! and, consequently, they  
did not trust in his salvation—did not expect the  
*glorious rest* which he had promised them. Their  
descendants in the present day are precisely in this  
state. Multitudes of them disbelieve the divine origin  
of their *law*, and have given up all hopes of a *Messiah*.

Verse 24. *The corn of heaven.*] The *manna*. It fell  
about their camp in the form of seeds; and as it im-  
peared to come down from the clouds, it was not im-  
properly termed *heavenly corn*, or *heavenly grain*,  
**דֶגָּן שָׁמַיִם** *degan shamayim*. The word *shamayim* is  
frequently taken to express the atmosphere.

Verse 25. *Man did eat angels' food*] **לֶחֶם אֱבֵרִים**  
*lechem abbirim achal ish*, "Man did eat the bread  
of the mighty ones;" or, *each person ate*, &c. They  
ate such bread as could only be expected at the tables  
of the *rich* and *great*; the best, the most delicate  
food. How little did this gross people know of the

sublime excellence of that which they called *light*  
*bread*, and which they said their *soul loathed*; Numb.  
xxi. 5! It was a type of Jesus Christ, for so says  
St. Paul: "They all ate the same spiritual meat, and  
drank the same spiritual drink," &c., 1 Cor. x. 3, 4.  
And our Lord calls himself "the bread that came  
down from heaven, that giveth life unto the world,"  
John vi. 31—35: but a Jew sees nothing but with the  
eyes of *flesh*. It is true their doctors or rabbins are  
full of allegories, mysteries, and conceits; but they  
are, in general, such as would disgrace the *Cabinet des*  
*Fees*, and would not be tolerated in the *nursery*. Oh,  
how thick a veil hangs over their *gross* and *hardened*  
*hearts*!

Verse 26. *He caused an east wind to blow*] See the  
note on Numb. xi. 31.

Verse 32. *For all this they sinned still*] How as-  
tonishing is this! They were neither *drawn* by  
*mercies*, nor *awed* by *judgments*! But we shall cease  
to wonder at this, if we have a thorough acquaint-  
ance with our own hearts.

Verse 33. *Their days did he consume in vanity*] By  
causing them to wander forty years in the wilder-  
ness, *vainly expecting* an end to their labour, and the  
enjoyment of the promised rest, which, by their re-  
bellions, they had forfeited.

Verse 34. *When he slew them*] While his judg-  
ments were upon them, then they began to humble

A. M. cir. 3074.  
B. C. cir. 930.  
Assæ, Regis  
Judææ,  
cir. annum 26.

their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were

they stedfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

\* Ver. 8.—<sup>b</sup> Numb. xiv. 18, 20.—<sup>c</sup> [Isai. xlvi. 9.—<sup>d</sup> 2 Kings xxi. 29.—<sup>e</sup> Pa. ciii. 14, 16.—<sup>f</sup> Gen. vi. 3. John iii. 6.—<sup>g</sup> Job vii. 7, 16. James iv. 14.—<sup>h</sup> Or, rebel

themselves, and deprecate his wrath. When they saw some fall, the rest began to tremble.

Verse 35. *That God was their rock*] They recollected in their affliction that Jehovah was their Creator, and their Father; the Rock, the Source, not only of their being, but of all their blessings; or, that he was their sole Protector.

And the high God their Redeemer.] ואלין גאלין ואל עליון גאלין, "And the strong God, the Most High, their kinsman." That one who possessed the right of redemption; the nearest akin to him who had forfeited his inheritance; so the word originally means, and hence it is often used for a redeemer. The Hebrew word גאל *goel* answers to the Greek σωτηρ, a saviour; and is given to the Lord Jesus Christ, the strong God, the Most High, the Redeemer of a lost world. After this verse there is the following Masoretic note: חצאי חספיהו *chatsi hassepher*, "The middle of the book." And thus the reader has arrived at the middle of the Psalter, a book for excellence unparalleled.

Verse 36. *Nevertheless they did flatter him with their mouth.*] What idea could such people have of God, whom they supposed they could thus deceive? They promised well, they called him their God, and their fathers' God; and told him how good, and kind, and merciful he had been to them. Thus, their mouth flattered him. And they said that, whatever the Lord their God commanded them to do, they would perform.

And they lied unto him.] I think the Vulgate gives the true sense of the Hebrew: Dilixerunt eum in ore suo; et lingua sua mentiti sunt ei,—"They loved him with their mouth; and they lied unto him with their tongue." "That is," says the old Psalter, "thai sayde thai lufed God, bot thai lighed, als thair dedes schewes: for thai do noight als thair hight; for when God ceses to make men rad; than ceseth thai to do wele."

Verse 37. *Their heart was not right*] When the heart is wrong, the life is wrong; and because their heart was not right with God, therefore they were not faithful in his covenant.

Verse 38. *But he, being full of compassion*] Feeling for them as a father for his children,

Forgave their iniquity] יכפר *yechapper*, made an atonement for their iniquity.

And did not stir up all his wrath.] Though they

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the

against him.—<sup>1</sup> Ver. 17. Pa. xc. 9, 10. Isai. vii. 13. lxiii. 10. Ephes. iv. 30. Hebr. iii. 16, 17.—<sup>2</sup> Numb. xiv. 22. Deut. vi. 16.—<sup>3</sup> Ver. 20.

often grieved his Spirit, and rebelled against him, yet he seldom punished them; and when he did chastise them, it was as a tender and merciful Father. He did not stir up all his wrath—the punishment was much less than the iniquity deserved.

Verse 39. *He remembered that they were but flesh*] Weak mortals. He took their feeble perishing state always into consideration, and knew how much they needed the whole of their state of probation; and therefore he bore with them to the uttermost. How merciful is God!

A wind that passeth away, and cometh not again.] I believe this to be a bad translation, and may be productive of error; as if when a man dies his being were ended, and death were an eternal sleep. The original is, רוח רוחך לא ישוב *ruach holech velo yashub*; and the translation should be, "The spirit goeth away, and it doth not return." The present life is the state of probation; when therefore the flesh—the body, fails, the spirit goeth away into the eternal world, and returneth not hither again. Now God, being full of compassion, spared them, that their salvation might be accomplished before they went into that state where there is no change; where the pure are pure still, and the defiled are defiled still. All the Versions are right; but the polyglot translator of the Syriac, ܪܘܚܐ *rocho*, has falsely put *ventus*, wind, instead of *spiritus*, soul or spirit. The Arabic takes away all ambiguity: ذكر انهم لحم وروح اذا

ذکر انهم لحم وروح اذا "He remembered that they were flesh; and a spirit which, when it departs, does not again return." The human being is composed of flesh and spirit, or body and soul; these are easily separated, and, when separated, the body turns to dust, and the spirit returns no more to animate it in a state of probation. Homer has a saying very like that of the Psalmist:

Ἄνδρος δε ψυχη παλιν ελθειν ουτε ληιστη, Ουθ' ελετη, κπει αρ κεν αμειψεται ερκος οδοντων.

Il. ix., ver. 408.

"But the soul of man returns no more; nor can it be acquired nor caught after it has passed over the barrier of the teeth."

Pope has scarcely given the passage its genuine meaning:—

A. M. cir. 3074. day when he delivered them  
B. C. cir. 930. from the enemy.  
Assæ. Regis

Judææ.  
cir. annum 26. 43 How he had wrought  
his signs in Egypt, and his  
wonders in the field of Zoan :

44 And had turned their rivers into blood ;  
and their floods, that they could not drink.

45 He sent divers sorts of flies among them,  
which devoured them ; and frogs, which de-  
stroyed them.

46 He gave also their increase unto the ca-  
terpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and  
their sycamore-trees with frost.

48 He gave up their cattle also to the  
hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his  
anger, wrath, and indignation, and trouble, by  
sending evil angels among them.

50 He made a way to his anger ; he spared

not their soul from death, but  
gave their life over to the pes-  
tilence ;

51 And smote all the first-  
born in Egypt ; the chief of their strength in  
the tabernacles of Ham :

52 But made his own people to go forth  
like sheep, and guided them in the wilderness  
like a flock.

53 And he led them on safely, so that they  
feared not : but the sea overwhelmed their  
enemies.

54 And he brought them to the border of  
his sanctuary, even to this mountain, which  
his right hand had purchased.

55 He cast out the heathen also before  
them, and divided them an inheritance by  
line, and made the tribes of Israel to dwell in  
their tents.

56 Yet they tempted and provoked the

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<sup>a</sup> Or, from affliction. — <sup>b</sup> Ver. 12. Ps. cv. 27, &c.  
<sup>c</sup> Heb. set. — <sup>d</sup> Exod. vii. 20. Ps. cv. 29. — <sup>e</sup> Exod. viii.  
24. Ps. cv. 31. — <sup>f</sup> Exod. viii. 6. Ps. cv. 30. — <sup>g</sup> Exod.  
x. 13, 15. Ps. cv. 34, 35. — <sup>h</sup> Exod. ix. 23, 25. Ps. cv. 33.  
<sup>i</sup> Heb. killed. — <sup>k</sup> Or, great hail-stones. — <sup>l</sup> Exod. ix. 23,  
24, 25. Ps. cv. 32. — <sup>m</sup> Heb. He shut up. — <sup>n</sup> Or, light-

nings. — <sup>o</sup> Heb. He weighed a path. — <sup>p</sup> Or, their beasts to  
the murrain. Exod. ix. 3, 6. — <sup>q</sup> Exod. xii. 29. Ps. cv.  
36. cxxxvi. 10. — <sup>r</sup> Ps. cvi. 22. — <sup>s</sup> Ps. lxxvii. 20. — <sup>t</sup> Exod.  
xiv. 19, 20. — <sup>u</sup> Exod. xiv. 27, 28. xv. 10. — <sup>v</sup> Heb. covered.  
— <sup>w</sup> Exod. xv. 17. — <sup>x</sup> Ps. xlv. 3. — <sup>y</sup> Ps. xlv. 2. — <sup>z</sup> Josh.  
xiii. 7. xix. 51. Ps. cxxxvi. 21, 22. — <sup>aa</sup> Judg. ii. 11, 12.

"But from our lips the vital spirit fled,  
Returns no more to wake the silent dead."

And the *Ossian-like* version of *Macpherson* is but  
little better : "But the life of man returns no more ;  
nor acquired nor regained is the soul which once  
takes its flight on the wind." What has the wind to  
do with the *ἵπκος ὀδοντων* of the Greek poet ?

Several similar sayings may be found among the  
Greek poets ; but they all suppose the materiality of  
the soul.

Verse 41. *Limited the Holy One of Israel.*] The  
*Chaldee* translates, "And the Holy One of Israel they  
signed with a sign." The Hebrew word *hithvu*  
is supposed to come from the root *tavah*, which  
signifies to mark ; and hence the letter *tau*, which  
in the ancient Hebrew character had the form of a  
cross X, had its name probably because it was used  
as a mark. Mr. Bate observes that in *hithpael* it  
signifies to challenge or accuse ; as one who gives his  
mark or pledge upon a trial, and causes his adversary  
to do the same. Here it most obviously means an  
insult offered to God.

Verse 44. *Turned their rivers into blood*] See on  
Exod. vii. 20.

Verse 45. *He sent—flies—and frogs*] See on  
Exod. viii. 6, 24.

Verse 46. *The caterpillar, and—the locust.*] See  
on Exod. x. 13.

Verse 47. *He destroyed their vines with hail*]   
Though the vine was never plentiful in Egypt, yet  
they have some ; and the wine made in that country  
is among the most delicious. The leaf of the vine is  
often used by the Egyptians of the present day for

wrapping up their mincemeat, which they lay leaf  
upon leaf, season it after their fashion, and so cook  
it, making it a most exquisite sort of food, according  
to Mr. Maillet.

*And their sycamore-trees*] This tree was very  
useful to the ancient Egyptians, as all their coffins  
are made of this wood ; and to the modern, as their  
barques are made of it. Besides, it produces a kind  
of fig, on which the common people in general live ;  
and Mr. Norden observes that "they think themselves  
well regaled when they have a piece of bread, a  
couple of sycamore figs, and a pitcher of water from  
the Nile." The loss therefore of their vines and  
*sycamore-trees* must have been very distressing to the  
Egyptians.

Verse 48. *He gave up their cattle*] See on Exod.  
ix. 23.

Verse 49. *By sending evil angels*] This is the first  
mention we have of evil angels. There is no mention  
of them in the account we have of the plagues of  
Egypt in the Book of Exodus, and what they were  
we cannot tell : but by what the Psalmist says here  
of their operations, they were the sorest plague that  
God had sent ; they were marks of the fierceness of  
his anger, wrath, indignation, and trouble. Some  
think the destroying angel that slew all the first-born  
is what is here intended ; but this is distinctly men-  
tioned in ver. 51. An angel or messenger may be  
either animate or inanimate ; a disembodied spirit or  
human being ; any thing or being that is an instru-  
ment sent of God for the punishment or support of  
mankind.

Verse 54. *The border of his sanctuary*] *מקדש*

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most high God, and kept not his testimonies :

57 But <sup>a</sup> turned back, and dealt unfaithfully like their fathers :

they were turned aside <sup>b</sup> like a deceitful bow.




58 <sup>c</sup> For they provoked him to anger with their <sup>d</sup> high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel :

60 <sup>e</sup> So that he forsook the tabernacle of

<sup>a</sup> Ver. 41. Ezek. xx. 27, 28. — <sup>b</sup> Hos. vii. 16. — <sup>c</sup> Deut. xxxii. 16, 21. Judg. ii. 12, 20. Ezek. xx. 28. — <sup>d</sup> Deut. xii. 2, 4. 1 Kings xi. 7. xii. 31. — <sup>e</sup> 1 Sam. iv. 11. Jer. vii. 12, 14. xxxvi. 6, 9. — <sup>f</sup> Judg. xviii. 20. — <sup>g</sup> 1 Sam. xiv. 10.

*kodah*, “of his holy place,” that is, the *land of Canaan*, called afterwards the *mountain which his right hand had purchased*; because it was a *mountainous country*, widely differing from Egypt, which was a long, continued, and almost perfect *level*.

Verse 57. *They were turned aside like a deceitful bow.*] The eastern bow, which when at rest is in the form of a , must be *recurved*, or *turned the contrary way*, in order to be what is called *bent and strung*. If a person who is unskilful or weak attempt to *recurve* and string one of these bows, if he take not great heed it will spring back and regain its quiescent position, and perhaps break his arm. And sometimes I have known it, when bent, to *start aside*, and regain its quiescent position, to my no small danger, and in one or two cases to my injury. This image is frequently used in the sacred writings; but no person has understood it, not being acquainted with the eastern bow , which must be *recurved* or bent the contrary way,  in order to be proper for use. If not well made, they will fly back in discharging the arrow. It is said of the bow of Jonathan, *it turned not back*, 2 Sam. i. 22, *לֹא נָשָׁב חֶצְיוֹ* *lo nasob achor*, “did not twist itself backward.” It was a good bow, one on which he could depend. Hosea, chap. vii. 16, compares the unfaithful Israelites to a *deceitful bow*; one that, when bent, would suddenly start aside and recover its former position. We may find the same passage in Jer. ix. 3. And this is precisely the kind of bow mentioned by *Homer*, *Odys. xxi.*, which none of Penelope’s suitors could bend, called *καμπυλα τοξα* and *αγκυλα τοξα*, the *crooked bow* in the state of rest; but *τοξον παλιντρονον*, the *recurved bow* when prepared for use. And of this trial of *strength and skill* in the bending of the bow of Ulysses, none of the critics and commentators have been able to make any thing, because they knew not the instrument in question. On the *τοξου θησις* of *Homer* I have written a dissertation elsewhere. The image is very correct; these Israelites, when brought out of their natural bent, soon recoiled, and relapsed into their former state.

Verse 60. *He forsook the tabernacle of Shiloh*] The Lord, offended with the people, and principally with

Shiloh, the tent *which* he placed among men;

61 <sup>f</sup> And delivered his strength into captivity, and his glory into the enemy’s hand.

62 <sup>g</sup> He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and <sup>h</sup> their maidens were not <sup>i</sup> given to marriage.

64 <sup>k</sup> Their priests fell by the sword; and <sup>l</sup> their widows made no lamentation.

65 Then the LORD <sup>m</sup> awaked as one out of

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<sup>b</sup> Jer. vii. 34. xvi. 9. xxv. 10. — <sup>1</sup> Heb. *praised*. — <sup>k</sup> 1 Sam. iv. 11. xxii. 18. — <sup>1</sup> Job xxvii. 15. Ezek. xxiv. 23. — <sup>m</sup> Ps. xlv. 23.

the *priests*, who had profaned his holy worship, gave up his ark into the hands of the Philistines. And so true it is that he *forsook the tabernacle of Shiloh*, that he never returned to it again. See 1 Sam. vi. 1; 2 Sam. vi.; 1 Kings viii. 1; where the several removals of the ark are spoken of, and which explain the remaining part of this psalm. Because God suffered the Philistines to take the ark, it is said, ver. 61: “He delivered his strength into captivity, and his glory into the enemy’s hand;” and ver. 67, that “he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:” for *Shiloh* was in the tribe of *Ephraim* the son of Joseph; and God did not suffer his ark to return thither, 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, ver. 68.

The *tabernacle* which Moses had constructed in the wilderness remained at Shiloh, even after the *ark* was taken by the Philistines, and afterwards sent to Kirjath-Jearim. From Shiloh it was transported to *Nob*; afterwards to Gibeon, apparently under the reign of Saul; and it was there at the commencement of Solomon’s reign, for this prince went thither to offer sacrifices, 1 Kings iii. 4. From the time in which the temple was built, we know not what became of the tabernacle of Moses: it was probably laid up in some of the chambers of the temple. See *Calmet*.

Verse 63. *Their maidens were not given to marriage.*] *חוללו* *hullalu*, were not celebrated with marriage songs. It is considered a calamity in the East if a maiden arrives at the age of *twelve years* without being *sought or given in marriage*.

Verse 64. *Their priests fell by the sword*] Hophni and Phinehas, who were slain in that unfortunate battle against the Philistines in which the ark of the Lord was taken, 1 Sam. iv. 11.

A Chaldee *Targum* on this passage says, “In the time in which the ark of the Lord was taken by the Philistines, Hophni and Phinehas, the two priests, fell by the sword at Shiloh; and when the news was brought, their wives made no lamentation, for they both died the same day.”

Verse 65. *Then the Lord awaked*] He seemed <sup>as</sup>



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sleep, and <sup>a</sup>like a mighty man that shouteth by reason of wine.

66 And <sup>b</sup>he smote his enemies in the hinder part: 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 <sup>c</sup>which he loved.

69 And he <sup>d</sup>built his sanctuary like high

<sup>a</sup> Isai. xlii. 13. — <sup>b</sup> 1 Sam. v. 6, 12. vi. 4. — <sup>c</sup> Ps. lxxxvii. 2. <sup>d</sup> 1 Kings vi. — <sup>e</sup> Heb. *founded*. — <sup>f</sup> 1 Sam. xvi. 11, 12. <sup>g</sup> 2 Sam. vii. 8. — <sup>h</sup> Heb. *From after*. — <sup>i</sup> Gen. xxxiii. 13.

if he had totally disregarded what was done to his people, and the reproach that seemed to fall on himself and his worship by the capture of the ark.

*Like a mighty man*] כִּגְבוֹר *kegibbor*, like a hero that shouteth by reason of wine. One who, going forth to meet his enemy, having taken a sufficiency of wine to refresh himself, and become a proper stimulus to his animal spirits, shouts—gives the war-signal for the onset; impatient to meet the foe, and sure of victory. The idea is not taken from the case of a drunken man. A person in such a state would be very unfit to meet his enemy, and could have little prospect of conquest.

Verse 66. *He smote his enemies in the hinder part*] This refers to the hemorrhoids with which he afflicted the Philistines. See the note on 1 Sam. v. 6—10.

Verse 67. *He refused the tabernacle of Joseph*] See the note on ver. 60.

Verse 69. *He built his sanctuary like high palaces*] כֶּמֶר רָמִים *kemo ramim*, which several of the Versions understand of the monoceros or rhinoceros. The temple of God at Jerusalem was the only one in the land, and stood as prominent on Mount Zion as the horn of the unicorn or rhinoceros does upon his snout. And there he established his ark, to go no more out as long as the temple should last. Before this time it was frequently in a migratory state, not only in the wilderness, but afterwards in the promised land. See the notes on ver. 60.

Verse 70. *He chose David*] See the account, 1 Sam. xvi. 11, &c.

Verse 71. *From following the ewes*] Instances of this kind are not unfrequent in the ancient Greek and Roman history. Cræsus said that Gyges, who was the first of his race, was a slave, and rose to sovereignty, succeeding his predecessor, of whose sheep he had been the pastor.

Verse 72. *So he fed them*] Here David is mentioned as having terminated his reign. He had fed the people, according to the integrity of his heart, for that was ever disposed to do the will of God in the administration of the kingdom: and his hand being skilful in war, he always led them out to victory against their enemies.

palaces, like the earth which he hath established for ever.

70 'He chose David also his servant, and took him from the sheepfolds:

71 <sup>a</sup>From following the <sup>b</sup>ewes great with young he brought him <sup>c</sup>to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the <sup>d</sup>integrity of his heart; and guided them by the skilfulness of his hands.

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Isai. xl. 11. — <sup>2</sup> 2 Sam. v. 2. 1 Chron. xi. 2. — <sup>1</sup> 1 Kings ix. 4.

ANALYSIS OF THE SEVENTY-EIGHTH PSALM.

The Psalmist, considering that it is God's command that his works be not forgotten, but that the father should deliver his former doings to posterity, that they might be to them both comfort and instruction, deter them from sin, and persuade them to fear God, gives in this psalm a long catalogue of God's dealings with his people, even from their coming out of Egypt to the conclusion of the reign of David.

There are three principal parts in this psalm:—

I. A preface, in which the Psalmist exhorts men to learn and declare the way of God, ver. 1—9.

II. A continued narrative of God's administration among the people, and their stubbornness, disobedience, and contumacy; together with the punishments which God inflicted upon them, ver. 9—67.

III. His mercy, manifested in the midst of judgment; that he did not cut them off, but, after the rejection of Ephraim (Israel), made choice of Judah, Zion, and David.

I. In the PREFACE or exordium he labours to gain attention: "Give ear, O my people," ver. 1.

1. Shows that he is about to deliver doctrines and precepts from heaven. It is God's law, and it should be heard: 1. For its excellence, ver. 2. 2. For its certainty, ver. 3.

2. He shows the end, which is another argument for attention. 1. It must not be hidden from their children, that God might be praised, ver. 4. 2. And his power magnified; and, 3. His people edified, ver. 5.

Then follow the duties of their children, which are three: 1. That they might know God, his law, his works, ver. 6. 2. That they might trust in him, ver. 7. 3. That they might be obedient, ver. 8.

II. The NARRATION. Their fathers were stubborn and rebellious, of which he gives several examples:—

1. In Ephraim: "They turned back in the day of battle," ver. 9.

2. They kept not the covenant of God, ver. 10.

3. They forgot his works in Egypt, ver. 11.

The Psalmist extends this narrative, and shows, 1. God's goodness; 2. Israel's obstinacy; 3. Their punishment.

1. His goodness in bringing them out of Egypt in

such a marvellous way, ver. 12. 1. He divided the Red Sea, ver. 13. 2. He made the waters to stand on an heap, ver. 13.

1. His *care* in guiding them: 1. In the day-time by a *cloud*, ver. 14. 2. In the night by *fire*, ver. 14.

2. His *love* in providing for them. 1. He clave the rock that they might have water, ver. 15. 2. He caused these waters to follow them as rivers, ver. 16. 3. And thus they had an abundant supply, ver. 16.

III. Israel's *obstinacy*. 1. They sinned. 2. More and more. 3. Provoked the Holy One of Israel, ver. 17, 18.

They were *incredulous*.

1. They *tempted* God by desiring *other supplies* than his providence had designed. He gave them *manna*; they would have *flesh*.

2. They questioned his *power*, ver. 19.

3. They were foolishly *impatient*, and must have immediately whatever they thought proper, else they murmured. They said, 1. He smote the rock, and the water gushed out. 2. But can he give *bread* also? ver. 20.

III. Their *punishment*. 1. The Lord was wroth, ver. 21. 2. A *fire was kindled*. 3. Because they *believed him not*, nor trusted in his salvation, ver. 22.

He provided *manna* for them; an especial blessing, on various considerations.

1. It came from heaven, ver. 23.

2. It came abundantly. He "rained it down," ver. 24.

3. It was *most excellent*: "Man did eat angels' food," ver. 25.

Weary of this, they desired *flesh*. In this also God heard them. 1. He brought *quails*. 2. In abundance. 3. Brought them to *and* about the *camp*, so that they had no labour to find them, ver. 25, 26, 28. 4. They were all *gratified* with them, ver. 29.

See God's *justice* in their punishment, and the cause of it. 1. They were "not estranged from their lust," ver. 30. 2. His *wrath* came upon them. 3. It came *suddenly*. 4. It *slew* them. 5. Even the *chief* of them, ver. 31.

See their *sin* notwithstanding. 1. For all this, they sinned yet more. 2. They were *incredulous*, ver. 32. 3. He caused them to consume their days in vanity. 4. And their years (forty long years) in trouble, ver. 33.

They began apparently to relent. 1. They sought him. 2. They returned. 3. They sought after God. 4. They remembered that he was their Rock. 5. And the Most High their Redeemer, ver. 34, 35.

But in this, their *apparent* amendment, they were guilty—1. Of *hypocrisy*, ver. 36. 2. Of *insincerity*, ver. 37. 3. Of *instability*: "They were not stedfast in his covenant," ver. 37.

On a review of this, the prophet extols the *goodness* of God that bore with such a people.

1. He opened to them the *fountain of mercy*: "He being full of compassion."

2. He displayed an *act* of this mercy: "He forgave their iniquity."

3. Though he punished in a *measure*, yet he restrained his vindictive justice, and destroyed them not, ver. 38.

His motives for this tenderness: 1. He remembered that they were but *flesh*. 2. That, their *probation* once ended, their state was fixed for ever, ver. 39. See the note.

He proceeds with the story of their *rebellions*. 1. They provoked him often in the wilderness. 2. They grieved him in the desert, ver. 40. 3. They *returned to sin*, tempted him. 4. Insulted him. 5. And forgot all his past mercies, ver. 41—43. More particularly, 1. They remembered not his hand, ver. 42. 2. Nor his signs in Egypt, ver. 44.

The wonders which he wrought in Egypt. *Five* of the plagues mentioned:—

*First plague*. He turned their *rivers into blood*, ver. 44.

*Fourth plague*. He sent *divers flies*, ver. 45.

*Second plague*. The *frogs* destroyed them, ver. 45.

*Eighth plague*. The *locusts*, ver. 46.

*Seventh plague*. Their *vines*, &c. were destroyed, ver. 47.

1. He cast upon them the fierceness of his wrath. 2. Sent evil angels among them. 3. And made a *path for his anger*, ver. 49.

The *first plague*. He gave their life to the pestilence, ver. 50.

The *last plague*. He slew their first-born, ver. 51. He now gives a recital of God's mercy in the following particulars:

1. He brought his people through the Red Sea, ver. 52.

2. He guided them as a flock.

3. He kept them in safety, ver. 53.

4. He did not suffer them still to wander, but brought them,—1. To the border of his sanctuary. 2. Even to Mount Zion. 3. Cast out the heathen before them. 4. And divided them an inheritance by lot, ver. 54, 55.

Yet still, 1. "They tempted and provoked him." 2. "Kept not his testimonies." 3. "Turned aside" from his worship. 4. Were *unfaithful*. 5. And *idolatrous*, ver. 55—58.

For this,—1. God's wrath grows more hot against the people. 2. He greatly abhorred Israel. 3. Forsook the tabernacle. 4. Delivered up the ark. 5. Gave the people to the sword. 6. Gave up the priests to death. 7. And brought upon them general desolation, ver. 59—64.

Once more, God—1. Remembers them in mercy. 2. Fixes his *tabernacle* among them. 3. Chooses *David* to be their king. 4. During the whole of whose days they had prosperity in all things, ver. 65—72.

Behold here the goodness and severity of God. Reader, learn wisdom by what those have suffered.

PSALM LXXIX.

The Psalmist complains of the cruelty of his enemies and the desolations of Jerusalem, and prays against them, 1—7. He prays for the pardon and restoration of his people, and promises gratitude and obedience, 8—13.

XVI. DAY. MORNING PRAYER.

A Psalm of <sup>a</sup> Asaph.

**O** GOD, the heathen are come into <sup>b</sup> thine inheritance; <sup>c</sup> thy holy temple have they defiled; <sup>d</sup> they have laid Jerusalem on heaps.

2 <sup>e</sup> The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; <sup>f</sup> and *there was none to bury them.*

4 <sup>g</sup> We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 <sup>h</sup> How long, LORD? wilt thou be angry for ever? shall thy <sup>i</sup> jealousy burn like fire?

6 <sup>k</sup> Pour out thy wrath upon the heathen

that <sup>l</sup> have not known thee, and upon the kingdoms that have <sup>m</sup> not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 <sup>n</sup> O remember not against us <sup>o</sup> former iniquities: let thy tender mercies speedily prevent us: for we are <sup>p</sup> brought very low.

9 <sup>q</sup> Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, <sup>r</sup> for thy name's sake.

10 <sup>s</sup> Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the <sup>t</sup> revenging of the blood of thy servants *which is* shed.

11 Let <sup>u</sup> the sighing of the prisoner come before thee; according to the greatness of <sup>v</sup> thy

<sup>a</sup> Or, for Asaph. — <sup>b</sup> Exod. xv. 17. Ps. lxxiv. 2. — <sup>c</sup> Ps. lxxiv. 7. 1 Mac. i. 31. 39. — <sup>d</sup> 2 Kings xxv. 9, 10. 2 Chron. xxxiv. 19. Mic. iii. 12. — <sup>e</sup> Jer. vii. 33. xvi. 4. xxxiv. 20. 1 Mac. vii. 17. — <sup>f</sup> Ps. cxli. 7. Jer. xiv. 16. xvi. 4. Rev. xi. 9. — <sup>g</sup> Ps. xlv. 13. lxxx. 6. — <sup>h</sup> Ps. lxxiv. 1, 9, 10. lxxv. 5, lxxxix. 46. — <sup>i</sup> Zeph. i. 18. iii. 8. — <sup>k</sup> Jer. x. 25.

Rev. xvi. 1. — <sup>l</sup> Isai. xlv. 4, 5. 2 Thess. i. 8. — <sup>m</sup> Ps. liii. 4. — <sup>n</sup> Isai. lxiv. 9. — <sup>o</sup> Or, the iniquities of them that were before us. — <sup>p</sup> Deut. xxviii. 43. Ps. cxlii. 6. — <sup>q</sup> 2 Chron. xiv. 11. — <sup>r</sup> Jer. xiv. 7, 21. — <sup>s</sup> Ps. xlii. 10. cxv. 2. <sup>t</sup> Heb. vengeance. — <sup>u</sup> Ps. cii. 20. — <sup>v</sup> Heb. thine arm.

NOTES ON PSALM LXXIX.

The title, *A Psalm of Asaph*, must be understood as either applying to a person of the name of *Asaph* who lived under the captivity; or else to the *family of Asaph*; or to a *band of singers* still bearing the name of that *Asaph* who flourished in the days of *David*; for most undoubtedly the psalm was composed during the Babylonian captivity, when the city of Jerusalem lay in heaps, the temple was defiled, and the people were in a state of captivity. *David* could not be its author. Some think it was composed by *Jeremiah*; and it is certain that the *sixth* and *seventh* verses are exactly the same with Jer. x. 25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him; and have made his habitation desolate."

Verse 1. *The heathen are come into thine inheritance*] Thou didst cast them out, and take thy people in; they have cast us out, and now taken possession of the land that belongs to thee. They have defiled the temple, and reduced Jerusalem to a heap of ruins; and made a general slaughter of thy people.

Verse 2. *The dead bodies of thy servants*] It appears that in the destruction of Jerusalem the Chaldeans did not bury the bodies of the slain, but left them to be devoured by birds and beasts of prey. This was the grossest inhumanity.

Verse 3. *There was none to bury them.*] The Chal-

deans would not; and the Jews who were not slain were carried into captivity.

Verse 4. *We are become a reproach to our neighbours*] The Idumcans, Philistines, Phœnicians, Ammonites, and Moabites, all gloried in the subjugation of this people; and their insults to them were mixed with blasphemies against God.

Verse 5. *How long, Lord?*] Wilt thou continue thine anger against us; and suffer us to be insulted, and thyself blasphemed?

Verse 6. *Pour out thy wrath*] Bad as we are, we are yet less wicked than they. We, it is true, have been unfaithful; but they never knew thy name, and are totally abandoned to idolatry.

Verse 7. *Laid waste his dwelling-place.*] The *Chaldees* understands this of the temple. This, by way of eminence, was *Jacob's place*. I have already remarked that these two verses are almost similar to Jer. x. 25, which has led many to believe that *Jeremiah* was the author of this psalm.

Verse 8. *Remember not against us former iniquities*] Visit us not for the sins of our forefathers.

*Speedily prevent us*] Let them go before us, and turn us out of the path of destruction; for there is no help for us but in thee.

*We are brought very low.*] Literally, "We are greatly thinned." Few of us remain.

Verse 9. *Purge away our sins*] כפר *capper*, be propitiated, or receive an atonement (על חטאתי *al chattotheynu*) on account of our sins.

power <sup>a</sup> preserve thou those that are appointed to die ;

12 And render unto our neighbours <sup>b</sup> sevenfold into their bosom <sup>c</sup> their reproach, where-

<sup>a</sup> Heb. *reserve the children of death.* — <sup>b</sup> Gen. iv. 15. *Isai. lxxv. 6, 7. Jer. xxxij. 18. Luke vi. 38.* — <sup>c</sup> Ps. lxxiv.

Verse 10. *Where is their God ?*] Show *where* thou art by rising up for our redemption, and the infliction of deserved punishment upon our enemies.

Verse 11. *The sighing of the prisoner*] The poor captive Israelites in Babylon, who sigh and cry because of their bondage.

*Those that are appointed to die*] בני תמותה *beney themuthah*, "sons of death." Either those who were condemned to death because of their crimes, or condemned to be destroyed by their oppressors. Both these senses apply to the Israelites: they were sons of death, i. e., worthy of death because of their sins against God; they were condemned to death or utter destruction, by their Babylonish enemies.

Verse 12. *Sevenfold into their bosom*] That is, Let them get in this world what they deserve for the cruelties they have inflicted on us. Let them suffer in captivity, who now have us in bondage. Probably this is a *prediction*.

Verse 13. *We thy people*] Whom thou hast chosen from among all the people of the earth.

*And sheep of thy pasture*] Of whom thou thyself art the *Shepherd*. Let us not be destroyed by those who are thy enemies; and we, in all our generations, will give thanks unto thee for ever.

ANALYSIS OF THE SEVENTY-NINTH PSALM.

This psalm contains the *four* following parts:—

- I. A complaint for the desolation of Jerusalem, ver. 1—5.
- II. A deprecation of God's anger, ver. 5.
- III. A twofold petition:—
  - 1. Against the enemies of God's people, ver. 6, 7, 10—12.
  - 2. For the people, ver. 8, 9.

with they have reproached thee, O LORD.

13 So <sup>d</sup> we thy people and sheep of thy pasture will give thee thanks for ever: <sup>e</sup> we will shew forth thy praise <sup>f</sup> to all generations.

18, 22, xcv. 7. — <sup>d</sup> Ps. lxxiv. 1. c. 3. — <sup>e</sup> *Isai. xliii. 21.* <sup>f</sup> Heb. *to generation and generation.*

IV. A doxology, ver. 13.

I. The complaint is bitter, and is amplified by a *climax*,—

- 1. "The heathen are come into thine inheritance," ver. 1.
- 2. "The holy temple they have defiled," ver. 1.
- 3. "They have laid Jerusalem in heaps," ver. 2.
- 4. They have exercised cruelty towards the dead.
- 5. "They have shed blood like water," ver. 3.
- 6. They have not even buried those whom they slaughtered.
- 7. "We are become a reproach; a scorn, and a derision," ver. 4.

II. Next comes the cause of their calamity.

- 1. God's anger was kindled because of their sins, ver. 5.
- 2. This anger he deprecates, ver. 5.

III. The twofold prayer,—

1. Against the enemy: 1. Pour out thy wrath on *them*, not on *us*, ver. 6; 2. He adds the reason: "They have devoured Jacob," ver. 7.

2. The second part of the prayer is in behalf of the people: 1. "Remember not against us former offences," ver. 8. 2. "Let thy mercy prevent us." The reason: "We are brought very low." 3. His prayer is directed for help to the God of salvation. 4. For deliverance and pardon of sin, ver. 9.

His arguments to prevail with God:—

- 1. The blasphemy of the heathen, ver. 10.
- 2. The misery of the people, ver. 11. And another prayer against the enemy, ver. 12.

IV. The doxology.

- 1. We, who are thy people, will be thankful.
- 2. We will leave a record of thy mercy to all generations, ver. 13.

PSALM LXXX.

*A prayer for the captives, 1—3. A description of their miseries, 4—7. Israel compared to a vineyard, 8—14. Its desolate state, and a prayer for its restoration, 15—19.*

To the chief Musician <sup>a</sup> upon Shoshannim—Eduth,  
A Psalm <sup>b</sup> of Asaph.

**G**IVE ear, O Shepherd of Israel, thou that leadest Joseph <sup>c</sup> like a flock; <sup>d</sup> thou that dwellest *between* the cherubims, <sup>e</sup> shine forth.

<sup>a</sup> Ps. xlv., lxix. title. — <sup>b</sup> Or, *for Asaph.* — <sup>c</sup> Ps. lxxvii. 20. — <sup>d</sup> Exod. xxv. 20, 22. 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. xcix. 1. — <sup>e</sup> Deut. xxxiii. 2. Ps. l. 2. xciv. 1. — <sup>f</sup> Numb.

NOTES ON PSALM LXXX.

The *title*: see Ps. xlv., lx., and lxix., where every 2188

2 <sup>f</sup> Before Ephraim and Benjamin and Manasseh stir up thy strength, and <sup>e</sup> come and save us.

3 <sup>h</sup> Turn us again, O God, <sup>i</sup> and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long <sup>k</sup> wilt thou

ii. 18—23. — <sup>e</sup> Heb. *come for salvation to us.* — <sup>h</sup> Ver. 7. 19. Lam. v. 21. — <sup>i</sup> Numb. vi. 25. Ps. iv. 6. lxxii. 1. <sup>k</sup> Heb. *wilt thou smoke.* Ps. lxxiv. 1.

thing material is explained. This psalm seems to have been written on the same occasion with the

be angry against the prayer of thy people?

5 \*Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 <sup>b</sup>Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

<sup>a</sup> Ps. xlii. 3. cii. 9. Isai. xxx. 20. — <sup>b</sup> Ps. xliv. 13. lxxix. 4. — <sup>c</sup> Ver. 3, 19. — <sup>d</sup> Isai. v. 1, 7. Jer. ii. 21. Ezek. xv.

former. One ancient MS. in the public library in Cambridge writes the *eightieth* and the *seventy-ninth* all as one psalm; the subject-matter is precisely the same—was made on the same occasion, and probably by the same author.

Verse 1. *O Shepherd of Israel*] The subject continued from the last verse of the preceding psalm.

*Leadest Joseph*] *Israel* and *Joseph* mean here the whole of the Jewish tribes; all were at this time in captivity; all had been the people of the Lord; all, no doubt, made supplication unto him now that his chastening hand was upon them; and for all the Psalmist makes supplication.

*That dwellest between the cherubims*] It was between the cherubim, over the cover of the ark, called the propitiatory or mercy-seat, that the glory of the Lord, or symbol of the Divine Presence, appeared. It is on this account that the Lord is so often said to dwell between the cherubim. Of these symbolical beings there is a long and painful account, or system of conjectures, in *Parkehurst's Hebrew Lexicon*, of about twenty quarto pages, under the word כַּרַב *carab*.

*Shine forth.*] Restore thy worship; and give us such evidences of thy presence now, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon.

Verse 2. *Before Ephraim and Benjamin and Manasseh*] It is supposed that these three tribes represent the whole, Benjamin being incorporated with Judah, Manasseh comprehending the country beyond Jordan, and Ephraim all the rest.—*Dodd*.

Verse 3. *Turn us again*] חַשִּׁבֵנוּ *hashibenu*, convert or restore us. There are four parts in this psalm, three of which end with the above words; see the third, seventh, and nineteenth verses; and one with words similar, ver. 14.

Verse 5. *Thou feedest them with the bread of tears*] They have no peace, no comfort, nothing but continual sorrow.

*In great measure.*] שָׁלִישׁ *shalish*, threefold. Some think it was a certain measure used by the Chaldeans, the real capacity of which is not known. Others think it signifies abundance or abundantly.

Verse 6. *Thou makest us a strife*] The neighbouring districts have a controversy about us; and we are a subject of contention to them. A people so wonderfully preserved, and so wonderfully punished, is a mystery to them. They see in us both the goodness and severity of God. Or, all the neighbouring nations join together to malign and execrate us. We are hated by all; derided and cursed by all.

7 <sup>c</sup>Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought <sup>d</sup>a vine out of Egypt: <sup>e</sup>thou hast cast out the heathen, and planted it.

9 Thou <sup>f</sup>preparedst room before it, and didst cause it to take deep root, and it filled the land.

6. xvii. 6. xix. 10. — <sup>e</sup> Ps. xlv. 2. lxxviii. 55. — <sup>f</sup> Exod. xxiii. 28. Josh. xxiv. 12.

Verse 8. *Thou hast brought a vine out of Egypt*] This is a most elegant metaphor, and every where well supported. The same similitude is used by Isaiah, chap. v. 1, &c.; by Jeremiah, chap. ii. 21; by Ezekiel, chap. xvii. 5, 6; by Hosea, chap. x. 1; by Joel, chap. i. 7; by Moses, Deut. xxxii. 32, 33; and often by our Lord himself, Matt. xx. 1, &c.; xxi. 33, &c.; Mark xii. 1, &c. And this was the ordinary figure to represent the Jewish church. We may remark several analogies here:—

1. This vine was brought out of Egypt that it might be planted in a better and more favourable soil. The Israelites were brought out of their Egyptian bondage that they might be established in the land of Canaan, where they might grow and flourish, and worship the true God.

2. When the husbandman has marked out a proper place for his vineyard, he hews down and roots up all other trees; gathers out the stones, brambles, &c., that might choke the young vines, and prevent them from being fruitful. So God cast out the heathen nations from the land of Canaan, that his pure worship might be established, and that there might not remain there any incitements to idolatry.

Verse 9. *Thou preparedst—before it*] 3. When the ground is properly cleared, then it is well digged and manured, and the vines are placed in the ground at proper distances, &c. So when God had cast out the heathen, he caused the land to be divided by lot to the different tribes, and then to the several families of which these tribes were composed.

*And didst cause it to take deep root*] 4. By sheltering, propping up, and loosening the ground about the tender plants, they are caused to take a deep and firm rooting in the ground. Thus did God, by especial manifestations of his kind providence, support and protect the Israelites in Canaan; and by various religious ordinances, and civil institutions, he established them in the land; and, by the ministry of priests and prophets, did every thing necessary to make them morally fruitful.

*It filled the land.*] 5. To multiply vines, the gardener cuts off a shoot from the old tree, leaving a joint or knob both at top and bottom; then plants it in proper soil; the lower knob furnishes the roots, and the upper the shoot, which should be carefully trained as it grows, in order to form another vine. By these means one tree will soon form a complete vineyard, and multiply itself to any given quantity. Thus God so carefully, tenderly, and abundantly blessed the Israelites, that they increased and multi-

10 The hills were covered with the shadow of it, and the boughs thereof were like <sup>a</sup> the goodly cedars.

11 She sent out her boughs unto the sea, and her branches <sup>b</sup> unto the river.

12 Why hast thou *then* <sup>c</sup> broken 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: <sup>d</sup> look down from heaven, and behold, and visit this vine ;

<sup>a</sup> Heb. *the cedars of God.* — <sup>b</sup> Ps. lxxii. 8. — <sup>c</sup> Ps. lxxxix. 40, 41. Isai. v. 6. Nah. ii. 2. — <sup>d</sup> Isai. lxiii. 15. — <sup>e</sup> Isai.

plied ; and, in process of time, filled the whole land of Canaan. Vines are propagated, not only by *cuttings*, but by *layers*, *seed*, *grafting*, and *inoculation*.

Verse 10. *The hills were covered*] 6. The vine, carefully cultivated in a suitable soil, may be spread to any extent. In the land of Judea it formed shades under which the people not only sheltered and refreshed themselves in times of sultry heats ; but it is said they even ate, drank, and dwelt under the shelter of their vines. See 1 Kings iv. 25 ; Mic. iv. 4 ; 1 Mac. xiv. 12. God so blessed the Jews, particularly in the days of David and Solomon, that all the neighbouring nations were subdued—the Syrians, Idumeans, Philistines, Moabites, and Ammonites.

Verse 11. *She sent out her boughs unto the sea, and her branches unto the river.*] The Israelitish empire extended from the River *Euphrates* on the east to the *Mediterranean Sea* on the west, and from the same *Euphrates* on the north of the promised land to its farthest extent on the south ; Syria bounding the north, and Arabia and Egypt the south. And this was according to the promises which God had made to the fathers, Exod. xxiii. 31 ; Deut. xi. 24.

Verse 12. *Why hast thou broken down*] 7. When a vineyard is planted, it is properly *fenced* to preserve it from being trodden down, or otherwise injured by beasts ; and to protect the fruit from being taken by the unprincipled passenger. So God protected Jerusalem and his temple by his own almighty arm ; and none of their enemies could molest them as long as they had that protection. As it was *now spoiled*, it was a proof that that protection had been withdrawn ; therefore the Psalmist addresses the Lord with, "Why hast thou broken down her hedges?" Had God continued his protection, Jerusalem would not have been destroyed.

Verse 13. *The boar out of the wood*] Nebuchadnezzar, king of Babylon, who was a fierce and cruel sovereign. The allusion is plain. The wild *hogs* and *buffaloes* make sad havoc in the *fields* of the *Hindoos*, and in their *orchards* : to keep them out, men are placed at night on covered stages in the fields.

Verse 14. *Return—O God of hosts*] Thou hast abandoned us, and therefore our enemies have us in

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest <sup>e</sup> strong for thyself.

16 *It is* burned with fire, *it is* cut down: <sup>f</sup> they perish at the rebuke of thy countenance.

17 <sup>g</sup> Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee : quicken us, and we will call upon thy name.

19 <sup>h</sup> Turn us again, O LORD God of hosts, cause thy face to shine ; and we shall be saved.

xliv. 5. — <sup>f</sup> Pa. xxxix. 11. lxxvi. 7. — <sup>g</sup> Ps. lxxxix. 21. <sup>h</sup> Ver. 3, 7.

captivity. *Come back* to us, and we shall again be restored.

*Behold, and visit this vine*] Consider the state of thy own people, thy own worship, thy own temple. Look down ! Let thine eye affect thy heart.

Verse 15. *The vineyard which thy right hand hath planted*] Thy holy and pure worship, which thy Almighty power had established in this city.

*And the branch—thou madest strong for thyself.*] The original is *וְעַל בֶּן יָעַל בֶּן* *veal ben*, "and upon the Son whom thou hast strengthened for thyself." Many have thought that the *Lord Jesus* is meant. And so the *Chaldee* understood it, as it translates the passage thus : *וְעַל מַלְכָּא מְשִׁיחָא* *veal MALCA MESSIAHA*, "And upon the King Messiah, whom thou hast strengthened for thyself." The Syriac, Vulgate, Septuagint, *Ethiopic*, and Arabic have, "the Son of man," as in the *seventeenth* verse. *Eighteen of Kennicott's* and *De Rossi's* MSS. have *בֶּן אָדָם* *ben Adam*, "Son of man ;" and as the *Versions* have all the same reading, it was probably that of the original copies. As *Christ* seems here to be intended, this is the *first place* in the Old Testament where the title *Son of man* is applied to him. The old Psalter understands this of *setting Christ at the right hand of God*.

Verse 17. *The man of thy right hand*] The only person who can be said to be at the right hand of God as intercessor, is *JESUS* the *MESSIAH*. Let him become our Deliverer : appoint him for this purpose, and let his strength be manifested in our weakness ! By whom are the Jews to be restored, if indeed they ever be restored to their own land, but by *JESUS CHRIST* ? By *HIM* alone can they find mercy ; through *HIM* alone can they ever be reconciled to God.

Verse 18. *So will not we go back from thee*] We shall no more become *idolaters* : and it is allowed on all hands that the Jews were never guilty of idolatry after their return from the Babylonish captivity.

*Quicken us*] Make us *alive*, for we are nearly as good as *dead*.

*We will call upon thy name.*] We will invoke thee. Thou shalt be for ever the object of our adoration, and the centre of all our hopes.

Verse 19. *Turn us again*] Redeem us from this captivity.

*O Lord God of hosts*] Thou who hast all power in heaven and earth, the innumerable *hosts* of both worlds being at thy command.

*Cause thy face to shine*] Let us know that thou art reconciled to us. Let us once more enjoy thy approbation. Smile upon thy poor rebels, weary of their sins, and prostrate at thy feet, imploring mercy.

*And we shall be saved.*] From the power and oppression of the Chaldeans, from the guilt and condemnation of our sins, and from thy wrath and everlasting displeasure. Thus, O God, *save us!*

ANALYSIS OF THE EIGHTIETH PSALM.

The parts of this psalm are the following:—

I. A prayer, ver. 1—3.

II. A complaint by way of expostulation, ver. 4—7.

III. In the *twelve* last verses, to move God's mercy, he 1. Shows God's love to Israel under the allegory of a vine, ver. 8—12. 2. Deplores the waste made upon it, ver. 12, 13. 3. Prays for its restoration, ver. 13—18.

IV. He makes a vow of perpetual service, ver 19.

I. The *first* part, his *petition*, ver. 1. 1. For audience, ver. 2. 2. For assistance, ver. 3. 3. For grace to amend, ver. 3.

The arguments he uses to induce the Lord to hear. 1. He was formerly their Shepherd. 2. He sat between the cherubim, on the *mercy-seat*. 3. He has only to *shine forth*, and show himself; and they shall be saved.

II. The *second* part, his complaint. He complains,

1. That God was angry with them. 2. That the people were in the most distressed circumstances, ver. 5. 3. Of what they suffered from their neighbours, ver. 6. On which he redoubles his prayer. '1. Turn us. 2. Cause thy face to shine. And, 3. Then we shall be saved, ver. 7.

III. The *third* part: what God *had done* for his people. 1. He brought the vine out of Egypt, ver. 8. 2. He cast out the heathen, ver. 8. 3. He planted it. 4. He prepared the soil for it. 5. He caused it to take deep root. 6. And it filled the land, from the *river* Euphrates to the Mediterranean Sea, ver. 9—11.

He deplores the *waste* made upon it. 1. The fence was broken down. 2. It was spoiled by those who passed by, and by the wild beasts.

Then he prays, 1. Look down from heaven. 2. Visit this vine. 3. It is cut down. 4. It is burnt with fire. 5. Let thy power in its behalf be shown by the Man of thy right hand. See the notes.

Some think *Zerubbabel* is meant; others think the *Jewish nation* is thus called *the son of man*, and the *man of God's right hand*.

IV. The *last* part of the psalm: gratitude and obedience are promised. 1. We will backslide no more, ver. 18. 2. We are nearly dead; quicken us, and we will live to thee. 3. We will invoke thy name. We will serve thee alone, and never more bow down to any strange god, ver. 18.

All these things considered, he thinks he has good ground for his prayer; and therefore confidently repeats what he had twice before said: "Turn us again, O Lord God of hosts, cause thy face to shine," &c.

PSALM LXXXI.

An exhortation to the people to praise God for his benefits, 1—7; and to attend to what he had prescribed, 8—10; their disobedience lamented, 11; the miseries brought on themselves by their transgressions, 12—16.

To the chief Musician, <sup>a</sup>upon Gittith, A Psalm <sup>b</sup>of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

<sup>a</sup> Ps. viii. title.

NOTES ON PSALM LXXXI.

The *title* is the same as to Psalm viii., which see. There are various opinions concerning the *occasion* and *time* of this psalm: but it is pretty generally agreed that it was either written *for* or used at the celebration of the Feast of Trumpets (see on Lev. xiii. 24), which was held on the first day of the month *Tisri*, which was the beginning of the Jewish year; and on that day it is still used in the Jewish worship. According to Jewish tradition, credited by many learned Christians, the world was created in *Tisri*, which answers to our *September*. The psalm may have been used in celebrating the Feast of Trumpets on the first day of *Tisri*, the Feast of Tabernacles on the *fifteenth* of the same month, the *creation* of the world, the Feasts of the New Moons, and the

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in

<sup>b</sup> Or, for Asaph

deliverance of the Israelites from Egypt; to all which circumstances it appears to refer.

Verse 1. *Sing aloud unto God our strength*] There is much *meaning* here: as God is our *strength*, let that strength be devoted to his service; therefore, *sing aloud!* This is principally addressed to the *priests* and *Levites*.

Verse 2. *Take a psalm*] זמרה *zimrah*. I rather think that this was the name of a *musical instrument*.

*Bring hither the timbrel*] תוף *toph*; some kind of *drum* or *tom tom*.

*The pleasant harp*] קנור *kinnor*. Probably a *sistrum*, or something like it. A *STRINGED* instrument.

*With the psaltery.*] נבל *nebel*, the *nabla*. The *cithara*, *Septuagint*.

the time appointed, on our solemn feast day.

4 For <sup>a</sup>this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out <sup>b</sup>through the land of Egypt: <sup>c</sup>where I heard a language that I understood not.

6 <sup>d</sup>I removed his shoulder from the burden: his hands <sup>e</sup>were delivered from <sup>f</sup>the pots.

7 <sup>g</sup>Thou calledst in trouble, and I delivered thee; <sup>h</sup>I answered thee in the secret place of thunder: I <sup>i</sup>proved thee at the waters of <sup>k</sup>Meribah. Selah.

8 <sup>l</sup>Hear, O my people, and I will testify

unto thee: O Israel, if thou wilt hearken unto me;

9 <sup>m</sup>There shall no <sup>n</sup>strange god be in thee; neither shalt thou worship any strange god.

10 <sup>o</sup>I am the LORD thy God, which brought thee out of the land of Egypt: <sup>p</sup>open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would <sup>q</sup>none of me.

12 <sup>r</sup>So I gave them up <sup>s</sup>unto their own hearts' lust: and they walked in their own counsels.

13 <sup>t</sup>Oh that my people had hearkened unto me, and Israel had walked in my ways;

<sup>a</sup> Lev. xxiii. 24. Numb. x. 10. — <sup>b</sup> Or, against. — <sup>c</sup> Ps. cxiv. 1. — <sup>d</sup> Isai. ix. 4. x. 27. — <sup>e</sup> Heb. passed away. <sup>f</sup> Exod. i. 14. — <sup>g</sup> Exod. ii. 23. xiv. 10. Ps. 1. 15. — <sup>h</sup> Exod. xiv. 19. — <sup>i</sup> Exod. xvii. 6, 7. Numb. xx. 13. — <sup>k</sup> Or, strife. — <sup>l</sup> Ps. l. 7. — <sup>m</sup> Exod. xx. 3, 5. — <sup>n</sup> Deut. xxxii.

12. Isai. xliii. 12. — <sup>o</sup> Exod. xx. 2. — <sup>p</sup> Ps. xxxvii. 3, 4. John xv. 7. Eph. iii. 20. — <sup>q</sup> Exod. xxxii. 1. Deut. xxxii. 15, 18. — <sup>r</sup> Acts vii. 42. xiv. 16. Rom. i. 24, 28. — <sup>s</sup> Or, to the hardness of their hearts or imaginations. — <sup>t</sup> Deut. v. 29. x. 12, 13. xxxii. 29. Isai. xlvi. 13.

Verse 3. *Blow up the trumpet* שופר *shophar*, a species of horn. Certainly a wind instrument, as the two last were stringed instruments. Perhaps some chanted a psalm in recitativo, while all these instruments were used as accompaniments. In a representative system of religion, such as the Jewish, there must have been much outside work, all emblematical of better things: no proof that such things should be continued under the gospel dispensation, where out-sides have disappeared, shadows flown away, and the substance alone is presented to the hearts of mankind. He must be ill off for proofs in favour of instrumental music in the church of Christ, who has recourse to practices under the Jewish ritual.

The feast of the new moon was always proclaimed by sound of trumpet. Of the ceremonies on this occasion I have given a full account in my *Discourse on the Eucharist*. For want of astronomical knowledge, the poor Jews were put to sad shifts to know the real time of the new moon. They generally sent persons to the top of some hill or mountain about the time which, according to their supputations, the new moon should appear. The first who saw it was to give immediate notice to the Sanhedrim; they closely examined the reporter as to his credibility, and whether his information agreed with their calculations. If all was found satisfactory, the president proclaimed the new moon by shouting out, מִקְּדוֹשׁ *mikkodosh!* "It is consecrated." This word was repeated twice aloud by the people; and was then proclaimed every where by blowing of horns, or what is called the sound of trumpets. Among the Hindoos some feasts are announced by the sound of the conch, or sacred shell.

Verse 4. *This was a statute for Israel*] See the statute, Numb. x. 10, and Lev. xxiii. 24.

Verse 5. *I heard a language I understood not.*] This passage is difficult. Who heard? And what was heard? All the Versions, except the Chaldee, read the pronoun in the third person, instead of the first. "He heard a language that he understood not." And to the Versions Kennicott reforms the text, שָׁמַע לֹא יָדָע

*שמע שֵׁפֶת לַיָּדָה יִשְׂמָא*; "a language which he did not understand he heard." But what was that language? Some say the Egyptian; others, who take Joseph to signify the children of Israel in general, say it was the declaration of God by Moses, that Jehovah was the true God, that he would deliver their shoulder from their burdens, and their hands from the pots—the moulds and furnaces in which they formed and baked their brick.

Verse 7. *Thou calledst in trouble*] They had cried by reason of their burdens, and the cruelty of their task-masters; and God heard that cry, and delivered them. See Exod. iii. 7, &c.

*In the secret place of thunder*] On Mount Sinai; where God was heard, but not seen. They heard a voice, but they saw no shape.

*At the waters of Meribah.*] See this transaction, Exod. xvii. 1, &c.

Verse 8. *Hear, O my people*] These are nearly the same words with those spoken at the giving of the law, Exod. xx. 2.

Verse 10. *Open thy mouth wide*] Let thy desires be ever so extensive, I will gratify them if thou wilt be faithful to me. Thou shalt lack no manner of thing that is good.

Verse 11. *Israel would none of me.*] לֹא אָבָה לִי *abah li*, They willed me not, they would not have me for their God.

Verse 12. *Unto their own hearts' lust*] To the obstinate wickedness of their heart.

*In their own counsels.*] God withdrew his restraining grace, which they had abused; and then they fulfilled the inventions of their wicked hearts.

Verse 13. *Oh that my people had hearkened unto me,—Israel had walked in my ways*] Nothing can be more plaintive than the original; sense and sound are surprisingly united. I scruple not to say to him who understands the Hebrew, however learned, he has never found, in any poet, Greek or Latin, a finer example of deep-seated grief, unable to express itself



14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him : but

\* Pa xviii. 45. Rom. i. 30. — b Or, yielded feigned obedience. Pa. xviii. 44. lxxi. 3. — c Heb. lied.

in appropriate words without frequent interruptions of sighs and sobs, terminated with a mournful cry.

לו עמי שבע לי  
ישראל בדרחי הילכו

Lo ammi shomea li  
Yishrael bidrachi yehallechu !

He who can give the proper guttural pronunciation to the letter *y ain*; and gives the *vau*, and the *yod*, their full Asiatic sound, not pinching them to death by a compressed and worthless European enunciation; will at once be convinced of the propriety of this remark.

Verse 14. I should soon have subdued] If God's promise appeared to fail in behalf of his people, it was because they rejected his counsel, and walked in their own. While they were faithful, they prospered; and not one jot or tittle of God's word failed to them.

Verse 15. Their time should have endured for ever.] That is, Their prosperity should have known no end.

Verse 16. With the finest of the wheat] מחלב חסדו מכהלב חיתת; literally, with the fat of wheat, as in the margin.

Honey out of the rock] And he fed thaim of the grase of whete: And of the hony stane he thaim filled. Old Pealler. Thus paraphrased: "He fed thaim with the body of Criste and gastely understanding; and of hony that ran of the stane, that is, of the wisdom that is swete to the hert." Several of the Fathers understand this place of Christ.

ANALYSIS OF THE EIGHTY-FIRST PSALM.

The contents of this psalm are the following:—

I. The Psalmist exhorts them to celebrate God's name in their festivals, ver. 1—4.

their time should have endured for ever. 16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

d Deut. xxxii. 13, 14. Ps. cxlvii. 14. — e Heb. with the fat of wheat. — f Job xxix. 6.

II. The reasons why they should do this: God's benefits conferred on Israel, ver. 5—10.

III. Israel's ingratitude, and its consequences, ver. 11, 12.

IV. God's love and call to amendment, with the reasons for obedience, ver. 13—16.

I. He exhorts them to rejoice: but this must be, 1. In God, ver. 1. 2. At his festivals, ver. 2, 3.

II. The reasons. 1. It was God's command, ver. 4. 2. It was an ancient ordinance, ver. 5. 3. Their deliverance from base servitude, ver. 6. 4. When in deep affliction, ver. 7. 5. In a miraculous manner, ver. 7. 6. His mercy shown at the waters of Meribah, ver. 7. 7. His giving them his law, ver. 8, 9.

He then inculcates obedience, for which he gives three reasons: 1. "I am the Lord thy God," ver. 10. 2. Who redeemed thee from bondage, ver. 10. 3. He will make thee truly happy: "Open thy mouth wide, and I will fill it," ver. 10.

III. Israel's ingratitude, and its consequences. 1. God gave them up; left them to themselves, ver. 12. 2. They walked in their own counsels, ver. 12. And came to ruin.

IV. God's love and call, &c.

He calls them to repentance, ver. 13. The fruits of which would be three great benefits. 1. The subjugation of their enemies, ver. 14. 2. A long uninterrupted prosperity. 3. An abundance of all temporal and spiritual blessings, ver. 15, 16.

Under the emblems of the finest wheat, and the purest honey from the hives of bees in the rocks, where they abounded in Judea, he shows them that his followers should have so much of earthly and spiritual blessings, that they should be satisfied, and say, It is enough. But, alas! Israel would not be obedient; and, therefore, Israel is under the curse.

PSALM LXXXII.

A warning to corrupt judges, 1, 2; an exhortation to them to dispense justice without respect of persons, 3—5; they are threatened with the judgments of the Lord, 6—8.

XVI. DAY. EVENING PRAYER.

A Psalm of Asaph.

A. M. cir. 3092.  
B. C. cir. 912.  
Josaphati, Regis  
Judæe,  
cir. annum 3.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge un-

justly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them

A. M. cir. 3092.  
B. C. cir. 912.  
Josaphati, Regis  
Judæe,  
cir. annum 3.

\* Or, for Asaph. — b 2 Chron. xix. 6. Eccles. v. 8. — c Exod. xxi. 6. xxii. 26. — d Deut. i. 17. 2 Chron. xix. 7.

Prov. xviii. 5. — e Heb. Judge. — f Jer. xxii. 3. — g Job xxix. 12. Prov. xxiv. 11.

NOTES ON PSALM LXXXII.

This psalm, which, in the title, is attributed to 2193

Asaph, was probably composed in the time when Jehoshaphat reformed the courts of justice throughout 7 A

A. M. cir. 3092. out of the hand of the wicked.  
 B. C. cir. 912. 5 They <sup>a</sup> know not, neither  
 Josephati, Regis 5 They <sup>a</sup> know not, neither  
 Judææ, Regis will they understand; they walk  
 cir. annum 3. on in darkness: <sup>b</sup> all the founda-  
 tions of the earth are <sup>c</sup> out of course.  
 6 <sup>d</sup> I have said, Ye *are* gods; and all of

<sup>a</sup> Mic. iii. 1. — <sup>b</sup> Ps. xi. 3. lxxv. 3. — <sup>c</sup> Heb. *moved*.  
<sup>d</sup> Exod. xxii. 9, 28. Ver. 1. John x. 34.

his states; see 2 Chron. xix. 6, 7, where he uses nearly the same words as in the beginning of this psalm.

Verse 1. *God standeth in the congregation of the mighty*] The Hebrew should be translated, "God standeth in the assembly of God." God is among his people; and he presides especially in those courts of justice which himself has established. The *Court of King's Bench* is properly the place where the *king presides*, and where he is supposed to be always present. But the kings of England seldom make their appearance there. King James I. sometimes attended: at such times it might be said, "The *king* is in the *king's* court." I believe the case above to be similar. Judges! beware what you do! God is in his court, and in the midst (of the assembly) God will judge. See *Parkhurst* under אלה.

Verse 2. *Accept the persons of the wicked?*] "Lift up their faces," encourage them in their oppressions. *Selah.*] "Mark this:" ye do it, and sorely shall ye suffer for it.

Verse 3. *Defend the poor*] You are their natural protectors under God. They are oppressed: punish their oppressors, however rich or powerful; and deliver them.

Verse 5. *They know not*] The judges are not acquainted with the law of God, on which all their decisions should be founded.

*Neither will they understand*] They are ignorant, and do not wish to be instructed. They will not learn; they cannot teach. Happy England! How different from Judea, even in the days of Jehoshaphat! All thy judges are learned, righteous, and impartial. Never did greater men in their profession dignify any land or country.—(1822.)

*All the foundations of the earth*] "All the civil institutions of the land totter." Justice is at the head of all the institutions in a well regulated state: when that gets poisoned or perverted, every evil, political and domestic, must prevail; even religion itself ceases to have any influence.

Verse 6. *Ye are gods*] Or, with the prefix of כ *ke*, the particle of *similitude*, כאלהים *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice; therefore all of them are said to be *children of the Most High*.

Verse 7. *But ye shall die like men*] כדאדם *keadam*, "ye shall die like Adam," who fell from his high perfection and dignity as ye have done. Your high office cannot secure you an immortality.

*And fall like one of the princes.*] Justice shall pursue you, and judgment shall overtake you; and you

you *are* children of the Most High.

7 But <sup>a</sup> ye shall die like men, and fall like one of the princes.

8 <sup>b</sup> Arise, O God, judge the earth: <sup>c</sup> for thou shalt inherit all nations.

<sup>a</sup> Job xxi. 32. Ps. xlix. 12. Ezek. xxxi. 14. — <sup>b</sup> Mic. vii. 2, 7. — <sup>c</sup> Ps. ii. 8. Rev. xi. 15.

shall be executed like public *state criminals*. You shall not, in the course of nature, fall into the grave; but your life shall be brought to an end by a *legal sentence*, or a *particular judgment* of God.

Verse 8. *Arise, O God, judge the earth*] Justice is perverted in the land: take the sceptre, and rule thyself.

*For thou shalt inherit all nations.*] Does not this last verse contain a prophecy of our Lord, the calling of the Gentiles, and the prevalence of Christianity over the earth? Thus several of the *Fathers* have understood the passage. It is only by the universal spread of Christianity over the world, that the reign of righteousness and justice is to be established: and of whom can it be said that *he shall inherit all nations*, but of *Jesus Christ*?

ANALYSIS OF THE EIGHTY-SECOND PSALM.

There are *three* parts in this psalm:—

I. The prophet's proclamation, ver. 1.

II. God's controversy with the judges of the land, ver. 2—7.

III. The prophet's prayer that God would rise and judge, ver. 8.

I. God's presence proclaimed in court. At an assize the judge sits in the midst of the justices: "God standeth in the congregation," &c., ver. 1.

II. 1. He *reproves* them, ver. 2. 1. For their unjust judgment: "Ye judge unjustly." 2. For their obstinate continuance in it: "How long will ye," &c. Ye have not done it once, but often. 3. For their partiality: "they accepted persons," ver. 2.

2. He *exhorts* them to do their duty. 1. "Defend the poor and fatherless." Do right to every man. 2. "Deliver the poor and needy," ver. 3.

3. He acquaints them with the events that shall follow where justice is not done: all is out of order; and the judges are the cause of it.

1. Through ignorance: "They know not the law," ver. 5.

2. Through obstinacy: "They will not learn it," ver. 5.

3. Through their determination to walk in their own way, ver. 5: "They walk on in darkness."

4. They shall in consequence be brought, 1. To an untimely death: "Ye shall die like men." 2. To a shameful death: "Ye shall fall like one of the princes," ye shall have a mighty fall, ver. 7.

III. The prophet's prayer. Since judgment and justice have failed in the land, he says, 1. "Arise, O Lord!" He does not say, Arise, O people, and put down those unjust judges. No; their function is

from God, and God alone is to reform, or strip, or punish them. 2. "Judge the earth." Take the state of all people into thy consideration: there is much injustice in the earth. 3. For this petition he gives

a reason: "For thou shalt inherit all nations," ver. 8. Publish thy own laws, appoint thy own officers, and let them in thy name dispense righteousness and true holiness throughout the world.

PSALM LXXXIII.

The Psalmist calls upon God for immediate help against a multitude of confederate enemies who had risen up against Judah, 1—5. He mentions them by name, 6—8; shows how they were to be punished, 9—17; and that this was to be done for the glory of God, 18.

A Song or Psalm of Asaph.

A. M. cir. 3108.  
B. C. cir. 896.  
Josaphati,  
Regis Judæe.  
cir. anno. n. 19.

**K**EEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

A. M. cir. 3108.  
B. C. cir. 896.  
Josaphati, Regis  
Judæe,  
cir. annum 19.

5 For they have consulted together with one consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the

\* Or, for Asaph. — b Ps. xxviii, 1. xxxv. 22. cix. 1. Pa. ii. 1. Acts iv. 25. — d Pa. lxxxi. 15. — e Pa. xxvii. 5.

xxxii. 20. — f See Esth. iii. 6, 9. Jer. xi. 19. xxxii. 36. g Heb. heart. — h See 2 Chron. xx. 1, 10, 11.

NOTES ON PSALM LXXXIII.

The title, *A Song or Psalm of Asaph*, contains nothing particular. Among a multitude of conjectures relative to the time and occasion of this psalm, that which refers it to the confederacy against *Jehoshaphat*, king of Judah, mentioned 2 Chron. xx., is the most likely. The following reasons make it probable: 1. The children of *Ammon*, that is, the *Ammonites* and *Moabites*, were the principal movers in the war. 2. The *Idumeans* came to their assistance, 2 Chron. xx. 2; with certain *Ammonites* or *Meonians*, referred to here in ver. 8, and in 2 Chron. xx. 1. 3. There were also in this confederacy many *strangers of Syria*, and from beyond the sea, most likely the *Dead Sea*, which seems to indicate the *Assyrians*, *Hagarenes*, and *Ishmaelites*, designed expressly here, ver. 7, 8. In that transaction there was a prophet of the race of *Asaph*, named *Jahaziel*, who foretold to *Jehoshaphat* their total overthrow, 2 Chron. xx. 14, &c., and probably this *Jahaziel* is the same with *Asaph*, the author of this psalm. In the course of the notes we shall see other circumstances relative to the war of the *Moabites* and *Ammonites* against *Jehoshaphat*, which illustrate several particulars in this psalm. See *Calmet*.

Verse 1. *Keep not thou silence*] A strong appeal to God just as the confederacy was discovered. Do not be inactive; do not be neuter. Thy honour and our existence are both at stake.

Verse 2. *Thine enemies make a tumult*] They are not merely the enemies of thy people, but they are the enemies of thyself, thy worship, ordinances, and laws: "They make a tumult," they throng together.

*They have lifted up the head.*] They had made

an irruption into the land of *Judea*, and encamped at *Engedi*, by the *Dead Sea*, 2 Chron. xx. 1, 2.

Verse 3. *Consulted against thy hidden ones.*] צפניך *tephuneycha*, *Thy hidden things; places; persons.* "The hidden things in thy treasures."—CHALDEE, "Thy holy ones."—SYRIAC. "Thy saints."—VULGATE and SEPTUAGINT; and so the *Aethiopic* and *Arabic*. The *people of Israel* are probably meant. Or perhaps the *temple*, the *ark*, and the *treasures of the temple*, are intended.

Verse 4. *Let us cut them off*] Let us exterminate the whole race, that there may not be a record of them on the face of the earth. And their scheme was well laid: eight or ten different nations united themselves in a firm bond to do this; and they had kept their purpose so secret that the king of *Judah* does not appear to have heard of it till his territories were actually invaded, and the different bodies of this coalition had assembled at *Engedi*. Never was *Judah* before in greater danger.

Verse 5. *They have consulted together with one consent*] With a united heart, לב יחדו *leb yachdav*. Their heart and soul are in the work.

*They are confederate against thee*] "They have made a covenant," בריית ירידת *berith yachrithu*, "they have cut the covenant sacrifice." They have slain an animal, divided him in twain, and passed between the pieces of the victim; and have thus bound themselves to accomplish their purpose.

Verse 6. *The tabernacles of Edom*] The tents of these different people are seen in the grand encampment. *Tents* are probably mentioned because it was the custom of some of these people, particularly the *Ishmaelites*, to live a migratory or wandering life; having no fixed habitation, but always abiding in

A. M. cir. 3108.  
B. C. cir. 896.  
Josaphati, Regis  
Judæe,  
cir. annum 19.

Philistines with the inhabitants  
of Tyre ;

8 Assur also is joined with  
them: \*they have holpen the  
children of Lot. Selah.

9 Do unto them as unto the <sup>b</sup> Midianites; as  
to <sup>c</sup> Sisera, as to Jabin, at the brook of Kison :

10 Which perished at En-dor: <sup>d</sup> they be-  
came as dung for the earth.

11 Make their nobles like <sup>e</sup> Oreb, and like  
Zeeb: yea, all their princes as 'Zebah, and as  
Zalmunna :

12 Who said, Let us take to ourselves the  
houses of God in possession.

13 \* O my God, make them like a wheel ;

<sup>a</sup> Heb. they have been an arm to the children of Lot.  
<sup>b</sup> Num. xxxi. 7. Judg. vii. 22.—<sup>c</sup> Judg. iv. 15, 24. v. 21.  
<sup>d</sup> 2 Kings ix. 37. Zeph. i. 17.—<sup>e</sup> Judg. vii. 25.—<sup>f</sup> Judg.

tents. Their posterity remain to the present day, and  
act and live in the same manner.

*Hagarenes*] These people dwelt on the east of  
*Gilead*; and were nearly destroyed in the days of  
Saul, being totally expelled from their country,  
1 Chron. v. 10, but afterwards recovered some  
strength and consequence; but where they dwelt  
after their expulsion by the Israelites is not known.

Verse 7. *Gebal*] The *Giblites*, who were probably  
the persons here designed, were a tribe of the ancient  
inhabitants of the land of Canaan, and are mentioned  
as unconquered at the death of Joshua, chap. xiii. 5.  
They are called *stone-squarers* or *Giblites*, 1 Kings v.  
18, and were of considerable assistance to Hiram,  
king of Tyre, in preparing timber and stones for the  
building of the temple. They appear to have been  
eminent in the days of Ezekiel, who terms them the  
"ancients of Gebal, and the wise men thereof," who  
were ship-builders, chap. xxvii. 3. What is now called  
*Gibyle*, a place on the Mediterranean Sea, between  
Tripoli and Sidon, is supposed to be the remains of  
the city of the *Giblites*.

*Ammon* and *Moab* were the descendants of the  
children of Lot. Their bad origin is sufficiently  
known. See Gen. xix. 30, &c. Calmet supposes  
that *Ammon* is put here for *Men* or *Maon*, the *Me-  
onians*, a people who lived in the neighbourhood of  
the Amalekites and Idumeans. See the notes on  
2 Chron. xx. 1; xxvi. 7.

*Amalek*] The Amalekites are well known as the  
ancient and inveterate enemies of the Israelites.  
They were neighbours to the Idumeans.

*The Philistines*] These were tributaries to Jeho-  
shaphat, 2 Chron. xvii. 11; but it seems they took  
advantage of the present times, to join in the great  
confederacy against him.

*The inhabitants of Tyre*] These probably joined  
the confederacy in hopes of making conquests, and  
extending their territory on the main land.

Verse 8. *Assur also is joined*] The *Ammonites*  
might have got those auxiliaries from beyond the Eu-  
2196

<sup>h</sup> as the stubble before the wind.

14 As the fire burneth a wood,  
and as the flame <sup>i</sup> setteth the  
mountains on fire ;

15 So persecute them <sup>k</sup> with thy tempest,  
and make them afraid with thy storm.

16 <sup>l</sup> 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 <sup>m</sup> That men may know that thou, whose  
<sup>n</sup> name alone is JEHOVAH, art <sup>o</sup> the Most  
High over all the earth.

viii. 12, 21. — <sup>f</sup> Isai. xvii. 13, 14. — <sup>h</sup> Ps. xxxv. 5.  
<sup>i</sup> Deut. xxxii. 22. — <sup>k</sup> Job ix. 17. — <sup>l</sup> Ps. xxxv. 4, 26.  
<sup>m</sup> Ps. lix. 13. — <sup>n</sup> Exod. vi. 3. — <sup>o</sup> Ps. xcii. 8.

phrates, against Jehoshaphat, as formerly they were  
brought against David. See 2 Sam. x. 16.

*They have holpen the children of Lot.*] The Am-  
monites, who appear to have been the chief instiga-  
tors in this war.

Verse 9. *Do unto them as unto the Midianites*]   
Who were utterly defeated by *Gideon*, Judg. vii.  
21, 22.

*As to Sisera*] Captain of the army of *Jabin*, king  
of Canaan, who was totally defeated by *Deborah*  
and *Barak*, near Mount *Tabor*, by the river *Kishon*;  
and himself, after having fled from the battle, slain  
by *Jael*, the wife of *Heber* the Kenite. See Judg.  
iv. 16, &c.

Verse 10. *Perished at En-dor*] This refers to the  
defeat of the *Midianites* by *Gideon*, who were en-  
camped in the valley of *Jezreel*, at the foot of Mount  
*Gilboa*, and near to *Tabor*, Judg. vi. 33, vii. 1, and  
consequently in the environs of *En-dor*. There  
*Gideon* attacked and defeated them; and, in various  
places during their flight, they were destroyed, and  
left to rot upon the earth. Judg. vii. 22—25.

Verse 11. *Make their nobles like Oreb, and like  
Zeeb*] They were two of the chiefs, or generals, of  
the Midianites; and were slain in the pursuit of the  
Midianites, by the men of Ephraim; and their heads  
brought to *Gideon* on the other side of Jordan. Judg.  
vii. 24, 25.

*Yea, all their princes as Zebah, and as Zalmunna*]   
These were kings of *Midian*, who were encamped at  
*Karkor* with fifteen thousand men, whom *Gideon*  
attacked there, and defeated, and took the kings  
prisoners; and finding that they had killed his own  
brothers, slew them both. See Judg. viii. 10—21.  
Of the Midianites there fell at this time one hundred  
and twenty thousand men.

Verse 12. *Let us take to ourselves the houses of God  
in possession.*] Nearly the words spoken by the con-  
federates when they came to attack Jehoshaphat.  
*They come* (says the king in address to God) *to cast*

us out of thy possession, which thou hast given us to inherit. See 2 Chron. xx. 11.

Verse 13. *O my God, make them like a wheel*] Alluding to the manner of threshing corn in the east. A large broad wheel was rolled over the grain on a threshing-floor, which was generally in the open air; and the grain being thrown up by a shovel against the wind, the chaff was thus separated from it, in the place where it was threshed.

Verse 14. *The flame setteth the mountains on fire*] This may refer to the burning of the straw and chaff after the grain was threshed and winnowed. And as their threshing-floors were situated often on the hills or mountains, to take the advantage of the wind, the setting the mountains on fire may refer to the burning of the chaff, &c. in those places. Let them be like stubble driven away by the wind, and burnt by the fire.

Verse 15. *So persecute them*] In this and the two following verses we find several awful execrations; and all this seems to be done in reference to that ancient custom, "pouring execrations on an enemy previously to battle." Of this I have already given specimens in this work; and the reader is particularly requested to refer to the case of Balaam being hired by the king of Moab to curse Israel previously to his intended attack: see the note on Numb. xxii. 6, where the subject is treated at large.

This custom prevailed much among the Romans, and the ancient Druids of Britain. In all cases the priests were employed to utter the execrations, as they were supposed to have the greatest influence with the gods, in whose name the curses were uttered.

Verse 16. *That they may seek thy name*] Let them be confounded in all their attempts on Israel; and see, so manifestly, that thou hast done it, that they may invoke thy name, and be converted to thee.

Verse 17. *Let them—perish*] That is, in their present attempts. Some have objected to the execrations in this psalm, without due consideration. None of these execrations refer either to their souls, or to their eternal state; but merely to their discomfiture in their present attempts. Suppose the continental powers should join together to subjugate Britain, and destroy the Protestant religion; is there a Christian in the land that would not be justified in meeting them with the same or similar execrations? On the knees of my soul would I offer every one of them to God against such invaders. Selah.—A. C.

Verse 18. *That men may know*] That they may acknowledge, and be converted to thee. Here is no malice; all is self-defence.

#### ANALYSIS OF THE EIGHTY-THIRD PSALM.

This psalm divides itself into four parts:

I. A short ejaculation, ver. 1.

II. A complaint against God's enemies, which is the reason of this prayer, ver. 2—10.

III. A fearful imprecation against them, ver. 12—17.

IV. The charitable ends proposed, ver. 18.

I. The ejaculation or prayer: "Keep not thou silence—be not still." Thy enemies are loud in their threatenings, and active in their endeavours, to destroy thy people and thy worship: "Hold not thy peace!"

II. He complains—These are enemies, 1. To thy people, ver. 2. 2. To God himself, ver. 5. Then he describes them, ver. 6—8.

1. They were banditti—spoilers: They "make a tumult," ver. 2.

2. Proud and arrogant: "They have lifted up the head," ver. 2.

3. They were subtle and crafty: "They have taken crafty counsel," ver. 3.

4. They carried their cunning counsel into acts of aggression: "Come, and let us cut them off," &c., ver. 4.

5. They were conspirators,—1. Against God. 2. Against his people. All the world against God and his church! Not an uncommon case.

6. He gives us a catalogue of these conspirators, ver. 6—8: Edom, &c.

III. He prays to God against them. In which there are four particulars: 1. Their fall and ruin. 2. Their persecution. 3. Their terror. 4. Their disgrace.

These he illustrates by five similitudes: 1. Of a wheel that, running on, crushes all under it successively. 2. Of stubble or chaff, easily driven away by the wind, ver. 13. 3. Of a wood or forest in a state of general conflagration, ver. 14. 4. Of a flame that even consumes the mountains, ver. 14.

Their fall and ruin he wished to be—

1. Speedy and perpetual: "Do unto them as unto the Midianites," &c., ver. 9—13.

2. Sudden and violent: "As fire," ver. 13.

3. Terrible and shameful: "Fill their faces with shame," ver. 15, 16.

There are here three particulars of their punishment: 1. Flight. 2. Terror. 3. Shame and ignominy.

IV. The charitable ends proposed. These were two:—

1. That they might seek after God, be converted to him, ver. 16.

2. That they might know him to be Jehovah, the only true God, that they might be saved from all idolatry, ver. 18.

The spirit of this prayer is, 1. If they will not seek thee, and be converted, let them be confounded in their attempts against thy people. 2. If they will not acknowledge thee, let them be utterly routed and overthrown: "Let them be put to shame, and perish!"

PSALM LXXXIV.

The Psalmist longs for communion with God in the sanctuary, 1—3. The blessedness of those who enjoy God's ordinances, 4—7. With confidence in God, he prays for restoration to his house and worship, 8—12.

To the chief Musician <sup>a</sup> upon Gittith, A Psalm <sup>b</sup> for the sons of Korah.

**H**OW <sup>c</sup> amiable are thy tabernacles, O LORD of hosts!

2 <sup>d</sup> My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and

<sup>a</sup> Ps. viii. title.—<sup>b</sup> Or, of.—<sup>c</sup> Ps. xxvii. 4.—<sup>d</sup> Ps. xlii. 1, 2. lxiii. 1. lxxiii. 26. cxix. 20.

NOTES ON PSALM LXXXIV.

The title here is the same as that of Psalm lxxxi, only that was for *Asaph*, this for the sons of *Korah*. This person was one of the chief rebels against Moses and Aaron; there were three, *Korah*, *Dathan*, and *Abiram*, who made an insurrection; and the earth opened, and swallowed them and their partisans up, Numb. xvi. The children of *Dathan* and *Abiram* perished with their fathers; but by a particular dispensation of Providence, the children of *Korah* were spared. See Numb. xxvi. 11, and the note there. The family of *Korah* was continued in Israel; and it appears from 1 Chron. xxvi. 1—19 that they were still employed about the temple, and were porters or keepers of the doors. They were also singers in the temple; see 2 Chron. xx. 19. This psalm might have been sent to them to be sung, or one of themselves might have been its author.

Verse 1. *How amiable are thy tabernacles*] In this plural noun he appears to include all the places in or near the temple where acts of divine worship were performed. The holy of holies, the holy place, the altar of incense, the altar of burnt-offering, &c. &c.; all called here God's tabernacles or dwelling-places; for wherever God was worshipped, there he was supposed to dwell.

Verse 2. *My soul longeth*] It is a Levite that speaks, who ardently longs to regain his place in the temple, and his part in the sacred services.

*My heart and my flesh*] All the desires of my soul and body; every appetite and wish, both animal and spiritual, long for thy service.

Verse 3. *Yea, the sparrow hath found an house*] It is very unlikely that sparrows and swallows, or birds of any kind, should be permitted to build their nests, and hatch their young, in or about altars which were kept in a state of the greatest purity; and where perpetual fires were kept up for the purpose of sacrifice, burning incense, &c. Without altering the text, if the clause be read in a parenthesis, the absurdity will be avoided, and the sense be good. "My heart crieth out for the living God (even the sparrow hath found a house, and the swallow *deror*, the ring-dove, a nest for herself, where she may lay her young), for thine altars, O Lord of hosts!"

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 <sup>e</sup> Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them:

6 *Who* passing through the valley <sup>f</sup> of *Baca*

<sup>e</sup> Ps. lkv. 4.—<sup>f</sup> Or, of mulberry trees make him a well, &c. <sup>g</sup> 2 Sam. v. 22, 23.

Or, read the parenthesis last: "My heart crieth out for the living God; for thine altars, O Lord of hosts, my King and my God. Even the sparrow hath found out a house, and the swallow (ring-dove) a nest for herself, where she may lay her young;" but I have no place, either of rest or worship, understood. The *Chaldee* translates thus: "Even the pigeon hath found a house, and the turtle-dove hath a nest, because their young may be offered lawfully upon thine altars, O Lord of hosts, my King and my God." Or, as a comparison seems to be here intended, the following may best express the meaning: "Even as the sparrow finds out (seeks) a house, and the swallow her nest in which she may hatch her young; so I, thine altars, O Lord of hosts, my King and my God."

Verse 4. *Blessed are they that dwell in thy house*] They who have such a constant habitation in thy temple, as the sparrow or the swallow has in the house wherein it has built its nest.

*They will be still praising thee.*] They will find it good to draw nigh unto God, as he always pours out his Spirit on his sincere worshippers.

Verse 5. *The man whose strength is in thee*]

"Who life and strength from thee derives;

And by thee moves, and in thee lives."

*In whose heart are the ways of them*] This is no sense. The original, however, is obscure: *סלח בלבבם* *mesilloth bilebabam*, "the high ways are in their hearts;" that is, the roads winding to thy temple. Perhaps there is a reference here to the high roads leading to the cities of refuge. We wish to escape from the hands and dominion of these murderers, and the roads that lead to Jerusalem and the temple we think on with delight; our hearts are with them, we long to be travelling on them.

Verse 6. *Passing through the valley of Baca make it a well*] Instead of *בכא* *bacha*, a mulberry-tree, seven MSS. have *בכה* *becheh*, mourning. I believe *Baca* to be the same here as *Bochim*, Judg. ii. 1—5, called *The Valley of Weeping*. Though they pass through this barren and desert place, they would not fear evil, knowing that thou wouldst supply all their wants; and even in the sandy desert cause them to find pools of water, in consequence of which they shall advance with renewed strength, and shall meet with the God of Israel in Zion.

make it a well; the rain also <sup>a</sup> filleth the pools.

7 They go <sup>b</sup> from <sup>c</sup> strength to strength, every one of them in Zion <sup>d</sup> appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 <sup>e</sup> 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. <sup>f</sup> I had rather be a doorkeeper in

the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a <sup>g</sup> sun and <sup>h</sup> shield: the LORD will give grace and glory: <sup>i</sup> no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, <sup>k</sup> blessed is the man that trusteth in thee.

<sup>a</sup> Heb. covereth. — <sup>b</sup> Or, from company to company. Prov. iv. 18. 2 Cor. iii. 18. — <sup>c</sup> Deut. xvi. 16. Zech. xiv. 16. — <sup>d</sup> Gen. xv. 1. Ver. 11. — <sup>e</sup> Heb. I would choose

rather to sit at the threshold. — <sup>f</sup> Isai. lx. 19. — <sup>g</sup> Gen. xv. 1. Ver. 9. Ps. cxv. 9, 10, 11. cxix. 114. Prov. ii. 7. <sup>h</sup> Ps. xxxiv. 9, 10. — <sup>i</sup> Ps. ii. 12.

*The rain also filleth the pools.]* The Hebrew may be translated differently, and has been differently understood by all the Versions. גַּם בְּרַחֲמֵי יוֹשֵׁה מוֹרֵה גַּם *gam berachoth yaateh moreh*; "Yea, the instructor is covered or clothed with blessings." While the followers of God are passing through the wilderness of this world, God opens for them fountains in the wilderness, and springs in the dry places. They drink of the well-spring of salvation; they are not destitute of their pastors. God takes care to give his followers teachers after his own heart, that shall feed them with knowledge; and while they are watering the people they are watered themselves; for God loads them with his benefits, and the people cover them with their blessings.

Verse 7. *They go from strength to strength]* They proceed from one degree of grace to another, gaining divine virtue through all the steps of their probation.

Every one of them in Zion appeareth before God.] This is a paraphrase, and a bad one, but no translation. They shall proceed from strength to strength, יֵרָאֵה אֱלֹהִים בְּצִיּוֹן *yeraeh el Elohim betsiyon*, "The God of gods shall be seen in Zion." God shall appear in their behalf, as often as they shall seek him; in consequence of which they shall increase in spiritual strength.

Some think there is a reference here to companies of people going up to Jerusalem from different parts of the land, blending together as they go on, so that the crowd is continually increasing. This meaning our translators have put in the margin.

Verse 8. *Hear my prayer]* Let us be restored to thy sanctuary, and to thy worship.

Verse 9. *Behold, O God, our shield]* We have no Protector but thee. Thou seest the deadly blows that are aimed at us; cover our souls; protect our lives!

*Look upon the face of thine anointed.]* Consider the supplications sent up by him whom thou hast appointed to be Mediator between thee and man—thy Christ. But some apply this to David, to Zerubbabel, to the people of Israel; and each has his reasons.

Verse 10. *A day in thy courts is better than a thousand.]* Not only better than one thousand in captivity, as the Chaldee states, but any where else. For in God's courts we meet with God the King, and are sure to have what petitions we offer unto him through his Christ.

*I had rather be a doorkeeper]* O what a strong de-

sire does this express for the ordinances of God! Who now prefers the worship of God to genteel, gay, honourable, and noble company, to mirthful feasts, public entertainments, the stage, the oratorio, or the ball? Reader, wouldst thou rather be in thy closet, wrestling in prayer, or reading the Scriptures on thy knees, than be at any of the above places? How often hast thou sacrificed thy amusement, and carnal delight, and pleasures, for the benefit of a pious heart-searching sermon? Let conscience speak, and it will tell thee.

Verse 11. *For the Lord God is a sun and shield]* To illuminate, invigorate, and warm; to protect and defend all such as prefer him and his worship to every thing the earth can produce.

It is remarkable that not one of the Versions understand the שֶׁמֶשׁ *shemesh*, as signifying sun, as we do. They generally concur in the following translation: "For the Lord loveth mercy and truth, and he will give grace and glory." The Chaldee says, "The Lord is as a high wall and a strong shield; grace and glory will the Lord give, and will not deprive those of blessedness who walk in perfection. Critics in general take the word as signifying a defence or a guard. Instead of שֶׁמֶשׁ *shemesh*, sun, Houbigant reads שֶׁמֶר *shemer*, a keeper or guardian, and says that to represent God as the sun is without example in the sacred writings. But is not Mal. iv. 2, a parallel passage to this place? "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." No MS. countenances the alteration of Houbigant.

*The Lord will give grace]* To pardon, purify, and save the soul from sin: and then he will give glory to the sanctified in his eternal kingdom; and even here he withholds no good thing from them that walk uprightly. Well, therefore, might the Psalmist say, verse 12, "O Lord of hosts, blessed is the man that trusteth in thee."

ANALYSIS OF THE EIGHTY-FOURTH PSALM.

This psalm may be divided into the following parts:—

I. The Psalmist, absent from the public worship of God, shows his love to the house of God, and his desires to be present in it, ver. 1—3.

II. The happiness of those who continue in that assembly, ver. 4—7.

III. He prays for restoration to it, and sets down the causes, ver. 8—11.

IV. The blessedness of the man who trusts in God, ver. 12.

1. He begins with the pathetic exclamation, "How amiable are thy tabernacles!" A mode of expression which intimates *there is none equal to them*.

2. He expresses his ardent affection to the house of God:—1. "My soul longeth," &c. 2. "My heart and flesh cry out," &c.

3. He laments his absence from God's house. The *sparrows* and *swallows* have their respective houses, where they may be present, build, hatch their young, &c., but he could have no access to God's house. And this he expresses in an affecting appeal to God to move his pity:—1. "O Lord of hosts!" I acknowledge thee as my *Leader*. 2. "My King." I acknowledge myself as thy *subject*. 3. "My God." Whom I serve, and have taken for my portion.

II. The happiness of those who have liberty to worship God in his temple.

1. "Blessed are they." They enjoy thy ordinances, and have blessings in all.

2. "Who dwell:" Who continue in union with God, ever prizing his ordinances.

3. "They will be still praising thee:" As being continually happy in thy presence.

"Blessed is the man whose strength is in thee:" Who knows his own weakness, and depends upon thee for his continual support.

This is the happiness of those who are near God's house: but there is a happiness for those also whose hearts are there, though their bodies are detained at a distance from it.

1. Blessed are they in whose hearts are the ways of them, ver. 5.

2. Even when they are passing through desert and inhospitable countries, ver. 6.

3. "They go from strength to strength:" 1. They get from one place of protection to another. 2. They increase in the divine light and life. 3. They get many companions on the way.

III. His prayer. 1. He begs to be heard. 2. He

remembers God, who succoured *Jacob* in weakness and distress. 3. He considers himself as the *anointed* of God, and under his especial care, ver. 8. He wishes to be employed, even in the meanest offices, in the house of God, which he illustrates by an opposition of *time, place, and persons*.

1. *Time*. *One day* in thy courts is better than a *thousand out of it*.

2. *Place*. *God's house*, to the *tents* of wickedness.

3. *Persons*. A doorkeeper, a Korahite at the temple, rather than an emperor in his palace.

For this he gives *five* reasons:—

1. "The Lord is a sun:" He dispels darkness; comforts, warms, gives life.

2. He is a *shield*: The Defender and Protector of his followers.

3. *He gives grace*, to prepare for heaven.

2. *Glory*, to crown that grace.

5. He is all-sufficient. "He will withhold no good thing."

But sinners and hypocrites need not expect these blessings; they are for them that walk uprightly.

1. They must *walk*—go on, be constant, abide in the way.

2. They must be *upright*—truly sincere and obedient.

IV. The blessedness of the man who trusts in God. "O Lord of hosts, blessed is the man that trusts in thee!" This acclamation may be intended to answer an objection: "If those be blessed who dwell in thy temple, then those must be wretched who are exiled from it." No, says the Psalmist; though there be many advantages enjoyed by those who can attend the ordinances of God, and some may attend them without profit; yet he who trusts in God can never be confounded. Faith in God will always be crowned; and, when absent through necessity, every place is a temple.

"Though fate command me to the farthest verge  
Of the green earth —————  
Yet God is ever present, ever felt,  
In the wide waste as in the city full;  
And where he vital breathes, there must be joy.

PSALM LXXXV.

*Thanksgiving to God for restoration to the divine favour, 1—3; prayer for further mercies, 4—7; the Psalmist waits for a gracious answer in full confidence of receiving it, 8. He receives the assurance of the greatest blessings, and exults in the prospect, 9—13.*

To the chief Musician, A Psalm <sup>a</sup> for <sup>b</sup> the sons of Korah.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri.  
Regis Persarum,  
cir. annum  
primum.

**L**ORD, thou hast been  
<sup>c</sup> favourable unto thy land:  
thou hast <sup>d</sup> brought back the  
captivity of Jacob.

2 <sup>e</sup> Thou hast forgiven the iniquity of thy

people, thou hast covered all  
their sin. Selah.

3 Thou hast taken away all  
thy wrath: 'thou hast turned  
*thyself* from the fierceness of thine anger.

4 <sup>f</sup> Turn us, O God of our salvation, and

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri.  
Regis Persarum,  
cir. annum  
primum.

<sup>a</sup> Ps. xlii. title. — <sup>b</sup> Or, *of*. — <sup>c</sup> Or, *well pleased*. Ps. lxxvii. 7. — <sup>d</sup> Ezra i. 11. ii. 1. Ps. xiv. 7. Jer. xxx. 18. xxxi. 23. Ezek. xxxix. 25. Joel iii. 1. — <sup>e</sup> Ps. xxxii. 1.

<sup>f</sup> Or, *thou hast turned thine anger from waxing hot*. Deut. xiii. 17. — <sup>g</sup> Ps. lxxx. 7.



A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

cause thine anger toward us to cease.

5 \* Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not <sup>b</sup>revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 <sup>c</sup>I will hear what God the LORD will speak: for <sup>d</sup>he will speak peace unto his people, and to his saints: but let them not <sup>e</sup>turn again to folly.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

9 Surely <sup>f</sup>his salvation is nigh them that fear him; <sup>g</sup>that glory may dwell in our land.

10 Mercy and truth are met together; <sup>h</sup>righteousness and peace have kissed *each other*.

11 <sup>i</sup>Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 <sup>k</sup>Yea, the LORD shall give *that which is* good; and <sup>l</sup>our land shall yield her increase.

13 <sup>m</sup>Righteousness shall go before him; and shall set *us* in the way of his steps.

<sup>a</sup> Pa. lxxiv. 1. lxxix. 5. lxxx. 4. — <sup>b</sup> Hab. iii. 2. — <sup>c</sup> Hab. ii. 1. — <sup>d</sup> Zech. ix. 10. — <sup>e</sup> 2 Pet. ii. 20, 21. — <sup>f</sup> Isai. xlv. 13. — <sup>g</sup> Zech. ii. 5. — <sup>h</sup> John i. 14. — <sup>i</sup> Ps. lxxii. 3. — <sup>j</sup> Isai.

xxxii. 17. — <sup>k</sup> Luke ii. 14. — <sup>l</sup> Isai. xlv. 8. — <sup>m</sup> Ps. lxxxiv. 11. — <sup>n</sup> James i. 17. — <sup>o</sup> Ps. lxxvii. 6. — <sup>p</sup> Ps. lxxxix. 14.

NOTES ON PSALM LXXXV.

The title of this psalm we have seen before, Ps. xlii. As to the time, it seems to have been written during, or even after, the return from the Babylonish captivity. In the three first verses the Psalmist acknowledges the goodness of God in bringing the people back to their own land; he next prays to God to restore them to their ancient prosperity. In the spirit of prophecy, he waits on God, and hears him promise to do it; and then exults in the prospect of so great a good. The whole psalm seems also to have a reference to the redemption of the world by Jesus Christ.

Verse 1. *Lord, thou hast been favourable*] Literally, *Thou hast been well pleased with thy land.*

*Thou hast brought back the captivity*] This seems to fix the time of the psalm to be after the return of the Jews from Babylon.

Verse 2. *Thou hast forgiven the iniquity*] נָשָׂא אָוֹן, *Thou hast borne, or carried away, the iniquity.* An allusion to the ceremony of the scape-goat.

*Thou hast covered all their sin.*] As thou hast freely forgiven it, its offensiveness and abominable nature no longer appear. The whole is put out of sight; and, as we are restored from our captivity, the consequences no longer appear.

*Selah.*] This is true. Our return to our own land is the full proof.

Verse 3. *Thou hast taken away*] נָשָׂא אָסַפְתָּ, "Thou hast gathered up all thy wrath." This carries on the metaphor in the second verse: "Thou hast collected all thy wrath, and carried it away with all our iniquities."

Verse 4. *Turn us, O God of our salvation*] Thou hast turned our captivity; now convert our souls. And they find a reason for their prayer in an attribute of their God; *the God of their salvation.* And as his work was to save, they beg that *his unger towards them might cease.* The Israelites were not restored from their captivity all at once. A few returned with Zerubbabel; some more with Ezra and Nehemiah; but a great number still remained in *Babylonia, Media, Assyria, Egypt,* and other parts. The request of the

Psalmist is, to have a complete restoration of all the Israelites from all places of their dispersion.

Verse 5. *Wilt thou draw out thine anger*] We have already suffered much and long; our fathers have suffered, and we have succeeded to their distresses. Draw not out thy anger against us from generation to generation.

Verse 6. *Wilt thou not revive us*] We have long had the sentence of death in ourselves; and have feared an utter extinction. Shall not our nation yet live before thee? Shall we not become once more numerous, pious, and powerful; that

*Thy people may rejoice in thee?*] As the Source of all our mercies; and give thee the glory due to thy name?

Verse 7. *Shew us thy mercy*] Blot out all our sins. *And grant us thy salvation.*] Give us such a complete deliverance as is worthy of thy majesty and mercy to bestow!

Verse 8. *I will hear what God the Lord will speak*] The Psalmist goes as a prophet to consult the Lord; and, having made his request, waits an answer from the spirit of prophecy. He is satisfied that the answer will be gracious; and having received it he relates it to the people.

*He will speak peace*] He will give prosperity to the people in general; and to his saints—his followers, in particular.

*But let them not turn again to folly.*] Let them not abuse the mercy of their God, by sinning any more against him.

Verse 9. *Surely his salvation is nigh*] To him who fears God, and trembles at his word, his salvation is nigh at hand.

*That glory may dwell in our land.*] That thy worship may be restored, the temple rebuilt, and the divine shechinah, or symbol of the presence of God, resume its place. The pure and undefiled religion of God preached, professed, and experienced in a nation, is the glory of that land. The prophet Haggai had said that *the glory of the latter house—the temple built after their return from Babylon, should be greater than the glory of the former, viz., of that*

built by Solomon: but, as a building, it was far inferior to the former; yet it had a *superior* glory in being visited by Jesus Christ. This was the glory that excelled.

Verse 10. *Mercy and truth are met together*] It would be more simple to translate the original,—

יְדַבֵּר וְאֵמֶת נִפְגְּשׁוּ  
צֶדֶק וְשָׁלוֹם נִשְׁאָקוּ

Chesed veemeth niphgashu ;  
Tsedek veshalom nashaku,—

“Mercy and truth have met on the way ;  
Righteousness and peace have embraced.”

This is a remarkable text, and much has been said on it: but there is a beauty in it which, I think, has not been noticed.

*Mercy and peace* are on one side; *truth and righteousness* on the other. *Truth* requires *righteousness*; *mercy* calls for *peace*.

They meet together on the way; one going to make inquisition for sin, the other to plead for reconciliation. Having met, their differences on certain considerations, not here particularly mentioned, are adjusted; and their mutual claims are blended together in one common interest; on which *peace* and *righteousness* immediately embrace. Thus, *righteousness* is given to *truth*, and *peace* is given to *mercy*.

Now, *Where* did these meet? In Christ Jesus.

*When* were they reconciled? When he poured out his life on Calvary.

Verse 11. *Truth shall spring out of the earth*] In consequence of this wonderful *reconciliation*, the truth of God shall prevail among men. The *seeds* of it shall be so plentifully sown by the preaching of Christ and his apostles that true religion shall be diffused over the world.

*And righteousness shall look down from heaven.*] And be delighted with the reformation of the sons of Adam; and shall be so satisfied with the glorious work which is carried forward, that,

Verse 12. *The Lord shall give—good*] חַטְטוֹב *hattob*, THE GOOD THING—what is the supreme good, the *summum bonum*, for which man has searched in vain through all his generations. Those who are reconciled to him through the Son of his love shall enjoy the *favour* of their God; to have which is the supreme happiness of man.

*Our land shall yield her increase.*] There shall be neither *dearth* nor *barrenness*; for *truth*, that *springs out of the earth*, shall yield an abundant harvest, in the conversion of all nations to the faith of our Lord Jesus Christ.

Verse 13. *Righteousness shall go before him*] Perhaps this verse may receive its best solution from Rom. iii. 25: “Whom God hath set forth a propitiation through faith in his blood, to declare his *RIGHT-ROUSNESS* for the remission of sins that are past.” This term the apostle uses to point out *God’s method of justifying* or *saving mankind*. And this, in the preaching of the pure Gospel, is ever *going before* to point out the Lord Jesus, and the redemption that is in his blood. And thus going before him, the sinner, who feels his need of salvation, is *Set—in the way of*

*his steps*; as Bartimeus sat by the way-side begging, by which way Jesus walked; and when he came where he was, heard his prayer, and restored him his sight. Or, *righteousness*—the pure and holy law of God, must be proclaimed as broken by sinners, and calling aloud for vengeance, before they can see and feel their need of Christ crucified. By the preaching of the law they are prepared to receive the *grace* of the Gospel.

#### ANALYSIS OF THE EIGHTY-FIFTH PSALM.

*Mystically*, this psalm may be considered as treating of the redemption of the world by Jesus Christ. It has the *three* following parts:—

I. An acknowledgment of God’s former mercies, ver. 1—3.

II. A petition on that ground that he would repeat them, ver. 4—7.

III. A profession of obedience, and an advice to continue in it, ver. 8. That men may be partakers of the promises, both *spiritual*, ver. 9, 10, 11; and *temporal*, ver. 12, which shall be fulfilled to those who keep in the ways of God, ver. 13.

1. In the *three* first verses, the Psalmist commemorates God’s mercies to his people; of which his *good will* or *favour* is the Fountain. These mercies are, 1. *Temporal*: “Thou hast been favourable unto thy land,” &c., ver. 1. 2. *Spiritual*: 1. “Thou hast forgiven the iniquities of thy people:” Justification. 2. “Thou hast taken away all thy wrath:” Reconciliation.

II. Upon this he finds a prayer: “Turn us, O God.”

1. Thou hast turned away the captivity. Restore and convert us.

2. Thou hast brought us back. Revive our hearts, that they may rejoice in thee.

3. Thou hast been reconciled to our *fathers*. Be reconciled to us.

4. Thou hast forgiven the iniquity of thy people. Save us.

III. He promises obedience: “I will hear what God will speak;” and I shall hear nothing from him but what is for his own glory, and his people’s good.

1. “He will speak peace:” He will turn all their sufferings to their advantage.

2. But they must hear, and be steady. They must “not turn again to folly;” let them remember this.

3. To such his promise is sure: “His salvation is nigh them.”

4. And it comes, that “glory may dwell in our land;” that it may be crowned with peace and plenty.

In this prosperity of theirs, there shall be a combination of *mercy, truth, justice, and peace*.

1. “Justice and peace shall embrace;” for there is such a league between these two, that where *peace* is made without *justice*, it cannot long continue: and *mercy and truth* must; for it is inconsistent with *mercy* to be in concord with falsehood.

2. “Truth shall spring out of the earth.” Men shall observe it in all their transactions, contracts, and promises.

3. "Righteousness shall look down from heaven." God will smile on this state of things, and pour out upon them the continual dew of his blessing.

4. In a word, 1. They shall enjoy all *spiritual* blessings; for the "Lord shall give that which is good." 2. And all *temporal*; "for the land shall yield her increase."

For these mercies he sets down our duty:

1. "Righteousness shall go before him." All his

saints shall walk before him in righteousness and true holiness.

"And this righteousness shall set them in the way of his steps." It shall teach them to walk constantly and steadily in the way of his commandments all the days of their life.

By many of the ancients and moderns the whole of this psalm has been applied to Christ, and his salvation. See the preceding notes.

PSALM LXXXVI.

The Psalmist prays to God for support, from a conviction that he is merciful, good, ready to forgive, and that there is none like him, 1—8; all nations shall bow before him because of his wondrous works, 9, 10; he prays to be instructed, and promises to praise God for his great mercy, 11—13; describes his enemies, and appeals to God, 14—16; begs a token for God, that his enemies may be confounded, 17.

XVII. DAY. MORNING PRAYER.

\* A Prayer of David.

**B**OW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* <sup>b</sup> holy: O thou my God, save thy servant <sup>c</sup> that trusteth in thee.

3 <sup>d</sup> Be merciful unto me, O LORD: for I cry unto thee <sup>e</sup> daily.

4 Rejoice the soul of thy servant: <sup>f</sup> for unto thee, O LORD, do I lift up my soul.

5 <sup>g</sup> 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 <sup>b</sup> In the day of my trouble I will call upon thee: for thou wilt answer me.

8 <sup>d</sup> Among the gods *there is* none like unto thee, O LORD; <sup>k</sup> neither *are there any works* like unto thy work.

9 <sup>l</sup> All nations whom thou hast made shall

<sup>a</sup> Or, *A Prayer*, being a Psalm of David. — <sup>b</sup> Or, *one whom thou favour'est*. — <sup>c</sup> Isai. xxvi. 3. — <sup>d</sup> Pa. lvi. 1. lvii. 1. — <sup>e</sup> Or, *all the day*. — <sup>f</sup> Ps. xxv. 1. cxliii. 8. — <sup>g</sup> Ver.

15. Ps. cxxx. 7. cxlv. 9. Joel ii. 13. — <sup>b</sup> Ps. l. 15. <sup>l</sup> Exod. xv. 11. Pa. lxxxix. 6. — <sup>k</sup> Deut. iii. 24. — <sup>l</sup> Ps. xxii. 31. cii. 18. Isai. xliii. 7. Rev. xv. 4.

NOTES ON PSALM LXXXVI.

The *title* attributes this psalm to *David*; and in this all the *Versions* agree: but in its structure it is the same with those attributed to the *sons of Korah*; and was probably made during the captivity. It is a very suitable prayer for a person labouring under affliction from persecution or calumny.

Verse 1. *Bow down thine ear*] Spoken after the manner of men: I am so *low*, and so *weak*, that, unless thou *stoop* to me, my voice cannot reach thee.

*Poor and needy*.] I am afflicted, and destitute of the necessaries of life.

Verse 2. *Preserve my soul*] Keep it as in a strong place.

For I *am holy*] *כי חסיד אני* *ki chasid ani*, for I am merciful. The spirit of this prayer is,

"The mercy I to others show,  
That mercy show to me!"

*Save thy servant*] I have long taken thee as my *Master* and *Lord*; I receive the word from thy mouth, and *obey* thee.

Verse 3. *Be merciful unto me*] I have no *merit*; I plead none, but trust in thee alone.

*I cry unto thee daily*.] My state deeply affects me; and I incessantly cry for thy salvation.

Verse 4. *Rejoice the soul of thy servant*] I want spiritual blessings; I want such consolations as thou dost impart to them that love thee; I present that soul to thee which I wish thee to console.

Verse 5. *For thou, Lord, art good*] I found my expectation of help on thy own goodness; through which thou art always ready to forgive. And I found it also on thy well-known character, to which all thy followers bear testimony, viz., that "thou art plenteous in mercy unto all them that call upon thee."

Verse 6. *Give ear, O Lord*] Attend to me. Millions call upon thee for help and mercy; but who has more need than myself? That the Psalmist was deeply in earnest, his conduct shows. 1. He *prayed*. 2. His prayer was vehement; he lifted up his *voice*. 3. He continued in prayer; he abounded in *supplications*.

Verse 7. *Thou wilt answer me*.] Because thou art good, merciful, and ready to forgive; and I call upon thee fervently, and seek thee in thy own way.

Verse 8. *Among the gods there is none like unto thee, O Lord*] None that trusted in an idol ever had help in time of need; none that prayed to any of them ever had an answer to his petitions. *Thou* savest; *they* cannot: thou *upholdest*; they must be *upheld* by their foolish worshippers. *Thou art my*

come and worship before thee, O LORD; and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me,

a Exod. xv. 11. Ps. lxxii. 18. lxxvii. 15. — b Deut. vi. 3. xxxii. 39. Isai. xxxvii. 16. xlv. 6. Mark xii. 29. 1 Cor. viii. 4. Eph. iv. 6. — c Ps. xxv. 4. xxvii. 11. cxix. 33. cxliii. 8. — d Ps. lvi. 13. cxvi. 8. — e Or, grave. — f Ps.

and the assemblies of violent men have sought after my soul; and have 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.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

liv. 3. — g Heb. terrible. — h Exod. xxxiv. 6. Numb. xiv. 18. Neh. ix. 17. Ver. 5. Ps. ciii. 8. cxi. 4. cxxx. 4.7. cxlv. 8. Joel ii. 13. — i Ps. xxv. 16. lxi. 16. — j Ps. cxvi. 16. Luke i. 38, 48. — k Isai. xlix. 13. li. 12. Matt. v. 4.

Director, אדוני Adonai: but they cannot direct nor teach; they have mouths, but they speak not.

Verse 9. All nations] Thy word shall be proclaimed among all the Gentiles; they shall receive thy testimony, and worship thee as the only true and living God.

Verse 10. For thou art great] Almighty, infinite, eternal.

And doest wondrous things] עשה נפלאות ceoseh niphlaoth; thou art the Worker of miracles. This thou hast done in numerous instances, and thereby showed thy infinite power and wisdom.

This appears to be a prophecy of the calling of the Gentiles to the faith of Christ, and the evidence to be given to his divine mission by the miracles which he should work.

Thou art God alone.] Σὺ εἶ ὁ Θεὸς μόνος ὁ μέγας.— Sept. Thou art the only, THE GREAT God. In this the Æthiopic and Arabic agree.

Verse 11. Teach me thy way] Instruct me in the steps I should take; for without thy teaching I must go astray.

Unite my heart] יחד לבבי yached lebabi, join all the purposes, resolutions, and affections of my heart together, to fear and to glorify thy name. This is a most important prayer. A divided heart is a great curse; scattered affections are a miserable plague. When the heart is not at unity with itself, the work of religion cannot go on. Indecision of mind and division of affections mar any work. The heart must be one, that the work may be one. If this be wanting, all is wrong. This is a prayer which becomes the mouth of every Christian.

Verse 12. I will praise thee—with all my heart] When my heart is united to fear thy name, then shall I praise thee with my whole heart.

Verse 13. Thou hast delivered my soul from the lowest hell.] This must mean more than the grave; a hell below hell—a place of perdition for the soul, as the grave is a place of corruption for the body.

Verse 14. The assemblies of violent men] עירי ערבים adath aritsim, the congregation of the terrible ones.

Men of violent passions, violent counsels, and violent acts; and, because they have power, terrible to all.

Have not set thee before them.] Who sins that sets God before his eyes? Who does not sin that has no consciousness of the divine presence?

Verse 15. But thou, O Lord] What a wonderful character of God is given in this verse! אדוני Adonai, the Director, Judge, and Support;—but instead of אדוני Adonai, thirty-four of Kennicott's MSS. have אלהי Yehovah, the self-existent and eternal Being;—אלה El, the strong God; רחום rachum, tenderly compassionate; חנון channun, the Dispenser of grace or favour; ארך אפים erech appayim, suffering long, not easily provoked; עשיר רב חסד rab chesed, abundant in blessings; and אמת emeth, faithful and true. Such is the God who has made himself more particularly known to us in Christ. The scanty language of our ancestors was not adequate to a full rendering of the original words: הוֹדוּ אֱלֹהִים כְּשֶׁמֶלֶךְ מִלְחָמָה וְכִשְׁמֶלֶךְ מִלְחָמָה וְכִשְׁמֶלֶךְ מִלְחָמָה וְכִשְׁמֶלֶךְ מִלְחָמָה. "And thou driest God gemildsiend, and mildheort, gethyldig and mucel mildheortnyse and sothfest.—And thou, Lord God, art mild, and mildhearted, patient, and of much mildheartedness, and sothfast,"—steady in truth.

In the old Psalter the language is but little improved: And thou Lord God mercier, and merciful, sufferand, and of mphel mercp, and sothefasi.

The word mercier is interpreted, doand dede of mercy.

Verse 16. O turn unto me] He represents himself as following after God; but he cannot overtake him; and then he prays that he would turn and meet him through pity, or give him strength that he might be able to hold on his race.

Give thy strength unto thy servant] The Vulgate renders, Da imperium tuum puero tuo, "Give thy empire to thy child." The old Psalter: Egt emppre to thi barne, and make safe the son of thi hand mapden. Thi barne—thy tender child. cnapan or cnapan þinum, Anglo-Saxon; thy knave; signifying either a serving man or a male child. As many servants were found to be purloiners of their masters' property, hence the word cnapan, and cnapan, and knave, became the title of an unprincipled servant. The term

far, which signifies a *thief* in Latin, for the same reason became the appellative of a *dishonest servant*.

Quid domini facient, audent cum talia FURES?

When servants (*thieves*) do such things, what may not be expected from the masters? VIRG. Ecl. iii. 16.

So PLAUTUS, speaking of a *servant*, Aulul. ii. 46, says: Homo es trium literarum, "Thou art a man of *three* letters," i. e., FUR, a *thief*. The word *knave* is still in use, but is always taken in a bad sense. The *paraphrase* in the old *Psalter* states the *handmaid* to be a *the kirk*, and the *son* of this *handmaid* to be a *true believer*.

Verse 17. *Shew me a token for good*] נִשְׂא עִמִּי אוֹת *ush immi oth*, "Make with me a sign." Fix the honourable mark of thy name upon me, that I may be known to be thy servant. There seems to be an allusion here to the *marking of a slave*, to ascertain whose property he was. The *Anglo-Saxon*, do mit me tacn on gode, "do with me a token in good." Old *Psalter*: *Do with me signe in gode*. From *tacn* we have our word *token*, which signifies a *sign*, *mark*, or *remembrance* of something beyond itself; a *pledge* that something, then specified, shall be *done* or *given*. Give me, from the influence of thy Spirit in my heart, a *pledge* that the blessings which I now ask shall be given in due time. But he wished for such a sign as his enemies might see; that they might know God to be his helper, and be confounded when they sought his destruction.

ANALYSIS OF THE EIGHTY-SIXTH PSALM.

This psalm is a continued prayer, and may be divided into *four* parts:—

- I. The *first* part is a petition for safety, drawn from his *own person*, ver. 1—4.
  - II. The *second*, a quickening of the same petition, drawn from the *person* and *nature of God*, ver. 5—13.
  - III. The *third*, taken from the *quality of his adversaries*, ver. 14.
  - IV. The *fourth*, a conjunction of all these *three*; the *first*, ver. 15; the *second*, ver. 16; the *third*, ver. 17.
1. The reasons of his petition, drawn from *himself*.

1. "Bow down thine ear." Reason: "I am poor and needy," ver. 1.
2. "Preserve my soul." Reason: "I am holy," or merciful, ver. 2.
3. "Save thy servant." Reason: "He puts his trust in thee," ver. 3.
4. "Be merciful unto me." Reason: "I cry unto thee daily," ver. 4.
5. "Rejoice the soul of thy servant." Reason: "For unto thee do I lift up my soul," ver. 4.

II. A quickening of the petition, drawn from the *nature of God*.

1. "For thou, Lord, art good," &c., ver. 5, 6.
  2. "I will call upon thee: for thou wilt answer me," ver. 7.
  3. "There is none like unto thee," ver. 8.
  4. "Nor any works like unto thy works." ver. 8.
- This shall be amply proved: for
5. "All nations," now worshipping idols, "shall be converted to thee," ver. 9.
  6. "Because thou art great, and doest wondrous things," ver. 10.

On this reason, that there is none like God,—

1. He begs to be governed by his word and Spirit, ver. 11.
2. Promises to praise him for his great mercy, ver. 12, 13.

III. He presses another argument taken from his *enemies*.

1. They were *proud*: "The proud are risen against me."
2. They were *powerful*: "The assemblies of violent men."
3. They were *ungodly*: "They did not set thee before them," ver. 14.

IV. He amplifies his former argument.

1. From the *nature of God*: "Thou art full of compassion," &c., ver. 15.
2. From his *own condition*: "Turn unto me, and have mercy upon me," ver. 16.
3. From the *quality of his adversaries*: "Shew me a token—that they which hate me may be ashamed," ver. 17.

PSALM LXXXVII.

The nature and glorious privileges of Zion and Jerusalem, 1—3. No other city to be compared to this, 4. The privilege of being born in it, 5, 6. Its praises celebrated, 7.

A Psalm or Song \* for the sons of Korah.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

HIS foundation is <sup>b</sup> in the holy mountains.

2 <sup>c</sup> The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 <sup>d</sup> Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of <sup>e</sup> Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

\* Or, of.—<sup>b</sup> Ps. xlviii. 1.—<sup>c</sup> Ps. lxxxviii. 67, 68.

<sup>d</sup> See Isai. lx.—<sup>e</sup> Ps. lxxxix. 10. Isai. li. 9.

NOTES ON PSALM LXXXVII.

The title, *A Psalm or Song for the sons of Korah*, gives us no light into the *author* or *meaning* of this

Psalm. It begins and ends so abruptly that many have thought it to be only a *fragment* of a larger Psalm. This opinion is very likely. Those who

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6 <sup>a</sup> The LORD shall count, when he <sup>b</sup> writeth

<sup>a</sup> Ps. xxii. 30.

up the people, *that this man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: all my springs are in thee.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

<sup>b</sup> Esck. xiii. 9.

suppose it to have been made when Jerusalem was rebuilt and fortified, imagine it to have been an exclamation of the author on beholding its beauty, and contemplating its privileges. If this opinion be allowed, it will account for the apparent abruptness in the beginning and end. As to its general design, it seems to have been written in praise of Jerusalem; and those who are for *mystic* meanings, think that it refers to the Christian church; and, on this supposition it is interpreted by several writers, both ancient and modern. To pretend to have found out the true meaning would be very absurd. I have done the best I could to give its *literal* sense.

Verse 1. *His foundation is in the holy mountains.*] Jerusalem was founded on the mountains or hills of *Zion* and *Moriah*. The after increase of the population obliged the inhabitants to inclose all the contiguous hills; but *Zion* and *Moriah* were the principal. We know that ancient Rome was built on *seven hills*.

Verse 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.*] That is, he preferred *Zion* for his habitation, to be the place of his temple and sanctuary, before any other place in the promised land. Mystically, the Lord prefers the Christian church to the Jewish: the latter was only a type of the former; and had no glory by reason of the glory that excelleth. To this position no exception can be made.

Verse 3. *Glorious things are spoken of thee*] Or, there are glorious words or doctrines in thee. Does this refer to the glorious doctrines of the Christian church? These are glorious sayings indeed.

Verse 4. *I will make mention of Rahab*] The meaning seems to be, *Rahab*, i. e., *Egypt*, *Babylon*, *Tyre*, *Philistia*, and *Ethiopia* are not so honourable as *Jerusalem*. To be born in any of them is no privilege when compared with being a native of *Jerusalem*: their cities are but heads of villages; *Jerusalem* alone is a *CITY*. I have met with a very similar sentiment in a Persian work, of which I know not the author:

چه مصر و چه شام و چه برو بکر  
همه رستاي اند و شيرازي شهر

Tche Mesr, o tche Sham, o tche Brr o Buhr.  
Hemé rustaee and, we Sheerazee Shuhr.

What celebrity can *Egypt* or *Syria*, or any thing on earth or on the sea, pretend to?

“When compared to *Sheeraz*, those are but *villages*, but this alone is a *CITY*.”

The meaning seems to be the same in both the *Hebrew* and *Persian* poet.

Verse 5. *This and that man was born in her*] It 2206

will be an honour to any person to have been born in *Zion*. But how great is the honour to be *born from above*, and be a citizen of the *Jerusalem* that is from above! To be children of God, by faith in Christ Jesus! The *Targum* has, “David the king, and Solomon his son, were brought up here.”

*The Highest himself shall establish her.*] The Christian church is built on the foundation of the prophets and apostles; Jesus Christ himself being the Cornerstone.

Verse 6. *The Lord shall count, when he writeth up the people*] עמם בחרבם *bichthob ammim*, in the register of the people. When he takes account of those who dwell in *Jerusalem*, he will particularly note those who were born in *Zion*.

This has an easy spiritual meaning. When God takes an account of all *professing Christians*, he will set apart those for inhabitants of the *New Jerusalem* who were born in *Zion*, who were born again, received a new nature, and were fitted for heaven.

Verse 7. *As well the singers, &c.*] Perhaps, this may mean no more than, The burden of the songs of all the singers and chorists shall be, “All my fountains (ancestors and posterity) are in thee;” and consequently, entitled to all thy privileges and immunities. Instead of שרים *sharim*, “singers,” many MSS. and early printed editions have, *sarim*, “princes.” Some for מעינות *mayenai*, “my fountains,” would read with several of the *Versions*, מעינות *meoney*, “habitations;” but no MS. yet discovered supports this reading.

It would be a very natural cause of exultation, when considering the great privileges of this royal city, to know that all his friends, family, and children were citizens of this city, were entered in God’s register, and were entitled to his protection and favour. Applied to the Christian church, the privileges are still higher: born of God, enrolled among the living in *Jerusalem*, having their hearts purified by faith, and being washed and made clean through the blood of the covenant, and sealed by the Holy Spirit of promise, such have a right to the inheritance among the saints in light. I need not add that *springs*, *wells*, *fountains* and *cisterns*, and *waters* are used metaphorically in the sacred writings for children, posterity, fruitful women, people, &c.; see among others *Prov. v. 15, 16*; *Ps. lxxviii. 26*; *Isai. xlvi. 1*; and *Rev. xvii. 15*. The old *Psalter* understands the whole as relating to gospel times; and interprets it accordingly. Bishop Horne takes it in the same sense. The whole psalm is obscure and difficult. I will venture a literal version of the whole, with a few explanatory interpolations, instead of notes, in order to cast a little more light upon it.

1. A Psalm to be sung by the posterity of Korah. A prophetic song.

2. "Jehovah loves his foundation, the city built by him on holy mountains. He loves the gates of Zion more than all the habitations of Jacob."

3. "Honourable things are declared of thee, O city of God. Selah."

4. "I will number Egypt and Babylon among my worshippers; behold Philistia and Tyre! They shall be born in the same place." They shall be considered as born in the city of God.

5. "But of Zion it shall be said, This one, and that one," persons of different nations, "was born in it, and the Most High shall establish it."

6. "Jehovah shall reckon in the registers of the people, This one was born there."

7. "The people shall sing, as in leading up a choir, All my fountains," the springs of my happiness, "are in thee."

I have nearly followed here the version of Mr. N. M. Berlin, who wonders that there should be any doubt concerning this translation of the last verse, when Symmachus and Aquila, who must have well known the sense of the Masoretic text, have translated: *Kai phontes eis choroi, pasai pnyai en soi*: "And they shall sing, as in leading up a dance, All my fountains are in thee." The translation cannot be far from the meaning.

ANALYSIS OF THE EIGHTY-SEVENTH PSALM.

This psalm contains marks of the beauty and perfection of the church.

1. Its foundation. The author is God, it is his foundation; not laid in the sand, but upon the mountains; not common, but holy mountains, ver. 1.

2. The Lord loveth his church—this assembly, beyond all others: "The Lord loveth," &c., ver. 2.

3. All the prophets have spoken glorious things concerning it, and have considered it as the "city of God," ver. 3.

4. One of the glorious things spoken of it was the conversion of the Gentiles to it. So here Egyptians, Babylonians, Tyrians, Ethiopians, &c., are to be gathered into it by regeneration. They shall all be brought to know the true God; and shall be classed in the multitude of those who know him, i. e., who offer him a pure and holy worship, ver. 4.

5. By having the word of God in this true church, they shall be converted to God; so that it may be said, "This and that man were born to God in it," ver. 5.

6. All other cities shall decay and perish; but the church of God, the city of the Great King, shall be established for ever, the gates of hell shall never prevail against it, ver. 5.

7. The converted Gentiles shall have equal privileges with the converted Jews; and in the Christian church they shall all be enrolled without difference or precedence, ver. 6.

8. They shall enjoy a perpetual solemnity. They shall ever have cause to sing and rejoice, ver. 7.

9. The highest privilege is that in God's church he opens the fountains of living water; in his ordinances God dispenses every blessing; every sincere and upright soul rejoices in opportunities to wait on God in his ordinances. Such an one can sing, "All my springs are in thee." All other fountains are muddy; this alone is as clear as crystal. Worldly springs yield no pure delight; all there are mixed and turbulent: all here are refreshing, satisfying, delightful.

PSALM LXXXVIII.

The earnest prayer of a person in deep distress, abandoned by his friends and neighbours, and apparently forsaken of God, 1—18.

A Song or Psalm \* for the sons of Korah, to the chief Musician upon Mahalath <sup>b</sup> Leannoth, <sup>c</sup> Maschil of <sup>d</sup> Heman the Ezrahite.

**O** LORD \* God of my salvation, I have <sup>f</sup>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 <sup>g</sup>draweth nigh unto the grave.

4 <sup>h</sup>I am counted with them that go down

\* Or, of. — <sup>b</sup> That is, To humble. — <sup>c</sup> Or, A Psalm of Heman the Ezrahite, giving instruction. — <sup>d</sup> I Kings iv. 31.

1 Chron. ii. 6. — <sup>e</sup> Ps. xxvii. 9. li. 14. — <sup>f</sup> Luke xviii. 7. <sup>g</sup> Ps. cvii. 18. — <sup>h</sup> Ps. xxviii. 1.

NOTES ON PSALM LXXXVIII.

Perhaps the title of this Psalm, which is difficult enough, might be thus translated: "A Poem to be sung to the conqueror, by the sons of Korah, responsively, in behalf of a distressed person; to give instruction to Heman the Ezrahite." Kennicott says this psalm has three titles, but the last only belongs to it; and supposes it to be the prayer of a person shut up in a separate house, because of the leprosy, who seems to have been in the last stages of that disorder; this disease, under the Mosaic dispensation, being supposed to come from the immediate stroke

of God. Calmet supposes it to refer to the captivity; the Israelitish nation being represented here under the figure of a person greatly afflicted through the whole course of his life. By some Heman is supposed to have been the author; but who he was is not easy to be determined. Heman and Ethan, whose names are separately prefixed to this and the following psalm, are mentioned as the grandsons of Judah by his daughter-in-law Tamar, 1 Chron. ii. 6, for they were the sons of Zerah, his immediate son by the above. "And Tamar, his daughter-in-law, bare him Pharez and Zerah," ver. 4. "And the sons

into the pit: "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

<sup>a</sup> Ps. xxxi. 12.—<sup>b</sup> Isai. liii. 8.

of Zerah, Zimri, and Ethan, and Heman, and Calcol, and Dara (or Darda)," ver. 6. If these were the same persons mentioned 1 Kings iv. 31, they were *eminent in wisdom*; for it is there said that Solomon's wisdom "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol," ver. 30, 31. Probably *Zerah* was also called *Mahol*. If the psalms in question were written by these men, they are the *oldest* poetical compositions extant; and the *most ancient part of divine revelation*, as these persons lived at least *one hundred and seventy years* before Moses. This may be true of the *seventy-eighth* psalm; but certainly not of the following, as it speaks of transactions that took place long afterwards, at least as late as the days of *David*, who is particularly mentioned in it. Were we sure of Heman as the author, there would be no difficulty in applying the whole of the psalm to the state of the Hebrews in Egypt, persecuted and oppressed by Pharaoh. But to seek or labour to reconcile matters contained in the *titles* to the Psalms, is treating them with too much respect, as many of them are wrongly placed, and none of them divinely inspired.

Verse 1. *O Lord God of my salvation*] This is only the *continuation of prayers and supplications* already often sent up to the throne of grace.

Verse 2. *Let my prayer come before thee*] It is weak and helpless, though fervent and sincere: take all hindrances out of its way, and let it have a free passage to thy throne. One of the finest thoughts in the *Iliad* of *Homer* concerns *prayer*; I shall transcribe a principal part of this incomparable passage—incomparable when we consider its origin:

Και γαρ τε Διται εἰσι Διος κούραι μεγαλοῖο,  
 Χωλαί τε, ῥύσαι τε, παραβλωπες τ' οφθαλμῷ.  
 Αἰ ῥά τε καὶ μετοπισθ' Ἀτης ἀλεγουσι κίουσαι.  
 Ἡ δ' Ἀη σθεναρῆ τε καὶ ἀργίπος· οὐνεκα πάσας  
 Πολλοὺν ὑπεκπροῖδει, φθάνει δὲ τε πάσαν ἐπ' αἶαν,  
 Βλαπτουσ' ἀνθρώπων· αἰ δ' ἐξακρονται οπισσῷ.  
 Ὅς μὲν τ' αὐδεῖται κούρας Διος, ἀσπον ἰουσας,  
 Τονδε μὲγ' ὠνησαν, καὶ τ' ἐκλυον εὐξαμενοῖο.  
 Ὅς δὲ κ' ἀνηγηται, καὶ τε στέρεως ἀποιεπῆ,  
 Δισσονται δ' ἀρα ταιγε Δία Κρονίωνα κίουσαι,  
 Τῷ Ἀτην ἄμ' ἐπεσθαί, ἵνα βλαφθεῖς ἀποισῆ.  
 ΑΛΛ', Ἀχιλεὺς, πορὲ καὶ συ Διος κούργῃν ἐπεσθαί  
 Τιμῆν, ἧτ' ἄλλων περ ἐπιγαμπτει φρένας ἐσθλων.  
 Iliad., ix. 498—510.

*Prayers* are Jove's daughters; wrinkled, lame, slant-eyed,

Which, though far distant, yet with constant pace  
 Follow *offence*. Offence, robust of limb,  
 And treading firm the ground, outstrips them all,  
 2208

more: and they are <sup>b</sup> cut off <sup>c</sup> from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and <sup>d</sup> thou

<sup>c</sup> Or, *by thy hand*.—<sup>d</sup> Ps. xlii. 7.

And over all the earth, before them runs  
 Hurtful to man: *they*, following, heal the hurt.  
 Received respectfully when they approach,  
 They yield us aid, and listen when we pray.  
 But if we slight, and with obdurate heart  
 Resist them, to Saturnian Jove they cry  
 Against us, supplicating, that *offence*  
 May cleave to us for vengeance of the wrong.  
 Thou, therefore, O Achilles! honour yield  
 To *Jove's own daughters*, vanquished as the brave  
 Have oftentimes been, by honour paid to thee.

COWPER.

On this allegory the translator makes the following remarks: "*Wrinkled*, because the countenance of a man, driven to prayer by a consciousness of guilt, is sorrowful and dejected. *Lame*, because it is a remedy to which men recur late, and with reluctance. *Slant-eyed*, either because in that state of humiliation they fear to lift up their eyes to heaven, or are employed in taking a retrospect of their past misconduct. The whole allegory, considering *when* and *where* it was composed, forms a very striking passage."

*Prayer* to God for mercy must have the qualifications marked above. *Prayer comes from God*. He *desires* to save us: this desire is impressed on our hearts by his Spirit, and *reflected* back to himself. Thus says the allegory, "Prayers are the daughters of Jupiter." But they are *lame*; as *reflected light* is much *less intense* and *vivid* than *light direct*. The desire of the heart is afraid to go into the presence of God, because the man knows, *feels*, that he has sinned against goodness and mercy. They are *wrinkled*—dried up and withered, with incessant longing: even the *tears* that refresh the soul are dried up and exhausted. They are *slant-eyed*; look aside through shame and confusion; dare not look God in the face. But *transgression* is strong, bold, impudent, and destructive: it treads with a *firm step* over the earth, bringing down curses on mankind. *Prayer* and *repentance follow*, but generally at a *distance*. The heart, being hardened by the deceitfulness of sin, does not *speedily* relent. They, however, *follow*: and when, with humility and contrition, they approach the throne of grace, they are *respectfully received*. God acknowledges them as *his offspring*, and *heals* the *wounds* made by *transgression*. If the heart remain *obdurate*, and the man *will not humble himself* before his God, then his *transgression cleaves to him*, and the heartless, lifeless prayers which he may offer in that state, presuming on God's mercy, will turn against him; and to such an one the sacrificial death and mediation of Christ are in vain. And this will be the case especially with the person who,



hast afflicted me with all thy waves. Selah.

8<sup>a</sup> Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9<sup>b</sup> Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, <sup>c</sup> I have stretched out my hands unto thee.

10<sup>d</sup> Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12<sup>e</sup> Shall thy wonders be known in the dark? <sup>f</sup> and thy righteousness in the land of forgetfulness?

<sup>a</sup> Job xix. 13. Ps. xxxi. 11. cxlii. 4.—<sup>b</sup> Ps. xxxviii. 10. <sup>c</sup> Job xi. 13. Ps. cxliii. 6.—<sup>d</sup> Ps. vi. 5. xxx. 9. cxv. 17. cxviii. 17. Isai. xxxviii. 18.—<sup>e</sup> Job x. 21. Ps. cxliii. 3.

having received an offence from another, *refuses to forgive*. This latter circumstance is that to which the poet particularly refers. See the whole passage, with its context.

Verse 4. *I am counted with them, &c.*] I am as good as dead; nearly destitute of life and hope.

Verse 5. *Free among the dead*] במתים חופשי *bammethim chopshi*, I rather think, means *stripped among the dead*. Both the *fourth* and *fifth* verses seem to allude to a *field of battle*: the *slain* and the *wounded* are found scattered over the plain; the *spoilers* come among them, and strip, not only the *dead*, but those also who appear to be *mortally wounded*, and cannot recover, and are so feeble as not to be able to *resist*. Hence the Psalmist says, "I am counted with them that go down into the pit; I am as a man that hath no strength," ver. 4. And I am stripped among the dead, like the mortally wounded (חללים) *chalamim* that lie in the grave. "Free among the dead," *inter mortuos liber*, has been applied by the Fathers to our Lord's voluntary death: all others were *obliged* to die; he alone *gave up his life*, and could take it again, John x. 18. He went into the grave, and came out when he *chose*. The dead are *bound* in the grave; he was *free*, and not obliged to continue in that state as they were.

*They are cut off from thy hand.*] An allusion to the roll in which the general has the names of all that compose his army under their respective officers. And when one is killed, he is erased from this register, and *remembered no more*, as belonging to the army; but his name is entered among those who are dead, in a separate book. This latter is termed the *black book*, or the *book of death*; the other is called the *book of life*, or the *book where the living are enrolled*. From this circumstance, expressed in different parts of the sacred writings, the doctrine of unconditional reprobation and election has been derived. How wonderful!

Verse 7. *Thou hast afflicted me with all thy waves.*] The figures in this verse seem to be taken from a

13 But unto thee have I cried, O LORD; and <sup>a</sup> in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from my youth up: *while* <sup>b</sup> 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 <sup>c</sup> daily like water; they compassed me about together.

18<sup>d</sup> Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

<sup>f</sup> Ps. xxxi. 12.—<sup>g</sup> Ps. v. 3.—<sup>h</sup> Job vi. 4.—<sup>i</sup> Or, *all the day*.—<sup>k</sup> Ps. xxxi. 11. xxxviii. 11.

tempest at sea. The storm is fierce, and the waves cover the ship.

Verse 8. *Thou hast made me an abomination*] This verse has been supposed to express the *state of a leper*, who, because of the infectious nature of his disease, is *separated* from his family—is *abominable* to all, and at last *shut up* in a *separate house*, whence he does not come out to mingle with society.

Verse 10. *Wilt thou shew wonders to the dead?*] מתים *methim*, *dead men*.

*Shall the dead*] רפאים *rephaim*, "the manes or departed spirits."

*Arise and praise thee?*] Any more in this life? The *interrogations* in this and the two following verses imply the strongest *negations*.

Verse 11. Or *thy faithfulness in destruction?*] *Faithfulness* in God refers as well to his *fulfilling his threatenings* as to his *keeping his promises*. The wicked are threatened with such *punishments* as their crimes have deserved; but *annihilation* is no *punishment*. God therefore does not intend to *annihilate* the wicked; their *destruction* cannot declare the *faithfulness* of God.

Verse 12. *The land of forgetfulness?*] The place of *separate spirits*, or the *invisible world*. The heathens had some notion of this state. They feigned a river in the invisible world, called *Lethe*, Ληθη, which signifies *oblivion*, and that those who drank of it remembered no more any thing relative to their former state.

—Animæ, quibus altera fato  
Corpora debentur, lethæi ad fluminis undam  
Securo latices et longa oblivia potant.

VIRG. ÆN. vi. 713.

To all those souls who round the river wait  
New mortal bodies are decreed by fate;  
To yon *dark stream* the gliding ghosts repair,  
And quaff *deep draughts* of long oblivion there.

Verse 13. *Shall my prayer prevent thee.*] It shall get before thee; I will not wait till the accustomed

time to offer my morning sacrifice, I shall call on thee long before others come to offer their devotions.

Verse 14. *Why castest thou off my soul?*] Instead of *my soul*, several of the ancient *Versions* have *my prayer*. Why dost thou refuse to *hear me*, and thus abandon me to *death*?

Verse 15. *From my youth up.*] I have always been a child of sorrow, afflicted in my body, and distressed in my mind. There are still found in the church of God persons in similar circumstances; persons who are continually mourning for themselves and for the desolations of Zion. A disposition of this kind is sure to produce an unhealthy body; and indeed a weak constitution may often produce an enfeebled mind; but where the *terrors of the Lord* prevail, there is neither health of *body* nor peace of *mind*.

Verse 16. *Thy fierce wrath goeth over me.*] It is a mighty flood by which I am overwhelmed.

Verse 17. *They came round about me daily like water.*] Besides his spiritual conflicts, he had many enemies to grapple with. The waves of God's displeasure broke over him, and his enemies came around him like water, increasing more and more, rising higher and higher, till he was at last on the point of being submerged in the flood.

Verse 18. *Lover and friend.*] I have no comfort, and neither *friend* nor *neighbour* to sympathize with me.

*Mine acquaintance into darkness.*] All have forsaken me; or *מַיְדַי מַיְדַי meyddai machsach*, "Darkness is my companion." Perhaps he may refer to the *death* of his acquaintances; all were gone; there was none left to console him! That man has a dismal lot who has outlived all his old friends and acquaintances; well may such complain. In the removal of their friends they see little else than the triumphs of death. *Khosroo*, an eminent Persian poet, handles this painful subject with great delicacy and beauty in the following lines:—

رقتم سوي خطيره بكريستيم بزار  
از هجره دوستان كه اسير فنا شدند  
گفتم ايشان كجا شدند و خطر  
داد از صدا جواب ايشان كجا

Ruftem sauee khuteereh bekerestem bezar  
Az Hijereh Doostan ke aseer fana shudend:  
Gufتم Eeshah Kuja shudend? ve Khatyr  
Dad az sada jouab, Eeshan Kuja!

"Weeping, I passed the place where lay my friends  
Captured by death; in accents wild I cried,  
*Where are they?* And stern Fate, by Echo's voice,  
Returned in solemn sound the sad *Where are they?*"

J. B. C.

#### ANALYSIS OF THE EIGHTY-EIGHTH PSALM.

There are *four* parts in this psalm:—

- I. A petition, ver. 1, 2.
- II. The cause of this petition, his misery, which he describes, ver. 3—9.
- III. The effects produced by this miserable condition: 1. A special prayer, ver. 10—12; 2. An expostulation with God for deliverance, ver. 10—12

#### IV. A grievous complaint, ver. 14—18.

The Psalmist offers his petition; but before he begins, he lays down four arguments why it should be admitted,—

1. His confidence and reliance on God: "O Lord God of my salvation."
  2. His earnestness to prevail: "I have cried."
  3. His assiduity: "Day and night."
  4. His sincerity: "I have cried before thee."
- And then he tenders his request for audience: "Let my prayer come before thee, incline thine ear unto my cry."

II. And then next he sets forth the pitiful condition he was in, that hereby he might move God to take compassion, which he amplifies several ways:—

1. From the weight and variety of his troubles; many they were, and pressed him to death. "For my soul is full of troubles, and my life draweth nigh to the grave."

2. From the danger of death in which he was. Which is illustrated by three degrees:—

1. That he was *moribundus*, *dying*, no hope of life in him even by the estimate of all men: "I am counted with them that go down to the pit; I am as a man that hath no strength."

2. That he was *plane mortuus*, *nearly dead*; but as a dead man, "free among the dead;" freed from all the business of this life; as far separate from them as a dead man.

3. Yea, dead and buried: "Like the slain that lie in the grave; whom thou rememberedst no more;" i. e., to care for in this life; and "they are cut off from thy hand," i. e., thy providence, thy custody, as touching matters of this life.

And yet he farther amplifies his sad condition by two similitudes:—

1. Of a man in some deep dark dungeon: "Thou hast laid me in the lowest pit, in darkness, in the deeps;" as was Jeremiah, chap. xxxvii.

2. Of a man in a wreck at sea, that is compassed with the waves, to which he compares God's anger: "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." One wave impels another. The recurrence of his troubles was perpetual; one no sooner gone but another succeeded.

And, to add to this his sorrow, his friends, whose visits in extremity used to alleviate the grief of a troubled soul, even these proved perfidious, and came not to him; he had no comfort with them; which was also God's doing, and thus augmented his grief.

The *auxesis* or *augmentation* is here very elegant.

1. "Thou hast put away mine acquaintance from me." THOU.

2. "Thou hast made me an abomination to them."

No less; *an abomination*.

3. "I am shut up, I cannot come forth." As a man in prison, I cannot come at them, and they will not come to me.

III. The effect of which grievous affliction was threefold: 1. An internal grief and wasting of the body; 2. An ardent affection in God; and 3. An expostulation with God.

1. "My eye mourns by reason of affliction." An

evidence that I am troubled and grieved to the heart, that my eye droops and fails ; for when the animal and vital spirits suffer a decay, the eye will quickly, by her dimness, deadness, and dulness, discover it.

2. It produced an ardent affection, a continuance and assiduity in prayer, which is here made evident by the adjuncts.

1. His voice : " I have called daily upon thee." It was, 1. A cry ; 2. It was continual.

2. By the extension of his hands : " I have stretched out my hands to thee." Men used to do so when they expected help ; when they looked to receive ; whence we sometimes say, Lend me thy hand.

3. The third effect was, an expostulation with God, in which he presses to spare his life from the inconvenience that might thereby happen, viz., that he should be disabled to praise God, and celebrate his name, as he was bound and desired to do, among the living : an argument used before, Ps. vi. 3. This argument, though it savours too much of human frailty, yet he thought by it to move God, who above all things is jealous of his own glory, which by his death he imagines will suffer loss ; and therefore he asks,—

1. " Wilt thou shew wonders among the dead." That is, thy desire is to set forth thy honour, which cannot be done if I go to the grave, except by some miracle I should be raised from thence.

2. " Shall the dead arise again and praise thee ?" It is the living that shall show forth thy praise, thy power, and goodness ; thy fidelity in keeping thy promises to the sons of men. The dead, as dead, cannot do this ; and they return not from the grave, except by miracle.

3. " Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction ? shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness ?" Such is the grave, a place of oblivion ; for *Abraham* is ignorant of us. The goodness and faithfulness of God, which he makes known to us in this life, are not known nor can be declared by the dead : the living see them ; they have experience of them ; and therefore he desires that his life may be spared to that end, lest if he die now that faculty should be taken from him ; he should no longer be able to resound the praise of God, which is the end for which men ought to desire life.

IV. He returns to his complaint ; and again repeats what he had said before, and almost in the same words, and gives *three* instances :—

1. In his prayer : " But unto thee have I cried, O Lord ; and in the morning shall my prayer prevent thee." He prayed earnestly, early, not drowsily ; for he did prevent God : he prayed, and would continue in prayer ; and yet all in vain.

2. For God seems to be inexorable, of which he complains : " Lord, why castest thou off my soul ? why hidest thou thy face from me ?" Even the best of God's servants have sometimes been brought to that strait, that they have not had a clear sense of God's favour, but conceived themselves neglected and deserted by him, and discountenanced.

His *second* instance is, his present affliction, mentioned before, ver. 4, 5, 6, 7 : " I am afflicted and ready to die," which he here exaggerates :

1. From the time and continuance of it ; for he had borne it " even from his youth up."

2. From the cause. It did not proceed from any outward or human cause ; that might have been borne and helped : but it was an affliction sent from God : " Thy terrors have I suffered ;" it came from a sense of God's wrath.

3. From an uncomfortable effect. It wrought in his soul amazement, unrest, a perpetual trouble and astonishment : " Thy terrors have I suffered with a troubled mind : I am distracted with them."

He amplifies this wrath by the former similes, ver. 7 ; waves and water.

1. " Thy fierce wrath goes over me ;" as waves over a man's head at sea. " Thy terrors have cut me off ;" as a weaver's thrum.

2. " They came round about me like water ; daily like water."

3. " They compassed me about together," as if they conspired my ruin : " all thy waves," ver. 7.

His *third* instance, which is the same, ver. 8. The perfidiousness and desertion of friends : a loving friend is some comfort in distress ; but this he found not : " Lover and friend hast thou put far from me, and mine acquaintance into darkness." They appear no more to me to give me any counsel, help, or comfort, than if they were hidden in perpetual darkness. His case, therefore, was most deplorable.

## PSALM LXXXIX.

*The Psalmist shows God's great mercy to the house of David, and the promises which he had given to it of support and perpetuity, 1—37 ; complains that, notwithstanding these promises, the kingdom of Judah is overthrown, and the royal family nearly ruined, 38—45 ; and earnestly prays for their restoration, 46—52.*

<sup>a</sup> Maschil of <sup>b</sup> Ethan the Ezrahite.

**I** WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness <sup>d</sup> to all generations.

2 For I have said, Mercy shall be built up for ever; <sup>e</sup> thy faithfulness shalt thou establish in the very heavens.

3 <sup>f</sup> I have made a covenant with my chosen, I have <sup>g</sup>sworn unto David my servant,

<sup>a</sup> Or, A Psalm for Ethan the Ezrahite, to give instruction. <sup>b</sup> 1 Kings iv. 31. 1 Chron. ii. 6.—<sup>c</sup> Ps. ci. 1.—<sup>d</sup> Heb. to generation and generation. So ver. 4.—<sup>e</sup> Ps. cxix. 89.—<sup>f</sup> 1

4 <sup>h</sup> Thy seed will I establish for ever, and build up thy throne <sup>i</sup> to all generations. Selah.

5 And <sup>k</sup> the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 <sup>l</sup> For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 <sup>m</sup> God is greatly to be feared in the assem-

Kings viii. 16.—<sup>g</sup> 2 Sam. vii. 11, &c.—<sup>h</sup> Ver. 29, 36. <sup>i</sup> See ver. 1.—<sup>k</sup> Ps. xix. 1.—<sup>l</sup> Ps. xl. 5. lxxi. 19. lxxvi. 8. cxiii. 5.—<sup>m</sup> Ps. lxxvi. 7, 11.

#### NOTES ON PSALM LXXXIX.

It is most probable that this psalm was composed during the captivity. Of *Ethan* and *Heman* we have already seen something in the introduction to the preceding psalm; see also the parallel places in the margin. The title should probably be translated,—*To give instruction to Ethan the Ezrahite*. The *Chaldee* has, “A good instruction, delivered by Abraham, who came from the east country.” The *Septuagint* and *Ethiopic* have *Ethan the Israelite*; the *Arabic* has *Nathan the Israelite*.

The psalm divides itself into two grand parts; the first extends from ver. 1 to 37, in which the Psalmist shows God’s mercy to the house of David, and the promises which he has given to it of support and perpetuity. The second part begins with ver. 38, and ends with the psalm; and in it the author complains that, notwithstanding these promises, the kingdom of Judah is overthrown and the royal family ruined; and he entreats the Lord to remember his covenant made with that family, and restore them from their captivity.

Verse 1. *I will sing of the mercies of the Lord*] I will celebrate the mercy of God to the house of Jacob; the mercy that has been shown to our fathers from time immemorial.

*To all generations*] What I say concerning thy mercy and goodness, being inspired by thy Spirit, is not only true, but shall be preserved by the divine providence for ever.

Verse 2. *Mercy shall be built up for ever*] God’s goodness is the foundation on which his mercy rests; and from that source, and on that foundation, acts of mercy shall flow and be built up for ever and ever.

*Thy faithfulness shalt thou establish*] What thou hast promised to do to the children of men on earth, thou dost register in heaven; and thy promise shall never fail.

Verse 3. *I have made a covenant with my chosen*] I have made a covenant with Abraham, Isaac, and Jacob; and renewed it with Moses and Joshua in reference to the Israelites in general: but I have made one with David in especial relation to himself and posterity, of whom, according to the flesh, the Christ is to come. And this is the covenant with David:—

Verse 4. *Thy seed will I establish for ever, and build up thy throne to all generations.*] And this covenant had most incontestably Jesus Christ in view. This is

the seed, or posterity, that should sit on the throne, and reign for ever and ever. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than two thousand years: but the Christ has reigned invariably since that time, and will reign till all his enemies are put under his feet; and to this the Psalmist says *Selah*. It will be so; it is so; and it cannot be otherwise; for the Lord hath sworn that he shall have an everlasting kingdom, as he has an everlasting priesthood.

Verse 5. *The heavens shall praise thy wonders*] The works that shall be wrought by this descendant of David shall be so plainly miraculous as shall prove their origin to be divine: and both saints and angels shall join to celebrate his praises.

*Thy faithfulness also*] All thy promises shall be fulfilled; and particularly and supereminently those which respect the congregation of the saints—the assemblies of Christian believers.

Verse 6. *For who in the heaven*] *prw shachak* signifies the ethereal regions, all visible or unbounded space; the universe. Who is like Jesus? Even in his human nature none of the sons of the mighty can be compared with him. He atones for the sin of the world, and saves to the uttermost all who come unto God through him.

This may also be considered a reproof to idolaters. Is there any among the heavenly hosts like to God? Even the most glorious of them were made by his hands. Can the stars, or the more distant planets, or the moon, or the sun, be likened unto God most high?

*Who among the sons of the mighty*] Instead of *אלים elim*, mighty ones, four of Kennicott’s and De Rossi’s MSS. have *איל eil*, strength:—sons of strength, strong persons. Several of the *Versions* seem to have read *אלהים Elohim*, God, instead of *אלים elim*, strong ones. So my old Psalter, following the *Vulgate*:—*for wpa in the cloudes sal be ebened to Lorde; like sal be to God in sons of God!* which it paraphrases thus: “Emang al haly men nane may be evened to Ihu Crist: and nane may be like to hym in God’s sons: for he is God’s son be kynde, and thai through grace.”

Verse 7. *God is greatly to be feared*] In all religious assemblies the deepest reverence for God should rest upon the people. Where this does not prevail, there is no true worship. While some come with a proper scriptural boldness to the throne of

bly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD <sup>a</sup>like unto thee? or to thy faithfulness round about thee?

9 <sup>b</sup>Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 <sup>c</sup>Thou hast broken <sup>d</sup>Rahab in pieces, as one that is slain; thou hast scattered thine enemies <sup>e</sup>with thy strong arm.

11 <sup>f</sup>The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 <sup>g</sup>The north and the south thou hast

created them: <sup>h</sup>Tabor and <sup>i</sup>Hermon shall rejoice in thy name.

13 Thou hast <sup>k</sup>a mighty arm: strong is thy hand, *and* high is thy right hand.

14 <sup>l</sup>Justice and judgment *are* the <sup>m</sup>habitation of thy throne: <sup>n</sup>mercy and truth shall go before thy face.

15 Blessed *is* the people that know the <sup>o</sup>joyful sound: they shall walk, O LORD, in the <sup>p</sup>light of thy countenance.

16 In thy <sup>q</sup>name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength:

<sup>a</sup> Exod. xv. 11. 1 Sam. ii. 2. Ps. xxxv. 10. lxxi. 19. <sup>b</sup> Ps. lxxvii. 7. xciii. 3, 4. cvii. 29. — <sup>c</sup> Exod. xiv. 26, 27, 28. Ps. lxxxvii. 4. Isai. xxx. 7. li. 9. — <sup>d</sup> Or, Egypt. — <sup>e</sup> Heb. *with the arm of thy strength.* — <sup>f</sup> Gen. i. 1. 1 Chron. xxix. 11. Ps. xxiv. 1. 2. l. 12. — <sup>g</sup> Job xxvi. 7. — <sup>h</sup> Josh. xix.

12, 22. Judg. iv. 6, 12, 14. viii. 18. 1 Sam. x. 3. 1 Chron. vi. 17. Jer. xlvi. 18. Hos. v. 1. — <sup>i</sup> Josh. xii. 1. — <sup>k</sup> Heb. *an arm with might.* — <sup>l</sup> Ps. xcvi. 2. — <sup>m</sup> Or, establishment. — <sup>n</sup> Ps. lxxxv. 13. — <sup>o</sup> Numb. x. 10. xiii. 21. Ps. xcvi. 6. <sup>p</sup> Ps. iv. 6. xlv. 3.

grace, there are others who come into the presence of God with a reprehensible, if not sinful, boldness.

Verse 8. O Lord God of hosts] Thou who hast all armies at thy command, and canst serve thyself by every part of thy creation, whether animate or inanimate.

Who is a strong Lord] See ver. 6.

Thy faithfulness round about thee?] Or, more properly, thy faithfulness *is* round about thee. Thou still keepest thy promises in view. God's truth leads him to fulfil his promises: they stand round his throne as the faithful servants of an eastern monarch stand round their master, waiting for the moment of their dismissal to perform his will.

Verse 9. Thou rulest the raging of the sea] Whoever has seen the sea in a storm, when its waves run what is called *mountain high*, must acknowledge that nothing but omnipotent power could rule its raging.

When the waves thereof arise, thou stillest them.] Thou governest both its *flux* and *reflux*. Thou art the Author of *storms* and *calms*. There may be a reference here to the passage of the Red Sea, and the strong wind that agitated its waves at that time; as the next verse seems to indicate.

Verse 10. Thou hast broken Rahab] Thou hast destroyed the power of Egypt, having overthrown the king and its people when they endeavoured to prevent thy people from regaining their liberty.

As one that is slain] The whole clause in the original is, אַתָּה דִּכְּכַל רַהַב *attah dikkeitha kechalal Rahab*, "Thou, like a hero, hast broken down Egypt." Dr. Kennicott has largely proved that *chalal*, which we render *wounded, slain, &c.*, means a *soldier, warrior, hero*; and it is certain that this sense agrees better with it than the other in a great number of places. Mr. Berlin translates, Tu contrivisti ut cadaver Ægyptum; "Thou hast bruised down Egypt like a dead carcase." The whole strength of Egypt could avail nothing against thee. Thou didst trample them down as easily as if they had all been dead carcases.

Verse 11. The heavens are thine] Thou art the Governor of all things, and the Disposer of all events.

The world] The terraqueous globe.

And the fulness] All the generations of men. Thou hast founded them—thou hast made them, and dost sustain them.

After this verse, the *Editio Princeps* of the Hebrew Bible, printed at Soncini, 1488, adds:—

לך יום אף לך לילה  
*lailah lecha aph yom lecha*  
 ארה הכינת מאור ושמש  
*vashamesh maor hachinotha attah*

To thee is the day; also to thee is the night:  
 Thou hast prepared the light and the sun.

But these same words are found in Ps. lxxiv. 16.

Verse 12. The north and the south] It is generally supposed that by these *four* terms all the four quarters of the globe are intended. *Tabor*, a mountain of Galilee, was on the *west* of Mount *Hermon*, which was beyond Jordan, to the *east* of the source of that river.

Verse 14. Justice and judgment are the habitation of thy throne] The throne—the government, of God, is founded in *righteousness* and *judgment*. He knows what is right; he sees what is right; he does what is right; and his *judgments* are ever according to righteousness. His decisions are all *oracles*; no one of them is ever reversed.

Mercy and truth shall go before thy face.] These shall be the *heralds* that shall announce the coming of the Judge. His *truth* binds him to fulfil all his declarations; and his *mercy* shall be shown to all those who have fled for refuge to the hope that is set before them in the gospel. See the notes on Ps. lxxxv. 10, 11.

Verse 15. Blessed is the people] "O the blessednesses of that people (אֲשֶׁר־יִשְׁמַע *ashrey haam*) that know the joyful sound;" that are spared to hear the sound of the trumpet on the morning of the *jubilee*, which proclaims deliverance to the captives, and the restoration of all their forfeited estates. "They shall

\* and in thy favour our horn shall be exalted.

18 For <sup>b</sup> the LORD is our defence; and the Holy One of Israel is our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one* that is mighty; I have exalted *one* <sup>c</sup> chosen out of the people.

20 <sup>d</sup> I have found David my servant; with my holy oil have I anointed him:

21 <sup>e</sup> With whom my hand shall be established: mine arm also shall strengthen him.

<sup>a</sup> Ver. 24. Ps. lxxv. 10. xcii. 10. cxxxii. 17. — <sup>b</sup> Or, our shield is of the LORD, and our king is of the Holy One of Israel. Ps. xlvii. 9. — <sup>c</sup> Ver. 3. 1 Kings xi. 34. — <sup>d</sup> 1 Sam.

walk vigorously (יהלכון *yehallechun*) in the light of thy countenance" (באר פניך *beor paneycha*)—the full persuasion of the approbation of God their Father, Redeemer, and Sanctifier.

Verse 16. In thy name shall they rejoice] Or, "greatly exult," יגילון *yegilun*; "all that day," היום *hayom*, the jubilee, referred to above.

And in thy righteousness] In the declaration of thy righteousness for the remission of sins that are past, Rom. iii. 25, 26.

Shall they be exalted.] They shall be justified freely from all things, be purified from all unrighteousness, grow in grace, and in the knowledge of Jesus Christ here below, and at last be exalted to his right hand to reign with him for ever. The jubilee was a type of the gospel, and under that type the Psalmist here speaks of the glorious advent of the Lord Jesus, and the great happiness of believers in him. Let it be observed that the letters in the above Hebrew words called *paragogic*, as נון *nun* יהלכון *yehallechun*, and יגילון *yegilun*, always increase and deepen the meaning of the words to which they are attached.

Verse 17. For thou art the glory of their strength] They are strong in faith, and give glory to thee, because they know that their strength cometh from the Lord of hosts.

And in thy favour our horn shall be exalted.] Instead of תרומ *tarum*, "shall be exalted," תרים *tarim*, "thou shalt exalt," is the reading of several MSS.: but תרומ *tarum*, "shall be exalted," is supported by forty-four of Kennicott's MSS., and sixty of De Rossi's, as well as by several ancient editions, with the Septuagint, Syriac, Vulgate, and Arabic Versions. In the enjoyment of the divine favour they shall grow more wise, more holy, more powerful, and, consequently, more happy.

Verse 19. Then thou spakest in vision to thy holy one] Instead of חסיד *chasidecha*, "thy holy one," חסידים *chasideycha*, "thy holy ones," is the reading of sixty-three of Kennicott's and seventy-one of De Rossi's MSS., and a great number of editions besides.

If we take it in the singular, it most probably means Samuel, and refers to the revelation God gave to him relative to his appointment of David to be king in the stead of Saul. If we take it in the plural,

22 'The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 <sup>a</sup> And I will beat down his foes before his face, and plague them that hate him.

24 But <sup>b</sup> my faithfulness and my mercy shall be with him: and <sup>c</sup> in my name shall his horn be exalted.

25 <sup>d</sup> I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art <sup>e</sup> my father, my God, and <sup>f</sup> the rock of my salvation.

xvi. 1, 12. — <sup>c</sup> Ps. lxxx. 17. — <sup>f</sup> 2 Sam. vii. 13. — <sup>g</sup> 2 Sam. vii. 9. — <sup>b</sup> Ps. lxi. 7. — <sup>d</sup> Ver. 17. — <sup>e</sup> Ps. lxxii. 8. lxxx. 11. <sup>h</sup> 2 Sam. vii. 14. 1 Chron. xxii. 10. — <sup>f</sup> 2 Sam. xxii. 47.

it may mean not only Samuel, but also Nathan and Gad.

For what God revealed to Samuel relative to David, see 2 Sam. vii. 5, &c.; 1 Chron. xi. 2, 3; and for what he said to Nathan on the same subject, see 1 Chron. xvii. 3, 7—15. All the Versions have the word in the plural.

Verse 20. I have found David my servant] This is the sum of what God had said in prophetic visions to his saints or holy persons, Samuel, Nathan, and Gad; see the parallel places in the margin. Here the Psalmist begins to reason with God relative to David, his posterity, and the perpetuity of his kingdom; which promises appear now to have utterly failed, as the throne had been overturned, and all the people carried into captivity. But all these things may have reference to Christ and his kingdom; for we are assured that David was a type of the Messiah.

Verse 22. The enemy shall not exact upon him] None of his enemies shall be able to prevail against him. It is worthy of remark that David was never overthrown; he finally conquered every foe that rose up against him. Saul's persecution, Absalom's revolt, Sheba's conspiracy, and the struggle made by the partisans of the house of Saul after his death, only tended to call forth David's skill, courage, and prowess, and to seat him more firmly on his throne. The Philistines, the Ammonites, the Syrians, &c., united all their forces to crush him, but in vain: "God beat down all his foes before his face," and variously plagued those who opposed him, ver. 23.

Verse 25. I will set his hand also in the sea] This was literally fulfilled in David. Hand signifies power or authority; he set his hand on the sea in conquering the Philistines, and extending his empire along the coast of the Mediterranean Sea, from Tyre to Pelusium. All the coasts of the Red Sea, the Persian Gulf, and the Arabic Ocean, might be said to have been under his government, for they all paid tribute to him or his son Solomon.

His right hand in the rivers] First, the Euphrates: he subjected all Syria, and even a part of Mesopotamia; 2 Sam. viii. 3, 1 Chron. xviii. 3. He also took Damascus, and consequently had his hand or authority over the river Chrysorrhoe, or Baraddi; and in his conquest of all Syria his hand must have been on the

27 Also I will make him <sup>a</sup> my first-born, <sup>b</sup> higher than the kings of the earth.

28 <sup>c</sup> My mercy will I keep for him for evermore, and <sup>d</sup> my covenant shall stand fast with him.

29 <sup>e</sup> His seed also will I make to endure for ever, <sup>f</sup> and his throne <sup>g</sup> as the days of heaven.

30 <sup>h</sup> If his children <sup>i</sup> forsake my law, and walk not in my judgments ;

31 If they <sup>k</sup> break my statutes, and keep not my commandments ;

32 Then <sup>l</sup> will I visit their transgression with the rod, and their iniquity with stripes.

33 <sup>m</sup> Nevertheless my lovingkindness <sup>n</sup> will I

not utterly take from him, nor suffer my faithfulness <sup>o</sup> to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn <sup>p</sup> by my holiness <sup>q</sup> that I will not lie unto David.

36 <sup>r</sup> His seed shall endure for ever, and his throne <sup>s</sup> 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 <sup>t</sup> cast off and <sup>u</sup> abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy

<sup>a</sup> Ps. ii. 7. Col. i. 15, 18. — <sup>b</sup> Numb. xxiv. 7. — <sup>c</sup> Isai. lv. 3. — <sup>d</sup> Ver. 34. — <sup>e</sup> Ver. 4, 36. — <sup>f</sup> Ver. 4. Isai. ix. 7. Jer. xxxiii. 17. — <sup>g</sup> Deut. xi. 21. — <sup>h</sup> 2 Sam. vii. 14. <sup>i</sup> Ps. cxix. 63. Jer. ix. 13. — <sup>k</sup> Heb. *profane my statutes*. 2 Sam. vii. 14. 1 Kings xi. 31. — <sup>m</sup> 2 Sam. vii. 13.

<sup>n</sup> Heb. *I will not make void from him*. — <sup>o</sup> Heb. *to lie*. <sup>p</sup> Amos iv. 2. — <sup>q</sup> Heb. *If I lie*. — <sup>r</sup> 2 Sam. vii. 16. Luke i. 33. John xii. 34. Ver. 4, 29. — <sup>s</sup> Ps. lxxii. 5, 17. Jer. xxxiii. 20. — <sup>t</sup> 1 Chron. xxviii. 9. Ps. xlv. 9. lx. 1, 10. <sup>u</sup> Deut. xxxii. 19. Ps. lxxviii. 59.

*Orontes* and other rivers in that region. But if this be considered as referring to the typical David, we see that *He* was never conquered; he never lost a battle; the hosts of hell pursued him in vain. Satan was discomfited, and all his enemies bruised under his feet. Even over *death* he triumphed; and as to his dominion, it has spread and is spreading over all the isles of the sea, and the continents of the world.

Verse 27. *I will make him my first-born*] I will deal by him as a father by his *first-born son*, to whom a double portion of possessions and honours belong. *First-born* is not always to be understood *literally* in Scripture. It often signifies simply a *well-beloved*, or *best-beloved son*; one preferred to all the rest, and distinguished by some eminent prerogative. Thus God calls Israel *his son*, his *first-born*, Exod. iv. 22. See also Ecclus. xxxvi. 12. And even Ephraim is called God's *first-born*, Jer. xxxi. 9. In the same sense it is sometimes applied even to *Jesus Christ himself*, to signify his super-eminent dignity; not the *eternal Sonship* of his *divine nature*, as inveterate prejudice and superficial thinking have supposed.

Verse 29. *His seed also will I make to endure for ever*] This can apply only to the spiritual David. The posterity of David are long since extinct, or so blended with the remaining Jews as to be utterly indiscernible; but *Jesus* ever liveth, and his seed (*Christians*) are spread, and are spreading over all nations; and *his throne* is eternal. As to his *manhood*, he is of the house and lineage of David; the government is upon his shoulders, and of its increase there shall be no end, upon the throne of David and on his kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever. Isai. ix. 7.

Verse 30. *If his children forsake my law*] See the notes on 2 Sam. vii. 13, where this and some of the following verses are explained.

Verse 34. *My covenant will I not break*] My determination to establish a spiritual kingdom, the head of which shall be *Jesus*, the son of David,

shall never fail. My prophets have declared this, and I will not alter the thing that is gone out of my mouth.

Verse 35. *Once have I sworn*] I have made one determination on this head, and have bound myself by my holiness; it is impossible that I should change, and there needs no second oath, the one already made is of endless obligation.

Verse 36. *His throne as the sun*] Splendid and glorious! dispensing light, heat, life, and salvation to all mankind.

Verse 37. *As the moon, and as a faithful witness in heaven*.] That is, as long as the sun and moon shall endure, as long as *time* shall last, his kingdom shall last among men. The moon appears to be termed a *faithful witness* here, because by her particularly *time* is measured. Her *decrease* and *increase* are especially observed by every nation, and by these time is generally estimated, especially among the eastern nations. *So many moons is a man old; so many moons since such an event happened*; and even their years are reckoned by *lunations*. This is the case with the Mohammedans to the present day. Or the *rainbow* may be intended; that sign which God has established in the cloud; that faithful witness of his that the earth shall no more be destroyed by water. As long therefore as the *sun*, the *moon*, and the *rainbow* appear in the heavens, so long shall the spiritual David reign, and his seed prosper and increase.

*Selah*.] It is confirmed; it shall not fail.

Verse 38. *But thou hast cast off*] Hitherto the Psalmist has spoken of the *covenant of God with David* and his family, which led them to expect all manner of prosperity, and a perpetuity of the Jewish throne; now he shows what appears to him a failure of the promise, and what he calls in the next verse the *making void the covenant of his servant*. God cannot lie to David; how is it then that his *crown is profaned*, that it is cast down to the ground; the land being possessed by strangers, and the twelve tribes in the most disgraceful and oppressive captivity?

servant; <sup>a</sup> thou hast profaned his crown by casting it to the ground.

40 <sup>b</sup> Thou hast broken down all his hedges; thou hast brought his strongholds to ruin.

41 All that pass by the way spoil him: he is <sup>c</sup> 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 <sup>d</sup> glory to cease, and <sup>e</sup> cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 <sup>f</sup> How long, LORD? wilt thou hide thy-

<sup>a</sup> Ps. lxxiv. 7. Lam. v. 16. — <sup>b</sup> Ps. lxxx. 12. — <sup>c</sup> Ps. xlv. 13. lxxix. 4. — <sup>d</sup> Heb. *brightness*. — <sup>e</sup> Ver. 39. <sup>f</sup> Ps. lxxix. 5. — <sup>g</sup> Ps. lxxviii. 63. — <sup>h</sup> Job vii. 7. x. 9. xiv.

Verse 40. *Thou hast broken down all his hedges*] Thou hast permitted the land to be stripped of all defence; there is not even one strong place in the hands of thy people.

Verse 41. *All that pass by the way spoil him.*] The land is in the condition of a vineyard, the hedge of which is broken down, so that they who pass by may pull the grapes, and dismantle or tear down the vines. The *Chaldeans* and the *Assyrians* began the ravage; the *Samaritans* on the one hand, and the *Idumeans* on the other, have completed it.

Verse 42. *Thou hast set up the right hand of his adversaries*] Thou hast given them that *strength* which thou didst formerly give to thy own people; therefore *these* are depressed, *those* exalted.

Verse 43. *Thou hast also turned the edge of his sword.*] The arms and military prowess of thy people are no longer of any use to them; *thou art against* them, and therefore they are fallen. In what a perilous and hopeless situation must that soldier be who, while defending his life against his mortal foe, has his sword *broken*, or its *edge turned*; or, in modern warfare, whose *gun misses fire!* The *Gauls*, when invaded by the Romans, had no method of *hardening iron*; at every blow their swords *bended*, so that they were obliged, before they could strike again, to put them under their foot or over their knee, to straighten them; and in most cases, before this could be done, their better armed foe had taken away their life! The edge of their sword was turned, so that they could not stand in battle; and hence the *Gauls* were conquered by the Romans.

Verse 44. *Thou hast made his glory to cease*] The kingly dignity is destroyed, and there is neither *king* nor *throne* remaining.

Verse 45. *The days of his youth hast thou shortened*] Our kings have not reigned half their days, nor lived out half their lives. The *four* last kings of Judea

self for ever? <sup>e</sup> shall thy wrath burn like fire?

47 <sup>b</sup> Remember how short my time is: wherefore hast thou made all men in vain?

48 <sup>i</sup> What man *is he that* liveth, and shall not <sup>k</sup> see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou <sup>l</sup> swarest unto David <sup>m</sup> in thy truth?

50 Remember, LORD, the reproach of thy servants; <sup>n</sup> how I do bear in my bosom *the reproach* of all the mighty people;

51 <sup>o</sup> Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 <sup>p</sup> Blessed *be* the LORD for evermore. Amen, and Amen.

1. Ps. xxxix. 5. cxix. 84. — <sup>l</sup> Ps. xlix. 9. — <sup>k</sup> Heb. xi. 5. <sup>l</sup> 2 Sam. vii. 15. Isai. lv. 3. — <sup>m</sup> Ps. liv. 5. — <sup>n</sup> Ps. lxxix. 9. 19. — <sup>o</sup> Ps. lxxiv. 22. — <sup>p</sup> Ps. xli. 13.

reigned but a short time, and either died by the sword or in captivity.

*Jehoahaz* reigned only *three months*, and was led captive to Egypt, where he died. *Jehoiakim* reigned only *eleven years*, and was tributary to the Chaldeans, who *put him to death*, and cast his body into the common sewer. *Jehotachin* reigned *three months and ten days*, and was led captive to Babylon, where he continued in prison to the time of Evilmerodach, who, though he loosed him from prison, never invested him with any power. *Zedekiah*, the last of all, had reigned only *eleven years* when he was taken, *his eyes put out*, was *loaded with chains*, and thus carried to Babylon. Most of these kings died a violent and *premature death*. Thus the *days of their youth*—of their power, dignity, and life, *were shortened*, and they themselves *covered with shame*. Selah; so it most incontestably is.

Verse 46. *How long, Lord?*] The promise cannot utterly fail. When then, O Lord, wilt thou restore the kingdom to Israel?

Verse 47. *How short my time is*] If thou deliver not speedily, none of the present generation shall see thy salvation. Are all the remnants of our tribes created in vain? shall they never see happiness?

Verse 48. *What man is he that liveth*] All men are mortal, and death is uncertain; and no man, by wisdom, might, or riches, can deliver his life from the *hand*—the power, of death and the grave.

Verse 49. *Lord, where are thy former lovingkindnesses*] Wilt thou not deal with *us* as thou didst with our *fathers*? Didst thou not swear unto David that thou wouldst distinguish *him* as thou didst *them*?

Verse 50. *I do bear in my bosom*] Our enemies, knowing our confidence, having often heard our boast in thee, and now seeing our low and hopeless estate, mock us for our confidence, and blaspheme



thee. This wounds my soul; I cannot bear to hear thy name blasphemed among the heathen. *All these mighty people blaspheme the God of Jacob.*

Verse 51. *They have reproached the footsteps of thine anointed.*] They search into the whole history of thy people; they trace it up to the earliest times; and they find we have been disobedient and rebellious; and on this account we suffer much, alas, *deserved* reproach. The *Chaldee* gives this clause a singular turn: "Thy enemies have reproached the slowness of the footsteps of the feet of thy Messiah, O Lord. We have trusted in him as our great Deliverer, and have been daily in expectation of his coming: but there is no deliverer, and our enemies mock our confidence." This expectation seems *now* wholly abandoned by the Jews: they have rejected the *true Messiah*, and the ground of their expectation of *another* is now cut off. When will they turn unto the Lord? When shall the veil be taken away from their hearts?

"Bend by thy grace, oh, *bend or break*  
The *iron sinew* in their neck!"

Verse 52. *Blessed be the Lord for evermore.*] Let him treat us as he will, his name deserves eternal praises: our affliction, though great, is less than we have deserved.

This verse concludes the **THIRD BOOK** of the **PSALTER**; and, I think, has been added by a later hand, in order to make this *distinction*, as every *Maoretic* Bible has something of this kind at the end of each book. The verse is wanting in one of *Kennicott's* and one of *De Rossi's* MSS.; in *another* it is written without points, to show that it does not belong to the text, and in *three* others it is written *separately* from the text. It is found, however, in all the ancient *Versions*. The *Chaldee* finishes thus: "Blessed be the name of the Lord in this world. Amen and Amen. Blessed be the name of the Lord in the world to come. Amen and Amen." And the reader will find no difficulty to subscribe his Amen, so be it.

#### ANALYSIS OF THE EIGHTY-NINTH PSALM.

In this psalm the stability and perpetuity of Christ's kingdom, of which the kingdom of David was but a type, are excellently described and foretold.

The *parts* of this psalm are these:—

I. The *argument* and *sum* of the whole; and the loving-kindness and the truth of God, ver. 1, 2.

II. The *particular instance* of God's goodness and truth in making a covenant with David, ver. 3, 4.

III. A *doxology* in which God is praised for his wonders, faithfulness, power, providence, justice, judgment, mercy, and truth, ver. 3—15.

IV. The *happy state* of God's people, ver. 15—19.

V. A *special example* of God's goodness towards his church, *exemplified* in David, but *verified* in Christ, ver. 20—28.

VI. How David's *posterity should be dealt with*, on their disobedience, ver. 29—38.

VII. An *expostulation* on the contrary events, where the Psalmist deplores the ruined state of the Jewish kingdom, ver. 38—47.

VIII. A *petition* for mercy and restoration, ver. 48—51.

IX. The *conclusion*, in which the Psalmist blesseth God for the hope he has in his favour, in all states, ver. 52.

I. The *argument* or *sum* of the psalm, set down in the *first* verse, and amplified by the reason in the *second*.

1. "I will sing." I will set this forth in a song; because, 1. It is the fittest way to express joy for any thing. 2. It will be best inculcated in this way. 3. It will be more easily remembered; and, 4. More easily delivered to others, in order to be remembered. Many ancient histories had not been preserved at all, had they not been delivered in *poetry*.

2. "Of thy mercies." Plurally, for they are many; and a song of this kind should be of *all*.

3. "For ever." Intentionally, not in himself, not actually: for as a wicked man, could he live always, would sin always; so a good man, could he live here for ever, would sing for ever of the mercies of the Lord.

4. "With my mouth will I make known," &c. While I live I will make them known, and when I am dead they shall be known by the record which I leave behind. His reason for it is, because God's mercy is everlasting; it is therefore proper to be the subject of everlasting song.

1. "For I have said." This is an indubitable truth.

2. "Mercy shall be built up for ever." It is not exhausted in one age, but, as a house built on a strong foundation, it shall be firm, and last from age to age.

3. "Thy faithfulness shalt thou establish." As is thy *mercy*, so is thy faithfulness, perpetual as the heavens.

II. For the proof of God's goodness and truth he produces the instance of the covenant made with David, where he brings in God speaking:

1. "I have made a covenant with my chosen." I have made this covenant through my mere mercy, not on account of their merits. I have chosen David, not because he *deserved* it, but because he is fit for it.

2. "I have sworn." In compassion to the weakness of men, I have condescended to bind myself by an oath; and the covenant and the oath are extant. 2 Sam. vii. 11.

3. The tenor of the covenant is, "Thy seed will I establish for ever, and build up thy throne to all generations." *Thy seed*—this is true of Christ only, who was of the seed of David, and of whose kingdom there shall be no end. The words are not to be understood of David's earthly kingdom, but of Christ's spiritual kingdom, for that alone will be established for ever.

III. A *Doxology*. What the Psalmist undertook in the *first* part he now performs, and thus he begins: "The heavens shall praise." By these some understand the church, and the preachers in the church; others, the *angels*: both are true. God's *followers* and his *angels* praise him; and the subject of their praise is:

1. God's *wondrous works*, and his *truth*. 2. The

manner in which he showed his works and his truth, in promising the Messiah, and in so faithfully keeping that promise.

And now he sings praise to his majesty, setting forth his power in *three* respects :

1. By way of comparison ; there is nothing in heaven or earth equal to it, ver. 6—8.

2. By his agency in governing the world : as, for example, the *sea*, Thou stillest the raging of it, &c.

3. The creation of all things ; the world and its fulness.

The other part of the praise, sung both by the prophets and the angels, is taken from his attributes, summed up in ver. 14 : "Justice and judgment are the habitation of thy throne ; mercy and truth shall go before thy face."

He represents God as a great King, sitting in his throne ; the *basis* of which is, 1. *Justice and judgment*. 2. The *attendants* are *mercy and truth*.

1. Justice, which defends his subjects, and does every one right.

2 Judgment, which restrains rebels, and keeps off injuries.

3. Mercy, which shows compassion, pardons, supports the weak.

4. Truth, that performs whatsoever he promiseth.

IV. And in regard that God is powerful, just, merciful, faithful, he takes an occasion to set out the happy condition of God's people, who live under this King.

"Blessed are the people that know the joyful sound:" that is, do know that God is present with them, and his kingly Majesty is at hand to protect them. The phrase is taken from *Moses*. For the law was given by sound of trumpet. The calling of the feasts was by sound of trumpet : at that sound they removed ; at that sound they assembled. *Balaam* said, "The sound of a king is among them." Happy, then, are the people that know the joyful sound. God presents their King speaking, ruling, defending, pardoning them. Or it may refer to the year of jubilee (see the notes). That they are happy, the effects do evince ; which are :—

1. "They shall walk in the light of thy countenance," i. e., though beset with troubles, yet they shall walk confidently, being assured of God's favour.

2. "In thy name shall they rejoice all the day long." Their joy is firm.

3. "In thy righteousness shall they be exalted." They shall get a name, strength. In their union and communion with God they shall be happy.

Confident, yea, joyful and strong they are in all temptations ; which yet they have not from themselves. All is from God. For "thou art the glory of their strength, and in thy favour our horn shall be exalted. For the Lord is our defence, the Holy One of Israel is our King."

V. The doxology being now ended, and the happiness of God's people expressed and proved, the prophet now enlarges himself upon the covenant formerly mentioned, ver. 4, 5, exemplified in *David*, but truly verified in *Christ*. Which he continues to verse 30.

1. "Then," i. e., when *David* was chosen to be king, and invested with the regal robe.

2. "Thou spakest in vision to thy Holy One." To *Samuel* for his anointing ; and saidst,

3. "I have laid help upon one that is mighty ; I have exalted one chosen out of the people." That is, *David* in type, but *Christ* in the antitype. So explained, "I have found *David* my servant ; with my holy oil have I anointed him."

To which there follow the promises made to him :

1. For his establishment and confirmation in the throne : "With whom my hand shall be established ; mine arm also shall strengthen him."

2. For protection against his enemies : "The enemy shall not exact upon him, nor the son of wickedness afflict him."

3. A conquest over his enemies : "And will beat down his foes before his face, and plague them that hate him."

4. And that there be no doubt of the performance of these ample promises, nor yet those that follow, the prophet interposes the cause, viz., the faithfulness and mercy of God. In mercy he said it, and it should so come to pass : "But my faithfulness and mercy shall be with him." And now he goes on :—

5. "His horn shall be exalted." His power shall be greatly increased.

And this his exaltation appears :

1. In the dilatation of his empire : "I will set his hand also in the sea, and his right hand in the rivers," i. e., from the sea to *Euphrates*, 2 Sam. viii.

2. In the honour done him, to call God Father, his God, his Rock : "He shall call to me, Thou art my Father, my God, and the Rock of my salvation."

3. Then that God asserts and fixes this prerogative upon him, acknowledging him to be his Son ; his first-born Son : "Also I will make him my first-born, higher than the kings of the earth."

4. In the perpetuity of his kingdom, which is rightly attributed to God's mercy ; as ver. 25 : "My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

5. In the promise made to his seed : "His seed also will I make to endure for ever, and his throne as the days of heaven."

VI. And next the prophet puts a case, and answers it : But what, if *David's* seed transgress God's covenant, break his laws, violate his statutes, become rebels and disobedient ; will God then *keep covenant with them ? shall his seed endure for ever ? and his throne as the days of heaven ?* To this doubt God answers, from ver. 30 to 38 ; showing us how *David's* seed, if they transgress, shall be dealt with.

1. "If his children forsake my law ;" that is, my whole doctrine of worship, religion, faith, &c.

2. "And walk not in my judgments ;" i. e., in those laws which set out rewards and punishments.

3. "If they break my statutes." Those statutes I have set down for my service, the rites, ceremonies, new moons, sabbaths, sacrifices, circumcision, pass-over, &c.

4. "And keep not my commandments ;" that is, the decalogue and moral law. In a word, if they

become vicious in their morals, and profane, and rebels in my worship and religion.

This then shall happen unto them,—escape they shall not, but shall soundly smart for it. They shall feel,—1. *The rod*; and, 2. *The scourge*. Then,

1. "I will visit (that is, punish) their transgression with the rod."

2. "And their iniquity with stripes." Which was often done by the *Babylonians*, *Antiochus*, &c. And yet in judgment I will remember mercy. I will remember my covenant, my promise, my word, my oath, and will make that good. I will not totally cast off David's seed; which I mean not after the flesh, for that is long since cast off, but after the Spirit. *Christ*, which was of the seed of *David*, and those which are his seed, viz., the church, shall enjoy the benefit of my covenant and oath for ever: "Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing gone out of my lips."

And that there be no doubt of this, he brings in God repeating his oath and covenant.

1. His oath: "Once have I sworn by my holiness;" that is, by myself, who am holy.

2. His covenant: "That I will not lie unto David; for his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." As the sun and moon are not liable to any ruinous mutations, no more is this covenant: they must endure to the end of the world; and so must this covenant. They are faithful witnesses in heaven; and so we are to seek for the performance of this covenant in heaven; not in the earth, the covenant being about a heavenly kingdom, not an earthly; it being evident that the kingdom of *David* on earth has failed many ages since: but that of *Christ* shall never fail.

VII. Now that *David's* kingdom did fail, or at least was brought to a low ebb, is the complaint in the following words, which, flesh and blood considering, gave a wrong judgment upon it, as if God did nothing less than perform his oath and covenant. This is what the prophet lays to God's charge: "But thou hast cut off and abhorred, thou hast been wroth with thine anointed." Both king and people are cast aside, than which nothing seems more contrary to thy covenant.

Thou hast made void the covenant of thy servant, of which there are many lamentable consequences:

1. "His crown is cast to the ground." The glory of his kingdom trampled upon.

2. "His hedges broken down." His strongholds brought to ruin.

3. "All that pass by the way spoil him." He is exposed to all rapine and plunder.

4. "He is a reproach to his neighbour." Exposed to all contumely and disgrace.

5. "Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice." Thou seemest to take part with the enemy against him, and makest him to exult and rejoice in oppressing him.

6. "Thou hast also turned the edge of his sword (blunted his sword that was wont to slay), and hast not made him to stand in the battle," but to fly and turn his back.

7. "Thou hast made his glory (the glory, dignity, authority of his kingdom) to cease, and cast his crown to the ground."

8. "The days of his youth hast thou shortened;" cut him off in the prime and strength of his years. "Thou hast covered him with shame;" made his opulent, glorious kingdom ignominious; which was true in divers of *David's* posterity, especially *Jehoiakim*.

These were the sad complaints which the prophet pours out; but he quickly recovers and recalls his thoughts; and that he may move God to help, he falls to prayer, which is very pathetic.

VIII. He considers the nature of God as kind, loving, merciful, slow to anger; and asks,—

1. "How long, Lord? wilt thou hide thyself for ever?" Hide thy favour?

2. "Shall thy wrath burn like fire?" An element that hath no mercy.

He then uses other arguments, pathetically expressed, to move God to pity:—

1. Drawn from the brevity of man's life: "Remember how short my time is."

2. From the end for which man was created; not in vain, but to be an object of God's goodness and favour.

3. From the weakness and disability of man. His life is short; and can he lengthen it? "What man is he that liveth, and shall not see death?" Yea, though he live long, yet he is a mortal creature: "Shall he deliver his soul from the grave?"

4. From the covenant, of which he puts God in mind: "Lord, where are thy former loving-kindnesses, which thou swarest to David in thy truth?"

5. From the ignominy, scorns, sarcasms, by enemies cast upon them, which he desires God to look upon.

1. "Remember, Lord, the reproach of thy servant."

2. "And how I do bear in my bosom." Not spoken afar off, but in my hearing, and to my face, as if poured and emptied into my bosom; the *rebukes*, not of this or that man, but of *many people*.

6. And lastly, that these reproaches, in effect, fall upon God. For they who reproach God's servants are his enemies: "Remember the reproaches"—1. "Wherewith thine enemies have reproached, O Lord."

2. "Wherewith they have reproached the footsteps of thine anointed," i. e., either whatsoever he says or does; or else by *footsteps* is to be understood the latter end of *David's* kingdom, which was indeed subject to reproach. 3. But the *Chaldee* paraphrast by *footsteps* understands the coming of the Messiah in the flesh; which, because it was long promised and men saw not performed, they derided, mocked, and reproached, as vain.

IX. The close of this long psalm is a *benediction*, by which the prophet, after his combat with flesh and blood about the performance of the covenant, composes his troubled soul and acquiesces in God; blessing him for whatever falls out, breaking forth into—

1. "Blessed be the Lord for evermore:" Blessed

be his name, who does and orders all things for the best to his people, although in the midst of calamities and troubles he seems to desert them.

2. And that we may know that he did this from his heart, he seals it with a double Amen. "Amen, Amen." So I wish it; so be it.

PSALM XC.

The eternity of God, 1, 2; the frailty of the state of man, 3-9; the general limits of human life, 10; the danger of displeasing God, 11; the necessity of considering the shortness of life, and of regaining the favour of the Almighty, 12; earnest prayer for the restoration of Israel, 13-17.

XVIII. DAY. MORNING PRAYER.

<sup>a</sup> A Prayer <sup>b</sup> of Moses the man of God.

**L**ORD, <sup>c</sup> thou hast been our dwelling-place <sup>d</sup> in all generations.

2 <sup>e</sup> Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

<sup>a</sup> Or, A Prayer, being a Psalm of Moses. — <sup>b</sup> Deut. xxxiii. 1. — <sup>c</sup> Deut. xxxiii. 27. — <sup>d</sup> Ezek. xi. 16. — <sup>e</sup> Heb. in generation and generation. — <sup>f</sup> Prov. viii. 25, 26. — <sup>g</sup> Gen. iii. 19.

NOTES ON PSALM XC.

The title of this psalm is, *A Prayer of Moses the man of God*. The Chaldee has, "A prayer which Moses the prophet of the Lord prayed when the people of Israel had sinned in the wilderness." All the *Versions* ascribe it to Moses; but that it could not be of Moses the *lawgiver* is evident from this consideration, that the age of man was not then *seventy or eighty* years, which is here stated to be its almost universal limits, for Joshua lived *one hundred and ten* years, and Moses himself *one hundred and twenty*; Miriam his sister, *one hundred and thirty*; Aaron his brother, *one hundred and twenty-three*; Caleb, *fourscore and five* years; and their contemporaries lived in the same proportion. See the note on ver. 4. Therefore the psalm cannot at all refer to such *ancient* times. If the title be at all authentic, it must refer to some *other person* of that name; and indeed אֱלֹהִים אִשׁ ish Elohim, a man of God, a divinely inspired man, agrees to the times of the prophets, who were thus denominated. The psalm was doubtless composed during or after the captivity; and most probably on their return, when they were engaged in rebuilding the temple; and this, as Dr. Kennicott conjectures, may be the *work of their hands*, which they pray God to *bless and prosper*.

Verse 1. *Lord, thou hast been our dwelling-place*] מָוֶן maon; but instead of this several MSS. have מָצוֹץ maoz, "place of defence," or "refuge," which is the reading of the *Vulgate*, *Septuagint*, *Arabic*, and *Anglo-Saxon*. Ever since thy covenant with Abraham thou hast been the Resting-place, Refuge, and Defence of thy people Israel. Thy mercy has been lengthened out from generation to generation.

Verse 2. *Before the mountains were brought forth*] The mountains and hills appear to have been ever-

3 Thou turnest man to destruction; and sayest, 'Return, ye children of men.

4 <sup>a</sup> For a thousand years in thy sight are but as yesterday <sup>b</sup> when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; <sup>c</sup> they are as a sleep; in the morning <sup>d</sup> they are like grass which <sup>e</sup> groweth up.

Eccles. xii. 7. — <sup>f</sup> Eccles. xviii. 10. — 2 Pet. iii. 8. — <sup>g</sup> Or, whom he hath passed them. — <sup>h</sup> Ps. lxxiii. 20. — <sup>i</sup> Ps. ciii. 15. — Isai. xl. 6. — <sup>j</sup> Or, is changed.

lasting; but as they were brought forth out of the womb of eternity, there was a time when they were not: but *ἄνθρωπος* had been *ab æternitate a parte ante, ad æternitatem a parte post*; from the eternity that is past, before time began; to the eternity that is after, when time shall have an end. This is the highest description of the *eternity* of God to which human language can reach.

Verse 3. *Thou turnest man to destruction*] Literally, Thou shalt turn dying man, אִשׁוֹשׁ enosh, to the small dust, דָּבָא dacca but thou wilt say, Return, ye children of Adam. This appears to be a clear and strong promise of the *resurrection* of the human body, after it has long slept, mingled with the *dust* of the earth.

Verse 4. *For a thousand years in thy sight*] As if he had said, Though the resurrection of the body may be a *thousand* (or any indefinite number of) years distant; yet, when these are past, they are but as *yesterday*, or a single *watch of the night*. They pass through the mind in a moment, and appear no longer in their duration than the time required by the mind to reflect them by thought. But, short as they appear to the eye of the mind, they are *nothing* when compared with the *eternity* of God! The author probably has in view also that economy of divine justice and providence by which the life of man has been shortened from *one thousand years* to *threescore years and ten*, or *fourscore*.

Verse 5. *Thou carriest them away as with a flood*] Life is compared to a *stream*, ever *gliding away*; but sometimes it is as a *mighty torrent*, when by reason of *plague, famine, or war*, thousands are swept away daily. In particular cases it is a *rapid stream*, when the *young* are suddenly carried off by consumptions, fevers, &c.; this is the *flower that flourisheth* in the

6 <sup>a</sup>In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 <sup>b</sup>Thou hast set our iniquities before thee, our <sup>c</sup>secret sins in the light of thy countenance.

9 For all our days are <sup>d</sup>passed away in thy wrath: we spend our years <sup>e</sup>as a tale that is told.

10 <sup>f</sup>The days of our years are threescore

<sup>a</sup> Ps. xcii. 7. Job xiv. 2.—<sup>b</sup> Ps. l. 21. Jer. xvi. 17. <sup>c</sup> Ps. xix. 12.—<sup>d</sup> Heb. turned away.—<sup>e</sup> Heb. Or, as a meditation.—<sup>f</sup> Heb. As for the days of our years, in them

morning, and in the evening is cut down and withered. The whole of life is like a sleep or as a dream. The eternal world is real; all here is either shadowy or representative. On the whole, life is represented as a stream; youth, as morning; decline of life, or old age, as evening; death, as sleep; and the resurrection, as the return of the flowers in spring. All these images appear in these curious and striking verses, 3, 4, 5, and 6.

Verse 7. *We are consumed by thine anger*] Death had not entered into the world, if men had not fallen from God.

*By thy wrath are we troubled.*] Pain, disease, and sickness are so many proofs of our defection from original rectitude. The anger and wrath of God are moved against all sinners. Even in protracted life we consume away, and only seem to live in order to die.

“Our wasting lives grow shorter still,  
As days and months increase;  
And every beating pulse we tell  
Leaves but the number less.”

Verse 8. *Thou hast set our iniquities before thee*] Every one of our transgressions is set before thee; noted and minuted down in thy awful register!

*Our secret sins*] Those committed in darkness and privacy are easily discovered by thee, being shown by the splendours of thy face shining upon them. Thus we light a candle, and bring it into a dark place to discover its contents. Oh, what can be hidden from the all-seeing eye of God? Darkness is no darkness to him; wherever he comes there is a profusion of light—for God is light!

Verse 9. *We spend our years as a tale*] The *Vulgate* has: *Anni nostri sicut aranea meditabuntur*; “Our years pass away like those of the spider.” Our plans and operations are like the spider’s web; life is as frail, and the thread of it as brittle, as one of those that constitute the well-wrought and curious, but fragile, habitation of that insect. All the *Versions* have the word *spider*; but it neither appears in the *Hebrew*, nor in any of its MSS. which have been collated.

My old *Psalter* has a curious paraphrase here:

years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 <sup>a</sup>So teach us to number our days, that we may <sup>b</sup>apply our hearts unto <sup>c</sup>wisdom.

13 Return, O LORD, how long? and let it <sup>d</sup>repent thee concerning thy servants.

14 O satisfy us early with thy mercy; <sup>e</sup>that we may rejoice and be glad all our days.

are seventy years.—<sup>f</sup> Ps. xxxix. 4.—<sup>g</sup> Heb. cause to come.—<sup>h</sup> Job xxviii. 28. Ps. cxii. 10. Prov. ix. 10. <sup>i</sup> Deut. xxxii. 36. Ps. cxxxv. 14.—<sup>j</sup> Ps. lxxxv. 6. cxlix. 2.

“Als the iran (spider) makes vayne webe for to take fiese (flies) with gile, swa our yeres ere ockupide in ydel and swikel castes aboute erthly thynges; and passes with outen frute of gude werks, and waste in ydel thynkyns.” This is too true a picture of most lives.

But the *Hebrew* is different from all the *Versions*. “We consume our years (כמו רגה) *kemo hegeh* like a groan.” We live a dying, whining, complaining life, and at last a groan is its termination! How amazingly expressive!

Verse 10. *Threescore years and ten*] See the note on the title of this psalm. This psalm could not have been written by *Moses*, because the term of human life was much more extended when he flourished than eighty years at the most. Even in *David’s* time many lived one hundred years, and the author of *Ecclesiasticus*, who lived after the captivity, fixed this term at one hundred years at the most (chap. xviii. 9); but this was merely a general average, for even in our country we have many who exceed a hundred years.

*Yet is their strength labour and sorrow*] This refers to the infirmities of old age, which, to those well advanced in life, produce labour and sorrow.

*It is soon cut off*] It—the body, is soon cut off.

*And we fly away.*] The immortal spirit wings its way into the eternal world.

Verse 11. *Who knoweth the power of thine anger?*] The afflictions of this life are not to be compared to the miseries which await them who live and die without being reconciled to God, and saved from their sins.

Verse 12. *So teach us to number our days*] Let us deeply consider our own frailty, and the shortness and uncertainty of life, that we may live for eternity, acquaint ourselves with thee, and be at peace; that we may die in thy favour, and live and reign with thee eternally.

Verse 13. *Return, O Lord, how long?*] Wilt thou continue angry with us for ever?

*Let it repent thee*] הִנַּחֶם *hinnachem*, be comforted, rejoice over them to do them good. Be glorified rather in our salvation than in our destruction.

Verse 14. *O satisfy us early*] Let us have thy

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 <sup>a</sup> Let thy work appear unto thy servants, and thy glory unto their children.

<sup>a</sup> Hebr. iii. 2.—<sup>b</sup> Ps. xxvii. 4.

mercy soon (literally, in the morning). Let it now shine upon us, and it shall seem as the morning of our days, and we shall exult in thee all the days of our life.

Verse 15. *Make us glad according to the days*] Let thy people have as many years of prosperity as they have had of adversity. We have now suffered seventy years of a most distressful captivity.

Verse 16. *Let thy work appear unto thy servants*] That thou art working for us we know; but oh, let thy work appear! Let us now see, in our deliverance, that thy thoughts towards us were mercy and love.

*And thy glory*] Thy pure worship be established among our children for ever.

Verse 17. *And let the beauty of the Lord*] Let us have thy presence, blessing, and approbation, as our fathers had.

*Establish thou the work of our hands*] This is supposed, we have already seen, to relate to their rebuilding the temple, which the surrounding heathens and Samaritans wished to hinder. We have begun, do not let them demolish our work; let the top-stone be brought on with shouting, *Grace, grace* unto it.

*Yea, the work of our hands*] This repetition is wanting in three of Kennicott's MSS., in the Targum, in the Septuagint, and in the Æthiopic. If the repetition be genuine, it may be considered as marking great earnestness; and this earnestness was to get the temple of God rebuilt, and his pure worship restored. The pious Jews had this more at heart than their own restoration; it was their highest grief that the temple was destroyed and God's ordinances suspended; that his enemies insulted them, and blasphemed the worthy name by which they were called. Every truly pious man feels more for God's glory than his own temporal felicity, and rejoices more in the prosperity of God's work than in the increase of his own worldly goods.

#### A FEW INSTANCES OF MODERN LONGEVITY.

In the year 1790 I knew a woman in the city of Bristol, Mrs. Somerhill, then in the 106th year of her age. She read the smallest print without spectacles, and never had used any helps to decayed sight. When she could not go any longer to a place of worship, through the weakness of her limbs, she was accustomed to read over the whole service of the church for each day of the year as it occurred, with all the Lessons, Psalms, &c. She had been from its commencement a member of the Methodist Society; heard Mr. John Wesley the first sermon he preached when he visited Bristol in 1739; and was so struck with his clear manner of preaching the doctrine of justification through faith, that, for the benefit of hearing

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17 <sup>b</sup> And let the beauty of the LORD our God be upon us: and <sup>c</sup> establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

<sup>c</sup> Isai. xxvi. 12.

one more sermon from this apostolic man, she followed him on foot to Portsmouth, a journey of one hundred and twenty-five miles! On my last visit to her in the above year, I was admitted by a very old decrepit woman, then a widow of seventy-five years of age, and the youngest daughter of Mrs. Somerhill. I found the aged woman's faculties strong and vigorous, and her eyesight unimpaired, though she was then confined to her bed, and was hard of hearing. She died rejoicing in God, the following year.

Agnes Shuner is another instance. She lived at Camberwell in Surrey; her husband, Richard Shuner, died in 1407, whom she survived ninety-two years. She died in 1499, aged one hundred and nineteen years.

The Countess of Desmond in Ireland. On the ruin of the house of Desmond, she was obliged at the age of one hundred and forty to travel from Bristol to London, to solicit relief from the court, being then reduced to poverty. She renewed her teeth two or three times, and died in 1612, aged one hundred and forty-five years.

Thomas Parr, of Winnington, in Shropshire, far outlived the term as set down in the psalm. At the age of eighty-eight he married his first wife, by whom he had two children. At the age of one hundred and two he fell in love with Catharine Milton, by whom he had an illegitimate child, and for which he did penance in the church! At the age of one hundred and twenty he married a widow woman; and when he was one hundred and thirty could perform any operation of husbandry. He died at the age of one hundred and fifty-two, A. D. 1635. He had seen ten kings and queens of England.

Thomas Damme, of Leighton, near Minshul in Cheshire, lived one hundred and fifty-four years, and died A. D. 1648.

Henry Jenkins, of Ellerton upon Swale, in Yorkshire, was sent, when a boy of about twelve years of age, with a cart load of arrows to Northallerton, to be employed in the battle of Flodden Field, which was fought September 9, 1613. He was a fisherman; and often swam in the rivers when he was more than one hundred years of age! He died A. D. 1670, being then one hundred and sixty-nine years of age!

I shall add one foreigner, Peter Toston, a peasant of Temiswar, in Hungary. The remarkable longevity of this man exceeds the age of Isaac five years; of Abraham, ten; falls short of Terah's, Abraham's father, twenty; and exceeds that of Nahor, Abraham's grandfather, thirty-seven years. He died A. D. 1724, at the extraordinary age of one hundred and eighty-five!

## ANALYSIS OF THE NINETIETH PSALM.

There are four parts in this psalm :

I. An ingenuous acknowledgment of God's protection of the people, ver. 1, 2.

II. A lively narration of the mortality of man, the fragility and brevity of his life, together with the misery of it, ver. 2—7.

III. The causes: man's rebellion and God's anger for it, ver. 7—12.

IV. A petition, which is double: 1. That God would instruct man to know his fragility. 2. That he would return, and restore him to his favour, ver. 12—17.

I. In the beginning the Psalmist freely acknowledges what God had always been unto his people. What he is in himself, and his own nature.

1. To his people he had always been a refuge, as it were, a dwelling-place: though they had been pilgrims and sojourners in a strange land for many years, yet he had been, nay dwelt, among them; and no doubt he alludes to the tabernacle of God that was pitched among them as an evidence of his presence and protection: "Lord, thou hast been our dwelling-place (a secure place to rest in) in all generations," Deut. xxxiii. 1—6.

2. But in himself he was from everlasting: other creatures had a beginning, and their creation and ornaments from him. He, the Eternal Being, "Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God." Not like man, then, whose mutability, fragility, mortality, brevity, he next describes.

II. "Thou turnest man to destruction." Though framed according to thy own image, yet he is but an earthen vessel; to that pass thou bringest him, till he be broken to pieces, broken as a potter's vessel. To him thou sayest, "Return, ye children of men (of Adam), return; for dust thou art, and to dust shalt thou return." The mortality of man may not be then attributed to diseases, chance, fortune, &c., but to God's decree, pronounced on man upon his disobedience. First, then, let the sons of Adam remember that they are mortal; next, that their life is but very short. Suppose a man should live the longest life, and somewhat longer than the oldest patriarch, a thousand years; yet, let it be compared with eternity, it is as nothing: "A thousand years in thy sight are but as yesterday, when it is past;" but as a day which is short, as a day which is past and forgotten; which the prophet farther illustrates by elegant similitudes:

1. "And as a watch in the night." A time of three hours' continuance, which is but the eighth part of a natural day, and so far less than he said before. The flower of our youth, our constant age, and our old age, may well be the three hours of this watch; and wise they are that observe their stations in either of them.

2. "Thou carriest them away as with a flood." As a sudden inundation of waters our life passeth; we swell and fall. Or, As all waters come from the sea, and return thither; so from the earth we came, and

thither return. Or, We are as water spilt on the earth, which cannot be gathered up again.

3. "They are as a sleep," or rather a dream; all our happiness a dream of felicity. In our dreams many pleasant, many fearful things are presented; we pass half our time in sleep; drowsily, it is certain, for our life is *σκιασ οναι*, the shadow of a dream.—Pindar.

4. Or we are like grass: "In the morning they are like grass that groweth up: in the morning it flourisheth and groweth up, in the evening it is cut down and withereth." The herb hath its morning and evening, and its mid-day, and so hath our life; naturally it fades, or violently it is cut off.

III. After he had spoken of and explained our mortality, the brevity, the misery of our life, he next descends to examine the causes of it, which are two.

1. God's anger; and that which brought it upon us, our own iniquities.

1. God's anger: "We consume away by thine anger; and by thy wrath are we troubled." The cause, then, of death and disease is not the decay of the radical moisture, or defect of natural heat; but that which brought these defects upon us, *God's wrath* because of *sin*.

2. Our own sin: For this anger of God was not raised without a just cause; he is a just Judge, and proceeds not to punishment, but upon due examination and trial; and to that end he takes an account, not only of our open sins, but even of our secret faults, such as are not known to ourselves, or such as we labour to conceal from others.

1. "Thou hast set our iniquities before thee."

2. "And our secret sins in the light of thy countenance." No hypocrisy, no contempt, can escape thine eye: all to thee is revealed, and clear as the light.

3. And then he repeats the effect, together with the cause: "Therefore all our days (viz., the forty years in the wilderness and the seventy in captivity) are passed away in thy wrath." 2. "We spend our days as a tale that is told;" *et fabula fiet*, the tale ended, it vanisheth, and is thought of no more.

4. And as for our age, it is of no great length: "The days of our years are threescore years and ten." To that time some men may be said to live, because the faculties of their souls are tolerably vigorous, and their bodies proportionably able to execute the offices of life.

But allow that it so happen, which happens not to many, "that by reason of strength," some excellent natural constitution, "a man arrive to fourscore years," yet our life is encumbered with these three inconveniences, labour, sorrow, and brevity.

1. It is laborious, even labour itself. One is desirous to be rich, another wise; this man potent, another prudent, or at least to seem so; and this will not be without labour: "All is affliction of spirit."

2. Sorrow; for our life is only the shadow of real life.

3. Short; for it is soon cut off, and we flee away: *Avolat umbra*. 1. God's anger for sin is not laid to heart; and of this the prophet in the next verse sadly complains: "Who knows the power of thy anger?"

Thine anger is great for sin; the power of it fearful and terrible. Thou canst and wilt cast sinners into hell-fire; but who regards it? Thy threats to men seem to be old wives' fables. 2. "Even according to thy fear, so is thy wrath;" but be it that this stupidity possess men, yet this is certain that thy wrath is great; and it shall be executed according to thy fear, in such proportion as men have stood in fear of thee. They that have in a reverential fear stood in awe of thee shall escape it; they that have contemned and slighted thy wrath shall feel it to the uttermost.

IV. Upon all the former considerations the Psalmist converts his words to a prayer, in which he implores God's mercy that he would turn, 1. The stupidity of men into wisdom. 2. Our calamity into felicity. 3. His wrath into compassion. And, 4. Our sorrow into joy. For the first he begins thus:

1. "So teach us to number our days," to cast up the labour, the sorrow, the brevity, the fugacity; thy anger, our sin, that caused it.

2. "That we may apply our hearts unto wisdom;" be no more stupid and secure, but wise; wise to avoid thy anger, wise to set a true estimate on this life, and wise in time to provide for another.

3. "So teach us;" for God must teach it, or it will not be learned: this wisdom comes from above.

Secondly, he deprecates God's anger: "Return, O Lord, how long? and let it repent thee concerning thy servants."

Thirdly, he begs restoration to God's favour; and what will follow upon it, peace of conscience.

1. "O satisfy us with thy mercy." We hunger for it as men do for meat.

2. Early let it be done, quickly, before our sorrows grow too high and overwhelm us.

3. With thy mercy; not with wealth, delights, &c.

4. And with a perpetual joy of heart: "That we may be glad and rejoice all our days."

5. And let our joy bear proportion to our sorrows: "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

6. This is the work he calls God's work; for as to punish is his strange work, Isai. xxviii., so to have pity and mercy is his own proper work: and this he desires, that it should be made manifest: "Let thy work appear unto thy servants, and thy glory unto their children."

Fourthly, he begs for success in all their work and labours.

1. "Let the beauty of the Lord our God be upon us;" for no action of ours is beautiful, except the beauty of God be stamped upon it; done by his direction, his rule, his word, and to his glory.

2. And therefore he prays, and repeats this prayer: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." There must be *opus*, our work; for God blesseth not the idle. 2. And *opus manuum*, a laborious work. 3. God's direction, his word the rule. 4. A good end in it, for that is his beauty upon it. 5. So it will be established, confirmed, ratified. 6. And, lastly, know that there is no blessing to be expected without prayer; and therefore he prays, "Let the beauty of the Lord our God be upon us." See the notes on this psalm.

## PSALM XCI.

The safety of the godly man, and his confidence, 1, 2. How he is defended and preserved, 3—10. The angels of God are his servants, 11, 12; and he shall tread on the necks of his adversaries, 13. What God says of, and promises to, such a person, 14—16.

HE<sup>a</sup> that dwelleth in the secret place of the Most High shall<sup>b</sup> abide<sup>c</sup> under the shadow of the Almighty.

2<sup>d</sup> I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

<sup>a</sup> Ps. xxvii. 5. xxxi. 20. xxxii. 7.—<sup>b</sup> Heb. lodge.

<sup>c</sup> Ps. xvii. 8.—<sup>d</sup> Ps. cxlii. 5.

## NOTES ON PSALM XCI.

This psalm has no title in the Hebrew; nor can it be determined on what occasion or by whom it was composed. It is most likely by the author of the preceding; and is written as a part of it by fifteen of Kennicott's and De Rossi's MSS., commencing before the repetition of the four last words of the *ninetieth*. It is allowed to be one of the finest psalms in the whole collection. Of it *Simon de Muis* has said: "It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine any thing more solid, more beautiful, more profound, or more ornamented. Could the Latin or any modern language express thoroughly all the beauties and elegancies as well of the words as of the sentences, it

would not be difficult to persuade the reader that we have no poem, either in Greek or Latin, comparable to this Hebrew ode."

Verse 1. He that dwelleth in the secret place] The Targum intimates that this is a dialogue between David, Solomon, and Jehovah. Suppose we admit this,—then

DAVID asserts: "He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." ver. 1.

SOLOMON answers: "I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust," ver. 2.

DAVID replies, and tells him what blessings he shall receive from God if he abide faithful, ver. 3—13.



3 Surely \* he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 <sup>b</sup> He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

\* Ps. cxiv. 7.—<sup>b</sup> Ps. xvii. 8. lvii. 1. lxi. 4.—<sup>c</sup> Job v.

Then the SUPREME BEING is introduced, and confirms all that David had spoken concerning Solomon, ver. 14—16: and thus this sacred and instructive dialogue ends.

[In the secret place of the Most High] Spoken probably in reference to the *Holy of holies*. He who enters legitimately there shall be covered with the cloud of God's glory—the protection of the all-sufficient God. This was the privilege of the *high-priest* only, under the law: but under the new covenant all believers in Christ have boldness to enter into the holiest by the blood of Jesus; and those who thus enter are safe from every evil.

Verse 2. *I will say of the Lord*] This is my experience: "He is my fortress, and in him will I continually trust."

Verse 3. *Surely he shall deliver thee*] If thou wilt act thus, then the God in whom thou trustest will deliver thee from the snare of the fowler, from all the devices of Satan, and from all dangerous maladies. As the original word, דָּבָר *dabar*, signifies a word spoken, and דֵּבַר *deber*, the same letters, signifies pestilence; so some translate one way, and some another: he shall deliver thee from the evil and slanderous word; he shall deliver thee from the noisome pestilence— all blasting and injurious winds, effluvia, &c.

Verse 4. *He shall cover thee with his feathers*] He shall act towards thee as the hen does to her brood,—take thee under his wings when birds of prey appear, and also shelter thee from chilling blasts. This is a frequent metaphor in the sacred writings; see the parallel texts in the margin, and the notes on them. The *Septuagint* has Ἐν τοῖς μετὰ ὤμοις αὐτοῦ ἐπισκιάσει σοῦ: *He will overshadow thee between his shoulders*; alluding to the custom of parents carrying their weak or sick children on their backs, and having them covered even there with a mantle. Thus the Lord is represented carrying the Israelites in the wilderness. See Deut. xxxii. 11, 12, where the metaphor is taken from the eagle.

*His truth shall be thy shield and buckler*] His revelation; his Bible. That truth contains promises for all times and circumstances; and these will be invariably fulfilled to him that trusts in the Lord. The fulfilment of a promise relative to defence and support is to the soul what the best shield is to the body.

Verse 5. *The terror by night*] Night is a time of terrors, because it is a time of treasons, plunder, robbery, and murder. The godly man lies down in peace, and sleeps quietly, for he trusts his body, soul, and substance, in the hand of God; and he knows that he who keepeth Israel neither slumbers nor sleeps. It may also mean all *spiritual foes*,—the

5 \* Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten

19, &c. Ps. cxii. 7. cxxi. 6. Prov. iii. 23, 24. Isai. xliii. 2.

*rulers of the darkness of this world*. I have heard the following petition in an evening family prayer: "Blessed Lord, take us into thy protection this night; and preserve us from disease, from sudden death, from the violence of fire, from the edge of the sword, from the designs of wicked men, and from the influence of malicious spirits!"

[Nor for the arrow] The *Chaldee* translates this verse, "Thou shalt not fear the demons that walk by night; nor the arrow of the angel of death which is shot in the daytime." Thou needest not to fear a sudden and unprovided-for death.

Verse 6. *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*] The rabbins supposed that the empire of death was under two demons, one of which ruled by *day*, the other by *night*. The *Vulgate* and *Septuagint* have—the *noonday devil*. The ancients thought that there were some demons who had the power to injure particularly at *noonday*. To this *Theocritus* refers, Id. i. ver. 15:—

Ὀν θεμῖς, ὦ ποιμᾶν, τὸ μεσαμβρινόν, οὐ θεμῖς ἀμμῖν  
Συρισθὲν τὸν Πανα δέδοικαμῖς ἡ γὰρ ἀπ' ἀγρᾶς  
Τανικὰ κεκμακῖς ἀμπανεται, ἐντὶ γέ πικρός,  
Καὶ οἱ αἰ δρῦμια χολὰ ποτὶ ῥῖνι καθηται.

"It is not lawful, it is not lawful, O shepherd, to play on the flute at *noonday*: we fear Pan, who at that hour goes to sleep in order to rest himself after the fatigues of the chase; then he is dangerous, and his wrath easily kindled."

*Lucan*, in the horrible account he gives us of a grove sacred to some barbarous power, worshipped with the most horrid rites, refers to the same superstition:—

Lucus erat longo nunquam violatus ab ævo,  
Non illum cultu populū propiore frequentant,  
Sed cessere deis: medio cum Phæbus in axe est,  
Aut cælum nox atra tenet, pavet ipse sacerdos  
Accessus, dominumque timet deprendere luci.

LUCAN. lib. iii., ver. 399.

"Not far away, for ages past, had stood  
An old inviolated sacred wood:—  
The pious worshippers approach not near,  
But shun their gods, and kneel with distant fear:  
The priest himself, when, or the day or night  
Rolling have reached their full meridian height,  
Refrains the gloomy paths with wary feet,  
Dreading the demon of the grove to meet;  
Who, terrible to sight, at that fixed hour  
Still treads the round about this dreary bower.

ROWE.

It has been stated among the heathens that the gods should be worshipped at all times, but the

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thousand at thy right hand; but it shall not come nigh thee.

8 Only <sup>a</sup>with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* <sup>b</sup>my refuge, *even* the Most High, <sup>c</sup>thy habitation;

10 <sup>d</sup>There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 <sup>e</sup>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,

<sup>a</sup> Ps. xxxvii. 34. Mal. i. 5. — <sup>b</sup> Ver. 2. — <sup>c</sup> Ps. lxxi. 3. xc. 1. — <sup>d</sup> Prov. xii. 21. — <sup>e</sup> Ps. xxxiv. 7. lxxi. 3. Matt. iv. 6. Luke iv. 10, 11. Hebr. i. 14. — <sup>f</sup> Job v. 23. Ps.

*demons* should be worshipped at *midday*: probably because these demons, having been employed during the *night*, required *rest at noonday*; and that was the most proper time to appease them. See *Calmet* on this place. Both the *Vulgate* and *Septuagint* seem to have reference to this superstition.

The *Syriac* understands the passage of a *pestilential wind*, that *blows at noonday*. *Aquila* translates, *of the bite of the noonday demon*.

Verse 7. *A thousand shall fall at thy side*] *Calmet* thinks this place should be translated thus: "A thousand enemies may fall upon thee on one side, and ten thousand may fall upon thee on thy right hand: but they shall not come nigh thee to take away thy life." It is a promise of perfect protection, and the utmost safety.

Verse 8. *The reward of the wicked*.] Thou shalt not only be safe thyself, but thou shalt see all thy enemies discomfited and cast down.

Verse 9. *Because thou hast made the Lord*] Seeing thou hast taken Jehovah, the Most High, for thy portion and thy refuge, *no evil shall come nigh thy dwelling*; thou shalt be safe in thy soul, body, household, and property, ver. 10. Every pious man may expect such protection from his *God* and *Father*.

Verse 11. *He shall give his angels charge over thee*] Evil spirits may attempt to injure thee; but they shall not be able. The *angels of God* shall have an especial charge to accompany, defend, and preserve thee; and against their power, the influence of evil spirits cannot prevail. These will, when necessary, turn thy steps out of the way of danger; ward it off when it comes in thy ordinary path; suggest to thy mind prudent counsels, profitable designs, and pious purposes; and thus minister to thee as a child of God, and an heir of salvation.

*To keep thee in all thy ways*.] The path of duty is the way of safety. Thou canst not reasonably expect protection if thou walk not in the way of obedience. *Thy ways* are the paths of duty, which God's word and providence have marked out for thee. The *way of sin* is not *thy way*—thy duty, thy interest. Keep in *thy own ways*, not in those of *sin, Satan, the world, and the flesh*; and God will take care of thee.

Verse 12. *They shall bear thee up in their hands*]

'lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and <sup>a</sup>adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath <sup>b</sup>known my name.

15 <sup>c</sup>He shall call upon me, and I will answer him: <sup>d</sup>I will be with him in trouble; I will deliver him and <sup>e</sup>honour him.

16 With <sup>f</sup>long life will I satisfy him, and shew him my salvation.

xxxvii. 24. — <sup>g</sup> Or, asp. — <sup>h</sup> Ps. ix. 10. — <sup>i</sup> Ps. l. 15. <sup>k</sup> Isai. xliii. 2. — <sup>l</sup> 1 Sam. ii. 30. — <sup>m</sup> Heb. length of days. Prov. iii. 2.

Take the same care of thee as a *nurse* does of a weak and tender child; lead thee,—teach thee to walk,—lift thee up out of the way of danger, "lest thou shouldst dash thy foot against a stone," receive any kind of injury, or be prevented from pursuing thy path with safety and comfort.

Let us remember that it is God, whose these angels are; He gives them charge,—from Him they receive their commission,—to Him they are responsible for their charge. From God thou art to expect them; and for their help he alone is to receive the praise. It is expressly said, *He shall give his angels charge*; to show that they are not to be *prayed to* nor *praised*; but God *alone*, whose *servants* they are. See the note on Matt. iv. 6.

Verse 13. *Thou shalt tread upon the lion and adder*] Even the king of the forest shall not be able to injure thee; should one of these attack thee, the angels whom God sends will give thee an easy victory over him. And even the *asp* (*אשף asphen*), one of the most venomous of serpents, shall not be able to injure thee.

The asp is a very small serpent, and peculiar to Egypt and Libya. Its poison kills without the possibility of a remedy. Those who are bitten by it die in about from three to eight hours; and it is said they die by sleep, without any kind of *pain*. Lord Bacon says the asp is less painful than all the other instruments of death. He supposes it to have an affinity to *opium*, but to be less disagreeable in its operation. It was probably on this account that *Cleopatra*, queen of Egypt, chose to die by the asp, as she was determined to prevent the designs of *Augustus*, who intended to have carried her captive to Rome to grace his *triumph*.

*The dragon shalt thou trample*] The *רמ תנין*, which we translate *dragon*, means often any large aquatic animal; and perhaps here the *crocodile* or *alligator*.

Verse 14. *Because he hath set his love upon me*] Here the *Most High* is introduced as confirming the word of his servant. He has fixed his *love*—his heart and soul, on me.

*Therefore will I deliver him*] I will save him in all troubles, temptations, and evils of every kind.

*I will set him on high*] I will place him out of the

rench of all his enemies. I will honour and ennoble him, because he hath known my name—because he has loved, honoured, and served me, and rendered me that worship which is my due. He has known me to be the God of infinite mercy and love.

Verse 15. *He shall call upon me*] He must continue to pray; all his blessings must come in this way; when he calls, I will answer him—I will give him whatever is best for him.

I will be with him in trouble] Literally, I am with him. *אני עמו אנוכי* immo anochi; as soon as the trouble comes, I am there.

I will deliver him] For his good I may permit him to be exercised for a time, but delivered he shall be.

And honour him] *אכבדהו* acabbedehu, "I will glorify him." I will load him with honour; that honour that comes from God. I will even show to men how highly I prize such.

Verse 16. *With long life*] Literally, *With length of days will I fill him up*. He shall neither live a useless life, nor die before his time. He shall live happy and die happily.

And show him my salvation.] *אראו בישואתי* vearahu bishuathi, "I will make him see (or contemplate) in my salvation." He shall discover infinite lengths, breadths, depths, and heights, in my salvation. He shall feel boundless desires, and shall discover that I have provided boundless gratification for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to and enjoyment of me. Thus shall it be done to the man whom the Lord delighteth to honour; and he delights to honour that man who places his love on him. In a word, he shall have a long life in this world, and an eternity of blessedness in the world to come.

ANALYSIS OF THE NINETY-FIRST PSALM.

The full intent and purpose of this psalm is to encourage and exhort the godly in all extremities, pressures, troubles, temptations, afflictions, assaults, inward or outward; in a word, in all dangers to put their trust and confidence in God, and to rely upon his protection.

There are two parts in this psalm:—

I. A general proposition, in which is given an assurance of help and protection to every godly man, ver. 1: "He that dwelleth," &c.

II. The proof of this by three witnesses:—

1. Of the just man, in whose person the Psalmist speaks, ver. 2: "I will say of the Lord," &c.

2. Of the prophet, ver. 3: "Surely he shall deliver thee from the snare," &c.; which he amplifies by an enumeration of the dangers, God's assistance, and the angels' protection, ver. 3—14.

3. Of God himself, whom he brings in speaking to the same purpose, ver. 14—16.

I. The first part or verse is a universal proposition, in which is contained a comfortable and excellent promise made by the Holy Ghost of security, viz., that God's help shall never be wanting to those who truly put their hope and trust in him: "He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty."

1. *He*,—be he who he will, rich or poor, king or people; God is no respecter of persons.

2. "That dwells." For that he must be sure to do, constantly, daily, firmly, rest and acquiesce in God, to persevere in the faith of his promise, and carry that about him, else he cannot be assured by this promise.

3. "In the secret place." For his aid and defence is not as some strong-hold or castle which is visible; it is a secret and invisible fortress, known only to a faithful soul. In that he may repose his hope, as a means and secondary defence; but he dwells, relies, rests, in that help of God which is secret, and is not seen except by the eye of faith.

4. "Of the Most High." And upon this he relies, because he is the *Most High*. Above he is, and sees all; nothing is hid from him. And again, above he is, sits in the highest throne, and rules all. All things are under his feet; he can therefore deliver his people from all troubles and dangers. Yea, he will do it for this faithful man; he that relies and trusts in him shall never be frustrated of his hope; protected he shall be; he shall be safe. 1. "He dwells, therefore he shall abide." He shall lodge quietly—securely. 2. "He dwells in the secret place, therefore he shall abide under the shadow." In the cool, the favour, the cover from the heat. 3. "He dwelleth in the secret place of the Most High, therefore he shall abide under the shadow of the Almighty;" i. e., of that God whose name is Shaddai, All-sufficient; by which name he made his promise to Abraham, Gen. xvii. 1.

II. This proposition being most certainly true, in the next place the Psalmist explains it. And that no man may doubt of it, descends to prove it by three witnesses: first, of a just man; secondly, of the prophet; thirdly, of God himself.

He brings in the just man thus speaking in his own person: "I will say unto the Lord, He is my refuge, my fortress, my God; in him will I trust." Is it so? "Shall he that dwells in the secret of the Most High, abide under the shadow of the Almighty?" Therefore I will say, in the person of all just men, to the Lord, that hath no superior, that hath no peer; to that Lord to whose command all things are subject, and who can be commanded by none; I will say to him,—

1. "Thou art my refuge." If pursued, I will flee to thee as a Sanctuary.

2. "Thou art my fortress." If set upon, I will betake myself to thee as a strong tower.

3. "Thou art my God." If assaulted by men or devils, thou, the Most High; thou, Almighty, art a God able to defend me, and therefore "I will hope in thee;" I will dwell, trust, rely upon thee and this thy promise, in every temptation and danger.

Next, to assert the truth of this, he brings in the attestation of the prophet; for, being moved by the Holy Ghost, he saith as much, "Surely he shall deliver thee;" and then falls upon the particulars, from which the godly man shall be delivered, set down in many metaphors.

1. "He shall deliver thee from the snare of the fowler;" the deceits of evil men or devils.

2. "From the noisome pestilence," all danger to which we are incident, by plague, war, or famine.

Again, when thou art little in thine own eyes,—

1. "He shall cover thee," as the hen does her young, "with his feathers; and under his wing shalt thou trust," secured from the rain, the storm, the heat of the sun, and the birds of prey.

2. When thou art grown up, and able to encounter an enemy in the field, he shall help thee to a shield and buckler, and that shall be his truth, his veracity, thy faith in it; and which is yet more,—

Thou shalt not be afraid,—

1. "For the terror by night;" any hidden secret temptation, danger, treachery, detraction, conspiracy.

2. "Nor for the arrow that flies by day;" any open persecution, calamity, fraud, assault, invasion.

3. "Nor for the pestilence that walks in darkness;" the machinations of wicked men hatched in the dark.

4. "Nor for the destruction that wasteth at noon-day;" the bold threats and decrees of tyrants and persecutors.

Moller observes rightly that the promises of deliverance here made do not belong to one or other kind of evil, but to all kinds of calamities, open or secret, and so may be applicable to any; some of which steal upon us, as in the night secretly; others overwhelm as in the day, openly. But the promise is general, as Bellarmine well observes; whether the danger come by day or night, those who trust in God are armed with his shield of truth against it. "For if God be for us, who can be against us?" Rom. viii.

The prophet goes on, and confirms the godly in their security by the dissimilarity or unlike condition of wicked men. When thou shalt be safe, they shall fall.

1. "A thousand shall fall at thy side, on thy left hand," overcome by adversity.

2. "Ten thousand on thy right hand," flattered into sin by prosperity. "But neither the fear by night, nor the arrow by day, shall come nigh thee."

3. And, which is another cause of comfort and pleasure: "Only with thine eyes shalt thou behold, and see the reward of the wicked;" which sometimes falls out in this life, as the *Israelites* saw the Egyptians dead upon the sea-shore; *Moses* and *Aaron* saw *Dathan* and *Abiram* swallowed up quick, &c. But it shall be amply fulfilled at the last judgment, Matt. xxv. Of which security, comfort, content, the prophet in the next verse gives the reason; the danger shall not come nigh thee; when they fall thou shalt see it, and consider it with content. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;" thou trustest in him as I do; and therefore shalt have the like protection, deliverance, comfort, that I by his promise have. Farther, "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." But the just man may say, I am secure that no evil shall befall me; I desire to know how I may be kept so, that I fall not among thieves. This objection the prophet prevents, saying, in effect, Fear not, "for he shall give his angels charge over thee, to keep thee in all

thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."

In which verses consider,—

1. That the good man is protected by angels; many angels have a care of one poor man.

2. That they are commanded by God to do it; for are not they ministering spirits sent by God to that end? Heb. i. 14.

3. That it is a particular administration, a charge given to the poorest, the meanest saint.

4. That they are to keep, to look to, defend thee, and what is thine; thou hast an invisible guard.

5. But then mark the limitation and restriction; it is in "all thy ways," in the walk of thy vocation to which God hath called thee; either walk in them, or the angels have no charge to keep thee.

6. Lastly, "In all thy ways;" not in *one* but *all*; for the ways of men are many, and in *all* he needs the custody of angels: 1. The law is a way, and the way of the law is manifold. 2. Our works and operations are manifold; which are our way too. 3. Our life is a way, and there be many parts and conditions of our life, various ages, manifold states; and in all these ways we need a guardian, for we may slip in every law, in every operation, in every age, in every state of life.

Which that it be not done, God hath given his angels charge over us: to keep us only; nay, which is more,—

1. "They shall bear thee," as kind mothers and nurses do their children.

2. "They shall bear thee in their hands;" the will, understanding, wisdom, and power are, as it were, the angels' hands; with all these they will bear us.

3. "That thou dash not thy foot;" that is, thy affections, which carry the soul to good or bad.

4. "Against a stone;" which are all difficulties and obstacles.

And, which is yet more, under their custody we shall tread under foot Satan, and all his accomplices; him, a roaring lion, an old serpent, a fierce dragon, and all his associates, tyrants, persecutors, and hypocrites; for such is the promise; "Thou shalt tread upon the lion and adder; the young lion and dragon shalt thou trample under feet."

5. "In the mouth of two or three witnesses shall every word stand, saith God;" and here we find the law strictly observed: it was to be proved, that all who truly trust in God were to be protected by God; of which one witness was the *just man*, ver. 2.; another, the testimony of the Spirit by the prophet, from verse 3 to this verse; to which a third, we have here even God himself; for in these three last verses the prophet brings Him, God himself, testifying this great and comfortable truth with his own mouth:—

1. "Because he hath set his love upon me," pleased me, loved me, adhered to me, hoped in me, trusted to me with a filial love and adherence.

2. "Because he hath known my name," acknowledged my power, wisdom, goodness; these are the causes and conditions presupposed in the protected.

3. "He shall call upon me." Invocation is necessary also. "Therefore I will deliver him, I will answer

him, I will be with him in trouble, I will honour him. I will glorify him, or set him on high;" and the second, "I will deliver him; with long life will I satisfy him, and show him my salvation."

1. "I will deliver him," by the shield, by my angels, by other ways, directly or indirectly, yet so that it be remembered that I do it; for these shall not deliver without me.

2. "I will answer him;" answer his desires, answer his prayers, so they be *cries*.

3. "I will be with him in trouble;" join myself close to him, go into prison with him as it were, suffer with him, and think myself pursued when he is persecuted, give him comfort even then; they sung in prison; he neither delivers the martyrs from death, nor does he forsake them.

4. "I will honour him." for the names of those who suffered for his sake are honourable; "precious in the sight of the Lord is the death of his saints."

These promises may belong to this life; those that follow to the other.

1. "I will deliver him." For the just by death are

freed from the present and all future miseries: "Blessed are the dead, for they rest from their labours."

2. "I will glorify him." As if it were not enough to deliver him; such a thing in this life may fall out, as it happened to Joseph, Job, David, Daniel; but the true glory no question must be, "when the righteous shall shine like the sun, be set upon their thrones, and judge the twelve tribes of Israel."

3. "With long life will I satisfy him," i. e., with eternal felicity, with a continuance in bliss, which shall be eternal; for without eternity even length of days cannot satisfy; as appears by old men, who yet have complained of a short life.

4. And that the *prophet* speaks of this eternal felicity is more than probable, because he adds, "I will show him my salvation;" I will show him Jesus, my salvation; that is, I will bring to pass, that when through his whole life I have given him sufficient evidences of my fatherly affection, I will at last translate him to a place where he shall no longer live by faith, but shall see, and experimentally feel, what he hath believed.

PSALM XCII.

The Psalmist shows the duty and advantage of praising God, 1—3; speaks of the grandeur of God's works, 4—6; the fall of the wicked, 7—9; the happiness of the righteous, 10—14; and all this founded on the perfections of God.

A Psalm or Song for the sabbath-day.

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

\* Ps. cxlviii. 1. — b Ps. lxxxix. 1. — c Heb. in the nights. d 2 Chron. xxiii. 5. Ps. xxxiii. 2.

NOTES ON PSALM XCII.

The title, *A Psalm or Song for the sabbath*, gives no information concerning the *time, occasion, or author*. The *Chaldee*, has "Praise, and a song which the first man spoke concerning the sabbath:" but this is an idle conceit; and, though entertained by some *rabbins*, has been followed by none of the *Versions*. *Calmet* supposes the psalm to have been composed by some of the Levites during or near the close of the Babylonish captivity, acknowledging the mercy of God, and foreseeing the desolation of their enemies, and their own return to Jerusalem, and their temple service.

Verse 1. It is a good thing to give thanks] This psalm begins very abruptly. Good to confess unto the Lord. He had been acknowledging God's goodness, and praising him for his mercy; and now he breaks out and tells how good he felt this employment to be.

Verse 2. To shew forth thy lovingkindness] חַסְדֶּךָ *chadecha*, thy abundant mercy, in the morning—that has preserved me throughout the night, and brought me to the beginning of a new day: and thy faith-

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

\* Or, upon the solemn sound with the harp. — f Heb. Higgsaion. Ps. ix. 16.

fulness in the night, that has so amply fulfilled the promise of preservation during the course of the day. This verse contains a general plan for morning and evening prayer.

Verse 3. Upon an instrument of ten strings] Eusebius, in his comment on this psalm, says: Ψαλτηριον δε δεκαχορδον, η του Αγίου Πνευματος δια των αισθητηριων πεντε μεν του σωματος, ισαραθμων δε της ψυχης δυναμεων, επιτελουμενη λατρευια. "The Psaltery of ten strings is the worship of the Holy Spirit, performed by means of the five senses of the body, and by the five powers of the soul." And, to confirm this interpretation, he quotes the apostle, 1 Cor. xiv. 15: "I will pray with the spirit, and with the understanding also; I will sing with the spirit, and with the understanding also." "As the mind has its influence by which it moves the body, so the spirit has its own influence by which it moves the soul." Whatever may be thought of this gloss, one thing is pretty evident from it, that *instrumental music* was not in use in the church of Christ in the time of Eusebius, which was near the middle of the

5 <sup>a</sup> O LORD, how great are thy works! *and*  
<sup>b</sup> thy thoughts are very deep.

6 <sup>c</sup> A brutish man knoweth not; neither doth a fool understand this.

7 When <sup>d</sup> 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 <sup>e</sup> But thou, LORD, *art* most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall <sup>f</sup> be scattered.

10 But <sup>g</sup> my horn shalt thou exalt like *the horn of an unicorn*: I shall be <sup>h</sup> anointed with fresh oil.

<sup>a</sup> Ps. xl. 5. cxxxix. 17.—<sup>b</sup> Isai. xxviii. 29. Rom. xi. 33, 34.—<sup>c</sup> Ps. lxxiii. 22, xciv. 8.—<sup>d</sup> Job xii. 6, xxi. 7. Ps. xxxvii. 1, 2, 35, 38. Jer. xii. 1, 2. Mal. iii. 15.—<sup>e</sup> Ps. lvi. 2. lxxxiii. 18.—<sup>f</sup> Ps. lxxviii. 1. lxxxix. 10.—<sup>g</sup> Ps.

11 <sup>i</sup> Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The <sup>k</sup> righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish <sup>l</sup> in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and <sup>m</sup> flourishing;

15 To shew that the LORD *is* upright: <sup>n</sup> *he is* my rock, and <sup>o</sup> *there is* no unrighteousness in him.

lxxxix. 17, 24.—<sup>b</sup> Ps. xxiii. 5.—<sup>j</sup> Ps. liv. 7. lix. 10. cxii. 8.—<sup>k</sup> Ps. lii. 8. Isai. lxx. 22. Hos. xiv. 5, 6.—<sup>l</sup> Ps. c. 4. cxxxv. 2.—<sup>m</sup> Heb. *green*.—<sup>n</sup> Deut. xxxii. 4. <sup>o</sup> Rom. ix. 14.

fourth century. Had any such thing then existed in the Christian church, he would have doubtless alluded to or spiritualized it; or, as he quoted the words of the apostle above, would have shown that *carnal usages* were substituted for *spiritual exercises*. I believe the whole verse should be translated thus: *Upon the asur, upon the nebel, upon the higgayon, with the kinnor*. Thus it stands in the Hebrew.

Verse 4. *For thou, Lord, hast made me glad through thy work*] I am delighted with thy conduct towards me; with the work of thy *providence*, the works of thy *grace*, and thy works of *creation*.

Verse 5. *How great are thy works!*] They are multitudinous, stupendous, and splendid: *and thy thoughts*—thy designs and counsels, *from which, by which, and in reference to which*, they have been formed; *are very deep*—so profound as not to be fathomed by the comprehension of man.

Verse 6. *A brutish man knoweth not*] *יש אש* *ish baar*, the human hog—the stupid bear—the *boor*; the man who is all flesh; in whom *spirit* or *intellect* neither seems to work nor exist. The *brutish man*, who never attempts to see God in his works.

*Neither doth a fool understand this.*] *כסיל* *kesil*, the fool, is different from *יש אש* *baar*, the brutish man; the latter *has mind*, but it is buried in flesh; the former has *no mind*, and his stupidity is unavoidable.

Verse 7. *When the wicked spring as the grass*] This is a lesson which is frequently inculcated in the sacred writings. The favour of God towards man is not to be known by outward prosperity; nor is his disapprobation to be known by the adverse circumstances in which any person may be found. When, however, we see the wicked flourish, we may take for granted that their *abuse* of God's mercies will cause him to cut them off as cumberers of the ground; and, dying in their sins, *they are destroyed for ever*.

Verse 8. *High for evermore.*] They are brought down and destroyed; but the Lord is exalted eternally, both for his judgments and his mercies.

Verse 10. *Like the horn of an unicorn.*] *אֵרֶץ רֵעֵם* *reyem*, perhaps here, the *oryx* or *buffalo*. But the *rhinoceros* seems to be the real *monoceros* of the Scriptures.

*I shall be anointed with fresh oil.*] Perhaps the allusion is here, not to any *sacramental* anointing, but to such anointings as were frequent among the Asiatics, especially after bathing, for the purpose of health and activity.

Verse 11. *Mine eye also shall see,—and mine ears shall hear*] Even in my own times my enemies shall be destroyed; and of this destruction I shall either be an *eye-witness* or have authentic *information*.

Verse 12. *The righteous shall flourish like the palm-tree*] Very different from the wicked, ver. 7, who are likened to *grass*. These shall have a *short duration*; but those shall have a long and useful life. They are compared also to the *cedar of Lebanon*, an incorruptible wood, and extremely long-lived. Mr. *Maundrell*, who visited those trees in 1697, describes them thus: "These noble trees grow among the snow, near the highest part of Lebanon. Some are very old, and of prodigious bulk. I measured one of the largest, and found it *twelve yards six inches* in girth, and yet sound; and *thirty-seven yards* in the spread of its boughs. At about *five or six yards* from the ground, it was divided into *five limbs*, each of which was equal to a large tree." Some of these trees are supposed to have lived upwards of *one thousand years*! The figure of the *palm-tree* gives us the idea of *grandeur* and *usefulness*. The *fruit* of the palm-tree makes a great part of the *diet* of the people of *Arabia*, part of *Persia*, and *Upper Egypt*. The *stones* are ground down for the camels; the *leaves* are made into *baskets*; the *hard boughs*, of rather *strong leaves*, some being *six or eight feet* in length, make *fences*; the *juice* makes *arrack*; the *threads* of the web-like integument between the leaves make *ropes*, and the rigging of small vessels; and the *wood* serves for slighter buildings and fire-wood. In short, the *palm* or *date tree*, and the *olive*, are two of

the most excellent and useful productions of the forest or the field."

The cedar gives us the idea of *majesty, stability, durability, and incorruptibility*. To these two trees, for the most obvious reasons, are the righteous compared. *William Lithgow*, who travelled through the holy land about A. D. 1600, describes the cedars of Mount Lebanon as "being in number twenty-four, growing after the manner of oaks, but a great deal taller, straighter, and thicker, and the branches growing so straight, and interlocking, as though they were kept by art: and yet from the root to the top they bear no boughs, but grow straight and upwards like to a palm-tree. Their circle-spread tops do kiss or embrace the lower clouds, making their grandeur overlook the highest bodies of all other aspiring trees. The nature of this tree is, that it is always green, yielding an odoriferous smell, and an excellent kind of fruit, like unto apples, but of a sweeter taste, and more wholesome. The roots of some of these cedars are almost destroyed by the shepherds, who have made fires thereat, and holes where they sleep; yet nevertheless they flourish green above, in the tops and branches."—*Lithgow's 17 years' Travels, 4to., London, 1640.*

Verse 13. *Those that be planted in the house of the Lord*] I believe the *Chaldee* has the true meaning here: "His children shall be planted in the house of the sanctuary of the Lord, and shall flourish in the courts of our God." As these trees flourish in their respective soils and climates, so shall the righteous in the ordinances of God. I do not think there is any allusion to either *palm-trees* or *cedars*, planted near the tabernacle or temple.

Verse 14. *They shall still bring forth fruit in old age*] They shall continue to grow in grace, and be fruitful to the end of their lives. It is a rare case to find a man in old age full of faith, love, and spiritual activity.

Verse 15. *To shew that the Lord is upright*] Such persons show how faithful God is to his promises, how true to his word, how kind to them who trust in him. He is the *Rock*, the *Fountain*, whence all good comes.

There is *no unrighteousness in him*.] He does nothing *evil*, nothing *unwise*, nothing *unkind*. He is both *just* and *merciful*.

#### ANALYSIS OF THE NINETY-SECOND PSALM.

I. A general proposition, ver. 1: "It is good to give thanks to the Lord," &c.; which is explained ver. 2, 3, and applied ver. 4.

II. A particular narration of such works, in which the goodness and faithfulness of God do especially consist, viz., the creation and government of the world, ver. 4, 5. And of the last he gives two instances:—

1. One in wicked men; of their stupidity, ver. 6. Then of their sudden extirpation, ver. 7, 8, 9.

2. Another in the godly, whose prosperity is great, ver. 10—14, and security certain, ver. 15.

I. He begins with a maxim: 1. "It is good," i. e., just, profitable, pleasant, and commendable, "to give thanks to the Lord." 2. "And to sing praises (with

heart and tongue) to thy glorious name, O thou Most High."

And both parts he explains. 1. That we give thanks at all times, morning and evening, in prosperity and in adversity; and in our praises especially to remember his loving-kindness and faithfulness. These must be the matter of our thanksgiving: "It is good to show forth thy loving-kindness in the morning, and thy faithfulness every night," ver. 2; and by all manner of means, ver. 3.

And thus the maxim being proposed and explained, he applies it to himself, and shows his own practice, and the reason of it: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands," ver. 4.

1. "Thou hast made me glad." He was first delighted and affected with God's work.

2. And then he exults and triumphs in it. The heart must be first truly affected with the work of God before a man shall take any true content or delight in it.

II. He had made mention of the works of God; and now he further opens what they are: First, the creation of the universe; Secondly, His especial providence in ordering the things of this world, particularly about man.

1. First, he begins with the work of creation, upon which he enters, not with less than an admiration: "O Lord, how great are thy works! and thy thoughts are very deep." As if he said, I cannot be satisfied in the contemplation of them. There is such a depth in them, that I cannot attain to it, nor comprehend it.

2. And he ends it, not without an indignation, that the wise men of the world, who yet in his judgment, for their disregard of it, are but fools, should not consider it. In the creature they look after nothing but profit and pleasure, in which regard they are but fools. *For this brutish man knows not* how great are his works; *this fool understands not* how deep are his cogitations.

And that he may illustrate their folly the more, from the work of creation he comes to God's work of governance of the world; and shows, that as they who would be and are reputed wise, are mistaken in the one, so also they are mistaken in the other; for they think the ungodly, and such as flourish in power and wealth, happy, and that the righteous men, sometimes oppressed, are unhappy: and upon these two instances he insists to the end of the psalm. First, he instances the ungodly: *When the wicked spring up—rise on a sudden* (for such a time there is), *as the grass*, that grows insensibly and in a night; *and when all the workers of iniquity do flourish—become very conspicuous, exalted in power and pride, and abound in wealth*; who would not now take them for happy men? No, saith our prophet, it is not so?

1. This their felicity is the greatest infelicity: It is, "that they may perish," be destroyed.

2. "That they may perish for ever." Remember the rich man in the gospel.

3. And this their destruction is from God, that sits on the throne, and is immutable in his decrees and

ways. They flourish and are exalted ; but it is but for a moment : " But thou, Lord, art most high for evermore." And thou wilt execute thy decree upon them.

4. Which the prophet fully opens in the next verse, which the *epizeuxis* makes more emphatical : " For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish ; and all the workers of iniquity shall be scattered."

1. Behold, they were green, they flourished : but the change shall be sudden.

2. They were enemies, thy enemies, workers of iniquity ; therefore cursed with a curse.

3. " They shall perish, they shall be scattered ;" they rose, they flourished as grass, and they shall be scattered as dry grass, which the wind blows from the face of the earth.

His second instance is the godly, whose happy condition he demonstrates, 1. In *hypothesi*, or in himself, ver. 10, 11 ; and, 2. In *thesi* ; in all others that be true members of the mystical church of Christ, ver. 12—15.

He instanceth in himself, that his condition is not like the ungodly. He shot not up as the fading grass, but his strength and power should be as a unicorn.

1. " But my horn shalt thou exalt as the horn of an unicorn ;" that is, my power, and glory, and felicity shall still mount higher.

2. " And I shall be anointed with fresh oil." Anointed to be king over *Israel*, by *Samuel*, with a horn of oil ;—by God, with the gracious oil of his Spirit.

3. And that which adds to my flourishing estate : " My eye shall see my desire upon my enemies, and my ears shall hear my desire of the wicked that rise up against me ;" which David lived to see and hear in the ruin of *Saul* and his house.

And that which the prophet said of himself he now

transfers to all just and righteous men, whom he compares to the *palm* and *cedar*.

1. " The righteous shall flourish like a palm-tree." So a good Christian ; the greater weight he carries, the more he flourishes.

2. " He shall grow like a cedar in Lebanon." Cedar-wood is not consumed by worms or time ; nor the church by antiquity nor persecution. The gates of hell shall not prevail against it, nor any true member of it.

Of which the reason is, because these *palms* and *cedars*—these righteous men, are planted, set by faith, watered by the word and sacraments, rooted by charity in the church, which is the house of the Lord ; and therefore they *shall flourish*—be green and vigorous, in the courts of our God.

Nay, which is yet more, they shall be full of sap and laden with fruit.

1. " They shall bring forth fruit in their old age." It shall be contrary to them, as with other trees. Those grow fruitless, and bear not when they grow old ; these are then most laden with the fruits of grace.

2. " They shall be fat and flourishing." Other trees, when old, are hard and dry ; these then are fat in juice, and flourish in good works.

3. And the reason of this vigour, of the continuance of this radical and vital moisture to old age, is, that they bring forth fruit, which is specified in the last verse : " That they might show forth God's faithfulness, praise him for that," as it is in the second verse.

1. " That they might show that the Lord is upright,"—just and righteous in himself. 2. " That he is a Rock,"—a sure, stable foundation to trust to. 3. " And that there is no unrighteousness in him,"—no injustice ; though for a time he suffer the wicked to flourish, and the just to be under the cross. For in his good time he will show his justice in rewarding the just, and punishing the unjust.

PSALM XCIII.

The universal government of God, 1, 2 ; the opposition to that government, 3, 4 ; the truth of God's testimonies, 5.

XVIII. DAY. EVENING PRAYER.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

THE LORD reigneth, he is clothed with majesty ; the LORD is clothed with strength, *wherewith* he hath girded himself : the world also is established, that it cannot be moved.

2 Thy throne is established of old : thou art from everlasting.

\* Ps. xcvi. 10. xcvii. 1. xcix. 1. Isai. liii. 7. Rev. xix. 6. b Ps. civ. 1.—c Ps. lxxv. 6.—d Ps. xcvi. 10.—e Ps. xlv.

NOTES ON PSALM XCIII.

This psalm has no title either in the Hebrew or Chaldee. The *Vulgate*, *Septuagint*, *Æthiopic*, and

3 The floods have lifted up, O LORD, the floods have lifted up their voice ; the floods lift up their waves.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

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 : holiness becometh thine house, O LORD, for ever.

6. Prov. viii. 22, &c.—f Heb. from them.—g Ps. lxxv. 7. lxxxix. 9.—h Heb. to length of days.

Arabic, state it to be " A song of praise of David for the day preceding the sabbath, when the earth was founded ;" but in such a title there is no information



on which any man can rely. This psalm is written as a part of the preceding in *twelve* of *Kennicott's* and *De Rossi's* MSS. It was probably written at the close of the captivity by the *Levites*, descendants of *Moses*.

Verse 1. *The Lord reigneth*] He continues to govern every thing he has created; and he is every way qualified to govern all things, for *he is clothed with majesty and with strength*—dominion is his, and he has supreme power to exercise it; and *he has so established the world* that nothing can be driven out of order; all is ruled by him. *Nature* is his agent: or rather, nature is the sum of the laws of his government; the operations carried on by the divine energy, and the effects resulting from those operations.

*He hath girded himself*] The *girding with strength* refers to the *girding* in order to *strengthen the loins, arms, knees, &c.* When a Hindoo is about to set off on a journey, to lift a burden, or to do something that requires exertion, he *binds firmly* his loose upper garment round his loins.—WARD.

Verse 2. *Thy throne is established of old*] There never was a time in which God did not reign, in which he was not a supreme and absolute Monarch; for he is from *everlasting*. There never was a time in which he was not; there never can be a period in which he shall cease to exist.

Verse 3. *The floods have lifted up*] Multitudes of people have confederated against thy people; and troop succeeds troop as the waves of the sea succeed each other.

Verse 4. *The Lord—is mightier than the noise of many waters*] Greater in strength than all the *peoples and nations* that can rise up against him.

*Mighty waves of the sea.*] Even the most powerful empires can prevail nothing against him; therefore those who trust in him have nothing to fear.

Verse 5. *Thy testimonies are very sure*] Thou wilt as surely fulfil thy word as thou wilt keep possession of thy throne.

*Holiness becometh thine house*] Thy *nature* is holy, all thy *works* are holy, and thy *word* is holy; therefore, thy *house*—thy *church*, should be holy. The *building* itself should be *sanctified*—should be so *consecrated* to thy worship alone, that it shall never be employed in any other service. The *ministers* of this church should be holy, the *members* holy, the *ordinances* holy; its *faith*, its *discipline*, and its *practice* holy. And this at all times, and in all circumstances; for “holiness becometh thine house—for ever,” לארך ימים *le-orech yamin*, for length of days. During the whole lapse of time; till the sun and moon shall be no more. The old *Psalter* says the house of God is *man's saule*; and of this house holiness is נאראח *naarah*, “the ornament;” it produces that meek and quiet spirit which is in the sight of God of great price. No decoration of person nor simplicity of dress can supply the place of this heavenly clothing.

## ANALYSIS OF THE NINETY-THIRD PSALM.

In this psalm it is the purpose of the prophet to

comfort the church, oppressed by tyrants and persecutors; and yet she shall not utterly fail. The gates of hell shall not prevail against her; because Christ sits in his church as *King*. The sum of it is,—

I. The magnificence and power of Christ our eternal King, ver. 1, 2.

II. That he defends his church in the day of a storm, ver. 3, 4.

III. That his laws are holy, and his church also, ver. 5.

I. The prophet in the first verse describes our King:

*First.* From his office:—

1. “He reigns.” He is the great and chief Monarch; he is no idle spectator of things below; but wisely, and justly, and powerfully administers all things.

2. He is a glorious King: “He is clothed with majesty.”

3. He is a potent King: “The Lord is clothed with strength.”

4. He is a warlike King: “He hath girded himself,” buckled his sword upon his armour; for offence towards his enemies, for defence of his kingdom.

*Secondly.* From his kingdom:—

1. It is universal: “The world.”

2. It is fixed, firm, and stable: “The world is also established, and cannot be moved.”

3. It is an everlasting kingdom: “From everlasting to everlasting; thy throne is established of old: thou art from everlasting.”

II. But in this his kingdom there are those who raise tumults, commotions, and rebellions. These he compares to swelling waters and foaming waves.

1. “The floods,” that is, tyrants, persecutors, &c., “have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.” The church dwells in the sea; and the waves of tyranny, ambition, and malice beat furiously upon it.

2. Well, be it so; yet “the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea.” He wonderfully and strangely hath showed his might in getting himself the victory over all persecutors, and propagating and enlarging his kingdom over all the earth in despite of his enemies.

III. 1. And as his kingdom is immoveable, so are the laws by which it is governed fixed and unalterable also: “Thy testimonies are very sure.” The gospel is an eternal gospel; the doctrine thereof is holy and inviolable; by which God hath declared his good will to man, and what he requires of all his loving subjects; which is, that they be a holy people. For,

2. “Holiness becomes thy house for ever.” The temple, the priests, the people, must be a holy nation; for ever correspondent to the holiness of his law and testimonies: “Be ye holy, for I am holy.” “Holiness becomes thy house, O Lord, for ever.”

## PSALM XCIV.

An appeal to God against oppressors, 1—7. Expostulations with the workers of iniquity, 8—11. God's merciful dealings with his followers, 12—15; and their confidence in him, 16—19. The punishment of the wicked foretold, 20—23.

**O** LORD <sup>a</sup> God, <sup>b</sup> to whom vengeance belongeth; O God, to whom vengeance belongeth, <sup>c</sup> shew thyself.

2 <sup>d</sup> Lift up thyself, thou <sup>e</sup> Judge of the earth: render a reward to the proud.

3 LORD, <sup>f</sup> how long shall the wicked, how long shall the wicked triumph?

4 How long shall they <sup>g</sup> utter and speak hard things? and all <sup>h</sup> the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 <sup>i</sup> Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 <sup>k</sup> Understand, ye brutish among the people: and ye fools, when will ye be wise?

9 <sup>l</sup> 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 <sup>m</sup> teacheth man knowledge, shall not he know?

<sup>a</sup> Heb. *God of revenges*. — <sup>b</sup> Deut. xxxii. 35. Nah. i. 2. <sup>c</sup> Heb. *shine forth*. Ps. lxxx. 1. — <sup>d</sup> Ps. vii. 6. — <sup>e</sup> Gen. xviii. 25. — <sup>f</sup> Job xx. 5. — <sup>g</sup> Ps. xxxi. 18. Jude 15. <sup>h</sup> Job xxxi. 3. xxxiv. 8, 22. Prov. x. 29. Luke xiii. 27.

<sup>i</sup> Ps. x. 11, 13. lix. 7. — <sup>k</sup> Ps. lxxiii. 22. xcii. 6. — <sup>l</sup> Exod. iv. 11. Prov. xx. 12. — <sup>m</sup> Job xxxv. 11. Isai. xxviii. 26. 1 Cor. ii. 13. 1 John ii. 27.

## NOTES ON PSALM XCIV.

This psalm has no title either in the *Hebrew* or *Chaldee*. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* have, "A Psalm of David, for the fourth day of the week;" but this gives us no information on which we can rely. In three of *Kennicott's* MSS. it is written as a part of the preceding. It is probably a prayer of the captives in Babylon for deliverance; and was written by the descendants of Moses, to whom some of the preceding psalms have been attributed. It contains a description of an iniquitous and oppressive government, such as that under which the Israelites lived in Babylon.

Verse 1. *O Lord God, to whom vengeance belongeth*] God is the author of *retributive justice*, as well as of *mercy*. This retributive justice is what we often term *vengeance*, but perhaps improperly; for vengeance with us signifies an excitement of *angry passions*, in order to *gratify* a *vindictive spirit*, which supposes itself to have received some real injury; whereas what is here referred to is that simple act of justice which gives to all their due.

Verse 2. *Lift up thyself*] Exert thy power.

*Render a reward to the proud.*] To the Babylonians, who oppress and insult us.

Verse 3. *How long shall the wicked triumph?*] The wicked are often in prosperity; and this only shows us of how little worth riches are in the sight of God, when he bestows them on the most contemptible of mortals. But their time and prosperity have their bounds.

Verse 4. *They utter and speak*] יבשו *yabbiu*, their hearts get full of pride and insolence; and then, from the abundance of such vile hearts, the mouth speaks; and the speech is of *hard things*, *threatenings* which they are determined to execute, *boastings* of their power, authority, &c.

Verse 5. *They break in pieces thy people*] This was

true of the Babylonians. Nebuchadnezzar slew many; carried the rest into captivity; ruined Jerusalem; overturned the temple; sacked, pillaged, and destroyed all the country.

Verse 6. *They slay the widow*] Nebuchadnezzar carried on his wars with great cruelty. He carried fire and sword every where; spared neither *age*, *sex*, nor *condition*. The *widow*, the *orphan*, and the *stranger*, persons in the most desolate condition of life, were not distinguished from others by his ruthless sword.

Verse 7. *The Lord shall not see*] This was either the language of *infidelity* or *insult*. Indeed, what could the Babylonians know of the true God? They might consider him as the God of a *district* or *province*, who knew nothing and did nothing out of his own territories.

Verse 8. *Understand, ye brutish*] These are the same expressions as in Ps. xcii. 6, on which see the note.

Verse 9. *He that planted the ear, shall he not hear?*] This is allowed to be an unanswerable mode of argumentation. Whatever is found of excellence in the *creature*, must be derived from the *Creator*, and exist in him in the plenitude of infinite excellence. God, says St. Jerome, is all *eye*, because he sees all; he is all *hand*, because he does all things; he is all *foot*, for he is every where present. The Psalmist does not say, He that planted the ear, *hath he not an ear?* He that formed the eye, *hath he not eyes?* No; but, Shall he not *hear*? Shall he not *see*? And why does he say so? To prevent the error of humanizing God, of attributing members or corporeal parts to the infinite Spirit. See *Calmet*.

Verse 10. *He that chastiseth the heathen, shall not he correct?*] You, who are heathens, and heathens of the most abandoned kind.

*He that teacheth man knowledge*] We here sup-

11 \*The LORD knoweth the thoughts of man, that they are vanity.

12 <sup>b</sup> 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 <sup>c</sup> For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart <sup>d</sup> 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 \* Unless the LORD had been my help, my soul had almost dwelt in silence.

18 When I said, <sup>e</sup> My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall <sup>h</sup> the throne of iniquity have fellowship with thee, which <sup>i</sup> frameth mischief by a law?

21 <sup>k</sup> They gather themselves together against the soul of the righteous, and <sup>l</sup> condemn the innocent blood.

<sup>a</sup> 1 Cor. iii. 20. — <sup>b</sup> Job v. 17. Prov. iii. 11. 1 Cor. xi. 32. Hebr. xii. 5, &c. — <sup>c</sup> 1 Sam. xii. 22. Rom. xi. 1, 2. <sup>d</sup> Heb. shall be after it. — <sup>e</sup> Ps. cxxiv. 1, 2. — <sup>f</sup> Or, quickly.

<sup>g</sup> Ps. xxxviii. 16. — <sup>h</sup> Amos vi. 3. — <sup>i</sup> Ps. lviii. 2. Isai. x. 1. — <sup>j</sup> Matt. xxvii. 1. — <sup>k</sup> Exod. xxiii. 7. Prov. xvii. 15.

ply, shall not he know? But this is not acknowledged by the *original*, nor by any of the *Versions*. Indeed it is not necessary; for either the words contain a simple proposition, "It is he who teacheth man knowledge," or this clause should be read in connexion with ver. 11: "Jehovah, who teacheth man knowledge, knoweth the devices of man, that they are vanity." As he teaches *knowledge* to man, must he not *know* all the reasonings and devices of the human heart?

Verse 12. *Blessed is the man whom thou chastenest*] *עַל תְּיַאסֶרֶנְנִי*, whom thou *instructest*; and *teachest him out of thy law*. Two points here are worthy of our most serious regard: 1. God gives *knowledge* to man: gives him *understanding* and *reason*. 2. He gives him a *revelation* of himself; he places before that *reason* and *understanding* his *divine law*. This is God's system of teaching; and the human intellect is his gift, which enables man to understand this teaching. We perhaps may add a *third* thing here; that as by sin the understanding is darkened, he gives the Holy Spirit to dispel this darkness from the intellect, in order that his word may be properly apprehended and understood. But he gives no *new faculty*; he removes the impediments from the old, and invigorates it by his divine energy.

Verse 13. *That thou mayest give him rest*] He whom God instructs is made wise unto salvation; and he who is thus taught has rest in his soul, and peace and confidence in adversity.

Verse 14. *The Lord will not cast off his people*] Though they are now suffering under a grievous and oppressive captivity, yet the Lord hath not utterly cast them off. They are his inheritance, and he will again restore them to their own land.

Verse 15. *But judgment shall return unto righteousness*] If we read *עַל יוֹשֵׁב*, shall sit, for *עַל יָשׁוּב*, shall return, which is only placing the *vau* before the *shin* instead of after it, we have the following sense: *Until the just one shall sit in judgment, and after him all the upright in heart*. Cyrus has the epithet *עַל יוֹשֵׁב*, the just one, in different places in

the prophet Isaiah. See Isai. xli. 2, 10, xlv. 8, li. 5. It was Cyrus who gave liberty to the Jews; who appeared as their deliverer and conductor to their own land, and they are all represented as *following* in his train.

Verse 16. *Who will rise up for me*] Who is he that shall be the deliverer of thy people? Who will come to our assistance against these wicked Babylonians?

Verse 17. *Unless the Lord had been my help*] Had not God in a strange manner supported us while under his chastising hand, we had been utterly cut off.

*My soul had almost dwelt in silence*.] The *Vulgate* has *in inferno*, in hell or the infernal world; the *Septuagint*, *τῷ ᾄδῳ*, in the invisible world.

Verse 18. *When I said, My foot slippeth*] When I found myself so weak and my enemy so strong, that I got *first* off my guard, and then off my *centre of gravity*, and my fall appeared inevitable,—

*Thy mercy, O Lord, held me up*.] *עָרַב יְיָאֲדֵנִי*, propped me. It is a metaphor taken from any thing *falling*, that is *propped*, *shored up*, or *buttressed*. How often does the *mercy* of God thus prevent the ruin of weak believers, and of those who have been unfaithful!

Verse 19. *In the multitude of my thoughts*] Of my griefs (*dolorum*, *Vulgate*); my sorrows (*ὀδυμων*, *Septuagint*). According to the multitude of my trials and distresses, have been the consolations which thou hast afforded me. Or, While I have been deeply *meditating* on thy wondrous grace and mercy, divine light has broken in upon my soul, and I have been filled with delight.

Verse 20. *Shall the throne of iniquity*] No wicked king, judge, or magistrate shall ever stand in thy presence. No countenance shall such have from thy grace or providence.

*Which frameth mischief*] Devise, plan, and execute, as if they acted by a positive law, and were strictly enjoined to do what they so much delighted in.

Verse 21. *They gather themselves together*] In every thing that is *evil*, they are in *unity*. The devil, his angels, and his children, all join and draw together

22 But the LORD is <sup>a</sup> my defence; and my God is the rock of my refuge.

23 And <sup>b</sup> he shall bring upon them their own

<sup>a</sup> Ps. lix. 9. lxxii. 2, 6.

when they have for their object the destruction of the works of the Lord. But this was particularly the case with respect to the poor Jews among the Babylonians: they were objects of their continual hatred, and they laboured for their destruction.

This and the following verses have been applied to our Lord, and the treatment he met with both from his own countrymen and from the Romans. They pretended to "judge him according to the law, and framed mischief against him;" they "assembled together against the life of the righteous one," and "condemned innocent blood;" but God evidently interposed, and "brought upon them their own iniquity," according to their horrible imprecation: "His blood be upon us and upon our children!" God "cut them off in their own iniquity." All this had, in reference to him, a most literal fulfilment.

Verse 22. *The rock of my refuge.*] Alluding to those natural fortifications among rocks, which are frequent in the land of Judea.

Verse 23. *Shall cut them off*] This is repeated, to show that the destruction of the Babylonians was fixed and indubitable: and in reference to the Jews, the persecutors and murderers of our Lord and his apostles, it was not less so. *Babylon* is totally destroyed; not even a *vestige* of it remains. The *Jews* are no longer a nation; they are scattered throughout the world, and have no certain place of abode. They do not possess even one *village* on the face of the earth.

The last verse is thus translated and paraphrased in the old Psalter:—

*Trans.* And he sal yelde to thaim thair wickednes, and in thair malice he sall skater thaim: skater thaim sal Lorde our God.

*Par.* Alswa say efter thair il entent, that thai wil do gude men harme; he sall yelde thaim pyne, and in thair malice thai sal be sundred fra the hali courte of hevене, and skated emang the wiked fendes of hell.

For different views of several parts of this psalm, see the *Analysis*.

#### ANALYSIS OF THE NINETY-FOURTH PSALM.

In this psalm the parts are,—

I. A petition for vengeance upon the wicked, ver. 1, 2.

II. A pitiful complaint, with the causes of it, which were two:—

1. The delay of God's judgments on them, ver. 3, 4.

2. Their insolence, oppression of the poor, and blasphemy against God, ver. 4—7.

III. A sharp reprehension of their blasphemy and atheism, and the refutation of it.

IV. A consolation to all good men, that God will punish the wicked and defend the righteous, ver. 12—23. Which is confirmed,—

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iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

<sup>b</sup> Ps. vii. 16. Prov. ii. 22. v. 22.

1. From God's faithfulness, who hath promised, and will perform it, ver. 14.

2. From David's own experience, ver. 16—20.

3. From God's hatred of injustice, tyranny, and oppression, ver. 20, 21. 1. Which will cause him to be a rock and defence to his people, ver. 22. 2. A severe revenger to the oppressors, ver. 23.

I. He begins with a petition that God would take vengeance of the oppressors of his people: "O Lord God, to whom vengeance belongs, to whom vengeance belongs;" as if he had said, Thou art the most powerful Lord, a God of justice and power, and hast vengeance in thine own hand. Therefore now—

1. "Shew thyself." Appear, shine forth evidently, and apparently show thy justice, ver. 1.

2. "Lift up thyself, thou Judge of the earth." Do thy office of judicature; ascend thy throne and tribunal, as judges use to do when they give judgment.

3. "Render a reward unto the proud." For the proud humble themselves not unto thee; they repent not.

II. And now the prophet begins to complain that, by the delay of God's judgment, wicked men were hardened in their impiety, and gloried in their villany.

1. "How long? how long?" This thy forbearance seems tedious; especially since the wicked grow worse and worse by it, and insult over us the more.

2. "For they triumph in their strength." They glory in their prosperity, and in their wickedness.

3. "They utter and speak hard things." Boldly, rashly, proudly, they threaten ruin to thy church.

4. "They are workers of iniquity, and they boast themselves." It is not sufficient for them to do ill, but they boast of it.

Now to what end do they make use of all these? The consequence is lamentable—the event sad. The effects are lamentable, for in their fury and injustice—

1. "They break in pieces thy people, O Lord." The people dedicated to thee.

2. "They afflict thine heritage." The people that thou hast chosen for thy possession.

3. "They slay the widow," destitute of the comfort of a husband;—1. "And the stranger." A man far from his friends and country. 2. "And murder the fatherless." All which thou hast taken into thy protection, and commanded that they be not wronged. *Exod. xxii.; Deut. xxiv.* Yet such is their fury, that they spare neither sex, nor age, nor any condition of men.

"Yet they say, The Lord shall not see, neither shall the God of Jacob regard it." This is their impiety; this is their blasphemy; this is the true cause of all their injustice, tyranny, cruelty, and oppression.

III. Now our prophet sets himself seriously to reprehend and confute this. By an *apostrophe* he turns to them, and calls them fools; and proves by a manifest argument that they are fools; demonstrating,

from the cause to the effect, that God is neither deaf nor blind, as they presumed and conceived: and ureth them emphatically,—

1. "Understand, ye brutish among the people. O ye fools, when will ye be wise?" What! will ye be brutish always? will ye never have common sense in your heads?

2. "He planted the ear," caused you to hear; "and shall he not then hear?"

3. He formed the eye with all the tunicles, and put into it the faculty of vision by which you see; "and shall he not see?" To say the contrary, is as if you should affirm that the fountain that sends forth the stream had no water in it; or the sun that enlightens the world had no light; or the fire that warms, no heat. Are these affirmations fit for wise men? Neither is it, that the God of Jacob doth not hear nor see.

4. "He chastiseth the heathen, as Sodom, Gomorrah, &c.; or he chastises them by the checks of their own conscience; "and shall not he then correct you," who go under the name of his people, and yet so impiously blaspheme?

5. "He that teacheth man knowledge"—hath endowed him with a reasonable soul, and made him capable of all arts and sciences; is he stupid? is he without understanding? "Shall not he know?" He looks into your hearts, and knows your thoughts and counsels, and findeth them all vain: "The Lord knows the thoughts of man, that they are but vanity." With which he concludes his reprehension.

IV. And so from them he comes to the good man, and shows his happiness, whom he labours to comfort in his extremities, pronouncing him *blessed*: "Blessed is the man." And his blessedness lies in three things:—

1. In his sufferings; because when he is punished, he is but chastised, and his chastisements are from the Lord: "Blessed is the man whom thou chastenest."

2. In his teaching; for when he is chastised, he is but taught obedience to the law of God, taught out of thy law.

3. In consideration of the end; that he feel not, but bear more moderately, the injuries of the wicked; for the end why God chastiseth and teacheth thee out of his law is: *That he may give thee rest*—a quiet and even soul, *from the days of adversity*; and that thou shouldst expect with patience, *till the pit be digged up for the ungodly*. Such a day there is, and the day will come. Hell is as ready to receive the sinner, as a grave digged up for a dead body. Expect, therefore, their punishment and thy deliverance with a quiet mind. For which he gives three reasons:—

The first reason is, that though God for a time seem to be angry, and suffer his people to be afflicted, yet he will not utterly neglect and forsake them:

1. "For the Lord will not cast off his people, neither will he forsake his inheritance."

2. A day of judgment and execution of justice shall come, "when judgment shall return unto righteousness."

A second confirmation of the comfort he gave to the

church in affliction is drawn from his own experience, ver. 16—20.

1. Object. Yea, but this time of judgment may be long; in the meanwhile it is necessary to have some helper and help against the persecutions and injuries of cruel men. Who will arise for me, and labour to protect me in so great a concourse of devils or mischievous men? "Who will stand up for me, and defend me against the workers of iniquity?"

Resp. Even he that then stood up for me. No man, but God alone. He did it; and "unless the Lord had been my help, my soul had almost dwelt in silence;" I had been laid in the grave among the dead, saith David, ver. 17.

2. *If I said, and complained to him, that I was in any danger, my foot slips*—I was tempted and ready to fall, *thy mercy, O Lord, held me up*; in mercy he lent me his hand, and sustained me.

3. "In the multitude of my thoughts within me, thy comforts delight my soul:"

(1) *The thoughts within me were sorrows of heart*; and many they were, occasioned from within, from without; *a multitude of them*.

(2) "Thy comforts delight my soul." As were the troubles in the flesh, so were comforts in my soul.

His third reason, to comfort the church in affliction, is drawn from the nature of God, to whom all iniquity is hateful.

1. "Shall the throne of iniquity have fellowship with thee?" Thou art a just God, and wilt thou have any thing to do, any society, with those that sit upon thrones and seats of justice, and execute injustice?

2. "Which frame mischief by a law," i. e., frame wicked laws; or, under the colour of law and justice, oppress the innocent. With those who do injustice by the sword of justice, God will have no fellowship.

3. And yet there is a third pretence of wicked men to colour their proceedings against innocent men. The first was their *throne*, the second was the *law*, and the third is their *council*, and consultations in them. These they call to that end. They meet by troops as thieves; they assemble, they convene in synods; "they gather themselves together," and that to a most wicked end:—

1. "Against the soul of the righteous." *Θνεσσαι*, To hunt.—*Septuagint*.

2. "To condemn the innocent blood." Their laws are *Draco's laws*. Now what shall the poor innocent do in such a case? How shall he be comforted? Help he must not expect from man; from man it cannot come: it must come from heaven; and therefore let him say with *David*, Though my enemies rage as they list, and exercise all cruelties towards me, under a pretence of zeal, piety, and legal justice; yet

1. "The Lord is my defence," so that their treachery and plots shall not hurt me."

2. "My God is the rock of my refuge," on whom my hope shall safely rely.

3. I am fully assured, for I have his word and his promise engaged for it."

1. "That he shall bring upon them their own iniquity;" that is, that the iniquity of the wicked man shall return upon his own head.

2. "And shall cut them off in their own wickedness;" not so much for their sin as for the malice of it.

3. Which for assurance of it he repeats, and explains who it is that shall do it: "Yea, the Lord our

God shall cut them off;" the Lord, whose providence they derided; "our God," the God of Jacob, whom they contemned, ver. 7, he "shall cut them off;" they shall have no part with his people.

## PSALM XCV.

An invitation to praise God, 1, 2. The reason on which this is founded, the majesty and dominion of God, 3—5. An invitation to pray to God, 6. And the reasons on which that is founded, 7. Exhortation not to act as their fathers had done, who rebelled against God, and were cast out of his favour, 8—11.

XIX. DAY. MORNING PRAYER.

**O** COME, let us sing unto the LORD: <sup>a</sup>let us make a joyful noise to <sup>b</sup>the rock of our salvation.

2 Let us <sup>c</sup>come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For <sup>d</sup>the Lord is a great God, and a great King above all gods.

<sup>a</sup> Ps. c. 1. — <sup>b</sup> Deut. xxxii. 15. 2 Sam. xxii. 47. — <sup>c</sup> Heb. prevent his face. — <sup>d</sup> Ps. xcvi. 4. xcvii. 9. cxxxv. 5. <sup>e</sup> Heb. In whose. — <sup>f</sup> Or, the heights of the hills are his.

## NOTES ON PSALM XCV.

This psalm is also without a *title*, both in the *Hebrew* and *Chaldee*: but is attributed to *David* by the *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, and *Syriac*; and by the *author* of the *Epistle to the Hebrews*, chap. iv. 3—7. *Calmet* and other eminent critics believe that it was composed during the time of the *captivity*, and that the *apostle* only followed the *common opinion* in quoting it as the production of *David*, because in general the *Psalter* was attributed to him.

The psalm is a solemn invitation to the people, when assembled for public worship, to praise God from a sense of his great goodness; and to be attentive to the instructions they were about to receive from the reading and expounding of the law; and on these accounts it has been long used in the Christian church, at the commencement of public service, to prepare the people's minds to worship God in spirit and in truth.

*Houbigant*, and other learned divines, consider this psalm as composed of *three parts*. 1. The part of the *people*, ver. 1 to the middle of ver. 7. 2. The part of the *priest* or *prophet*, from the middle of ver. 7 to the end of ver. 8. 3. The part of *Jehovah*, ver. 9—11. It is written as a part of the preceding psalm by *nine* of *Kennicott* and *De Rossi's* MSS.; but certainly it must have been originally an ode by itself, as the subject is widely different from that in the foregoing.

Verse 1. *O come, let us sing*] Let us praise God, not only with the most joyful accents which can be uttered by the *voice*; but let us also praise him with *hearts* tuned to gratitude, from a full sense of the manifold benefits we have already received.

4 <sup>e</sup>In his hand are the deep places of the earth; <sup>f</sup>the strength of the hills is his also.

5 <sup>g</sup>The <sup>h</sup>sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let <sup>i</sup>us kneel before the LORD our Maker.

7 For he is our God; and <sup>k</sup>we are the people of his pasture, and the sheep of his

<sup>g</sup> Heb. Whose the sea is. — <sup>h</sup> Gen. i. 9, 10. — <sup>i</sup> 1 Cor. vi. 20. — <sup>k</sup> Ps. lxxix. 13. lxxx. 1. c. 3.

*The rock of our salvation.*] The strong *Fortress* in which we have always found *safety*, and the *Source* whence we have always derived *help* for our souls. In both these senses the word *rock*, as applied to God, is used in the Scriptures.

Verse 2. *Let us come before his presence*] פָּנָיו panai, *his faces*, with thanksgiving, בְּתוֹדָה bethodah, with *confession*, or with the *confession-offering*. Praise him for what he has already done, and *confess* your unworthiness of any of his blessings. The *confession-offering*, the great *atonement sacrifice*, can alone render your *acknowledgment of sin* and *thanksgiving* acceptable to a *holy* and *just* God.

Verse 3. *For the Lord is a great God*] Or, "A great God is Jehovah, and a great King above all gods;" or, "God is a great King over all." The Supreme Being has *three names* here: אֵל EL, יְהוָה JEHOVAH, אֱלֹהִים ELOHIM, and we should apply none of them to *false gods*. The *first* implies his *strength*; the *second*, his *being* and *essence*; the *third*, his *covenant relation* to mankind. In public worship these are the views we should entertain of the Divine Being.

Verse 4. *In his hand are the deep places of the earth*] The greatest deeps are *fathomed* by him.

*The strength of the hills is his also.*] And to him the *greatest heights* are accessible.

Verse 5. *The sea is his*] The sea and the dry land are equally his, for he has formed them both, and they are his property. He governs and disposes of them as he sees good. He is the absolute Master of universal nature. Therefore there is no other object of worship nor of confidence.

Verse 6. *O come, let us worship*] *Three distinct words* are used here to express *three different acts of adoration*: 1. *Let us worship*, נִשְׁתַּחֲוֶה nishtachaveh,

hand. <sup>a</sup>To day if ye will hear his voice,  
8 Harden not your heart, <sup>b</sup>as in the <sup>c</sup>pro-  
vocation, and as in the day of temptation in  
the wilderness.

9 When <sup>d</sup>your fathers tempted me, proved  
me, and <sup>e</sup>saw my work.

<sup>a</sup>Hebr. iii. 7, 15. iv. 7. — <sup>b</sup>Exod. xvii. 2, 7. Numb. xiv.  
22, &c. xx. 13. Deut. vi. 16. — <sup>c</sup>Heb. contention. — <sup>d</sup>Ps.  
lxxviii. 18, 40, 56. I Cor. x. 9. — <sup>e</sup>Numb. xiv. 22.

let us *prostrate* ourselves; the highest act of adora-  
tion by which the *supremacy* of God is acknowledged.  
2. *Let us bow down*, נִכְרָח, *nichraah*, let us *crouch* or  
*cover down*, *bending the legs under*, as a dog in the  
presence of his master, which solicitously waits to re-  
ceive his commands. 3. *Let us kneel*, נִבְרַח, *nib-*  
*rachah*, let us *put our knees to the ground*, and thus put  
ourselves in the *posture* of those who *supplicate*. And  
let us consider that all this should be done in the  
presence of HIM who is *Jehovah our Creator*.

Verse 7. *For he is our God*] Here is the reason  
for this service. He has condescended to enter into  
a *covenant* with us, and he has taken us for his own;  
therefore—

*We are the people of his pasture*] Or, rather, as the  
*Chaldee*, *Syriac*, *Vulgate*, and *Æthiopic* read, “We  
are his people, and the sheep of the pasture of his  
hand.” We are his own; he feeds and governs us,  
and his powerful hand protects us.

*To day if ye will hear his voice*] *To-day*—you  
have no time to lose; *to-morrow* may be too late.  
God calls *to-day*; *to-morrow* he may be silent. This  
should commence the eighth verse, as it begins what  
is supposed to be the part of the *priest* or *prophet*  
who now exhorts the people; as if he had said:  
Seeing you are in so good a spirit, do not forget your  
own resolutions, and harden not your hearts, “as  
your fathers did in *Meribah* and *Massah*, in the wil-  
derness;” the *same fact* and the *same names* as are  
mentioned Exod. xvii. 7; when the people mur-  
mured at *Rephidim*, because they had no water;  
hence it was called *Meribah*, contention or provo-  
cation, and *Massah*, temptation.

Verse 9. *When your fathers tempted me*] *Tried* me,  
by their insolence, unbelief, and blasphemy. They  
*proved* me—they had full proof of my power to save  
and to destroy. There *they saw my works*—they  
saw that nothing was too hard for God.

Verse 10. *Forty years long*] They did nothing but  
murmur, disbelieve, and rebel, from the time they  
began their journey at the *Red Sea* till they passed  
over *Jordan*, a period of *forty years*. During all this  
time God was *grieved* by that generation; yet he  
seldom showed forth that *judgment* which they most  
righteously had deserved.

*It is a people that do err in their heart*] Or, ac-  
cording to the *Chaldee*, These are a *people whose idols*  
*are in their hearts*. At any rate they had not God  
there.

*They have not known my ways*] The verb יָדָה, *yada*,  
*to know*, is used here, as in many other parts of  
Scripture, to express *approbation*. They knew God’s

10 ‘Forty years long was I grieved with *this*  
generation, and said, It is a people that do err  
in their heart, and they have not known my  
ways:

11 Unto whom <sup>a</sup>I swear in my wrath <sup>b</sup>that  
they should not enter into my rest.

<sup>a</sup>Hebr. iii. 10, 17. — <sup>b</sup>Numb. xiv. 23, 28, 30. Hebr. iii. 11,  
18. iv. 3, 5. — <sup>c</sup>Heb. if they enter into my rest.

ways well enough; but they did not *like* them; and  
would not walk in them. “These wretched men,”  
says the old Psalter, “were given to the lufe of this  
lyfe: knewe nought my ways of mekenes, and charite:  
for thi in my wreth I swear to thaim; that es, I sett  
stably that if thai sall entre in till my rest;” that is,  
they shall not enter into my rest.

This ungrateful people did not approve of God’s  
ways—they did not enter into his designs—they did  
not conform to his commands—they paid no atten-  
tion to his miracles—and did not acknowledge the  
benefits which they received from his hands; there-  
fore God determined that they should not enter into  
the *rest* which he had promised to them on condition  
that, if they were obedient, they should inherit the  
promised land. So none of those who came out of  
Egypt, except *Joshua* and *Caleb*, entered into Canaan;  
all the rest died in the wilderness, wherein, because  
of their disobedience, God caused them to wander  
*forty years*.

It is well known that the land of Canaan was a  
type of heaven, where, after all his toils, the good and  
faithful servant is to enter into the joy of his Lord.  
And as those Israelites in the wilderness were not  
permitted to enter into the land of Canaan because  
of their unbelief, their distrust of God’s providence,  
and consequent disobedience, St. Paul hence takes  
occasion to exhort the Jews, Heb. iv. 2—11, to accept  
readily the terms offered to them by the gospel. He  
shows that the words of the present psalm are appli-  
cable to the state of Christianity; and intimates to  
them that, if they persisted in obstinate refusal of  
those gracious offers, *they* likewise would fall accord-  
ing to the same example of unbelief.—*Dodd*.

#### ANALYSIS OF THE NINETY-FIFTH PSALM.

This psalm contains *two parts* :—

I. An exhortation to praise God, to adore, worship,  
kneel, ver. 1, 2, 6.

II. Reasons to persuade to it.

1. God’s mercies, ver. 3, 4, 5, 7.

2. His judgments in punishing his own people  
*Israel* for neglect of this duty.

I. The Psalmist begins this *psalm* with an earnest  
invitation, including himself; saying,—

1. “O come, let us;” come along with me.  
Though a king, he thought not himself exempted.

2. And the assembly being come together, he ac-  
quaints them what they came for:—

1. “To sing to the Lord,” 1. Heartily, joyfully:  
“Let us make a joyful noise;” make a *jubilee* of  
it. 2. Openly, and with a loud voice: “Let us make

a joyful noise with psalms." 3. Reverently, as being in his eye, "his presence." 4. Gratefully: "Let us come before his presence with thanksgiving."

2. "To worship, to bow down, to kneel," ver. 6. Adoration, humble adoration; outward worship—that of the body, as well as inward—that of the soul, is his due; and that for these reasons:—

II. 1. Because he is "the Rock of our salvation;" whether temporal or spiritual. So long as we rely on him as a Rock, we are safe from the tyranny of men, from the wrath of God, from the power of the devil, death, and hell.

2. Because he is "a great God, and a great King above all gods," **ГЕHOBAH**, a God whose name is, *I am*, an incommunicable name to any other; for his essence is from himself, and immutable; all others derivative and mutable; and the great **ГЕHOBAH**, great in power, majesty, and glory; for he "is above all gods."

3. The whole orb of the earth is under his power and dominion: "In his hands are all the corners of the earth; the strength of the hills is his also." The globe in all its extensions is subject to him.

4. And no wonder, for he is the Creator of both, which is another argument: "The sea is his, and he made it; and his hands formed the dry land."

5. "He is our Maker," the Creator and Lord of men also.

6. *Our Lord God* in particular, for he hath called us to be his inheritance: "For we are the people of his pasture, and the sheep of his hand."

In which duty, if we fail, he proposeth what is to be expected by the example of the *Israelites*.

1. God gave them a day, and he gives it to you; it is the *hodie*, to-day, of your life.

2. In this day he speaks, he utters his voice: outwardly he speaks by his word; inwardly, by his Spirit.

3. This you are bound to hear, to obey.

4. And it is your own fault if you hear it not, for you may hear it if you will; to that purpose he hath given you a day: "To-day if you will hear his voice."

5. Suppose you hear it not; the cause is, the hardness of your hearts: and take heed of it; "harden not your hearts."

For then it will be with you as it was with the *Israelites*.

1. "As in the day of temptation in the wilderness," at *Meribah* and *Massah*.

2. "When your fathers," the *Israelites* that then lived, "tempted me and proved me." They asked whether God was among them or not? They questioned my power, whether I was able to give them bread and water, and flesh?

3. And they found that I was able to do it: "They saw my works;" for I brought them water out of the rock, and gave them bread from heaven, and flesh also.

Their stubbornness was of long continuance, and often repeated, for it lasted *forty* years: "Forty years was I grieved with this generation;" which drew God to pass this censure and verdict upon them:—

1. His censure was, that they were an obstinate perverse people, "a people that do always err in their hearts;" that were led by their own desires, which caused them to err; the way of God they would not go in; they knew it not, that is, they liked it not.

2. This verdict upon them: "Unto whom I swear in my wrath, that they should not enter into my rest;" i. e., literally, into the land of *Canaan* that I promised them. The oath is extant, Numb. xiv: "As I live, saith the Lord, your carcasses shall fall in the wilderness;" and in the wilderness they did fall, every one, except *Caleb* and *Joshua*, a fearful example against stubbornness and disobedience. Let him that readeth understand.

PSALM XCVI.

All the inhabitants of the earth are invited to praise the Lord, 1, 3. His supreme majesty, 3—6. The tribes of Israel are invited to glorify him, 7—9; and to proclaim him among the heathen, 10. The heavens and the earth are commanded to rejoice in him, 11—13.

A. M. cir. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

**O** SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For <sup>b</sup> the LORD is great, and <sup>c</sup> greatly to be praised: <sup>d</sup> he is to be feared above all gods.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

<sup>a</sup> 1 Chron. xvi. 23—33. Ps. xxxiii. 3.—<sup>b</sup> Ps. cxlv. 3.

<sup>c</sup> Ps. xviii. 3.—<sup>d</sup> Ps. xcv. 3.

NOTES ON PSALM XCVI.

This psalm has no *title*, either in the *Hebrew* or *Chaldee*. The *Syriac*: "Of David. A prophecy of the advent of Christ, and the calling of the Gentiles to believe in him." The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* have, "A Song of David, when the

House was built after the Captivity." We have seen in 1 Chron. xvi. 23—33 a psalm nearly like this, composed by David, on bringing the ark to Sion, from the house of Obed-edom. See the notes on the above place. But the psalm, as it stands in the *Chronicles*, has *thirty* verses; and this is only a section of it,



A. M. 3499.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

5 For <sup>a</sup>all the gods of the nations *are* idols: <sup>b</sup>but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and <sup>c</sup>beauty *are* in his sanctuary.

7 <sup>d</sup>Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory <sup>e</sup>due unto his name: bring an offering, and come into his courts.

9 O worship the LORD <sup>f</sup>in <sup>g</sup>the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* <sup>h</sup>the LORD

reigneth: the world also shall be established that it shall not be moved: <sup>i</sup>he shall judge the people righteously.

11 <sup>k</sup>Let the heavens rejoice, and let the earth be glad; <sup>l</sup>let the sea roar, and the fullness thereof.

12 Let the field be joyful, and all that <sup>m</sup>is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: <sup>n</sup>he shall judge the world with righteousness, and the people with his truth.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

<sup>a</sup> See Jer. x. 11, 12.—<sup>b</sup> Ps. cxv. 15. Isai. xlii. 5.—<sup>c</sup> Ps. xxix. 2.—<sup>d</sup> Ps. xxix. 1, 2.—<sup>e</sup> Heb. of his name.—<sup>f</sup> Ps. xix. 2. cx. 3.—<sup>g</sup> Or, in the glorious sanctuary.—<sup>h</sup> Ps.

xciii. 1. xcvi. 1. Rev. xi. 15. xix. 6.—<sup>i</sup> Ver. 13. Ps. lxxvii. 4. xcvi. 9.—<sup>k</sup> Ps. lxxix. 34.—<sup>l</sup> Ps. xcvi. 7, &c.—<sup>m</sup> Ps. lxxvii. 4. Rev. xix. 11.

from the *twenty-third* to the *thirty-third*. It is very likely that this part was taken from the psalm above mentioned, to be used at the dedication of the *second temple*. The *one hundred and fifth* psalm is almost the same as that in Chronicles, but much more extensive. Where they are in the *main* the same, there are differences for which it is not easy to account.

Verse 1. *Sing unto the Lord a new song*] A song of peculiar excellence, for in this sense the term *new* is repeatedly taken in the Scriptures. He has done extraordinary things for us, and we should *excel* in praise and thanksgiving.

Verse 2. *Shew forth his salvation from day to day.*] The original is very emphatic, בשרו ימים ליום ישעו בשעו בשרו ימים ליום ישעו, "Preach the gospel of his salvation from day to day. To the same effect the Septuagint, Ευαγγελιζεσθε ημεραν εξ ημερας το σωτηριον αυτου, "Evangelize his salvation from day to day."

Verse 3. *Declare his glory among the heathen*] The heathen do not know the true God: as his being and attributes are at the foundation of all religion, these are the first subjects of instruction for the Gentile world. *Declare*, שפרו sapperu, detail, number out his glory, כבודו kebodo, his *splendour* and *excellence*.

*His wonders among all people.*] Declare also to the Jews his wonders, נִפְלְאוֹתָיו niphleothaiv, his *miracles*. Dwell on the works which he shall perform in Judea. The miracles which Christ wrought among the Jews were full proof that he was not only the *Messiah*, but the *mighty power of God*.

Verse 4. *He is to be feared above all gods.*] I think the two clauses of this verse should be read thus:

Jehovah is great, and greatly to be praised.  
Elohim is to be feared above all.

I doubt whether the word אֱלֹהִים Elohim is ever, by fair construction, applied to false gods or idols. The *contracted* form in the following verse appears to have this meaning.

Verse 5. *All the gods of the nations are idols*] אֱלֹהֵי

elohey. All those reputed or worshipped as gods among the heathens are אֱלִילִים elilim, *vanities, emptinesses, things of nought*. Instead of being *Elohim*, they are *elilim*; they are not only not God, but they are *nothing*. "Jehovah made the heavens." He who is the Creator is alone worthy of adoration.

Verse 6. *Honour and majesty are before him*] Does this refer to the cloud of his glory that preceded the ark in their journeying through the wilderness? The words *strength and beauty*, and *glory and strength*, ver. 7, are those by which the ark is described, Ps. lxxviii. 61.

Verse 7. *Ye kindreds of the people*] Ye families, all the *tribes* of Israel in your respective *divisions*.

Verse 8. *Come into his courts.*] Probably referring to the *second temple*. The reference must be either to the *tabernacle* or *temple*.

Verse 9. *Worship the Lord in the beauty of holiness*] I think קודש בהדרתו behadrath kodesh, signifies *holy ornaments*, such as the high-priest wore in his ministrations. These were given him for *glory and beauty*; and the Psalmist calls on him to put on his sacerdotal garments, to bring his offering, מִנְחָה minchah, and come into the courts of the Lord, and perform his functions, and make intercession for the people.

Verse 10. *Say among the heathen that the Lord reigneth*] *Justin Martyr*, in his dialogue with *Trypho* the Jew, quotes this passage thus: Επαγει εν τοις εθνεσι, ο Κυριος βασιλευσε απο του ξυλου, "Say among the nations, the Lord ruleth by the wood," meaning the *cross*; and accuses the Jews of having blotted this word out of their Bibles, because of the evidence it gave of the truth of Christianity. It appears that this reading did exist anciently in the *Septuagint*, or at least in some ancient copies of that work, for the reading has been quoted by *Tertullian*, *Lactantius*, *Arnobius*, *Augustine*, *Cassiodorus*, *Pope Leo*, *Gregory of Tours*, and others. The reading is still extant in the ancient Roman Psalter, *Dominus regnavit a ligno*, and in some others. In an ancient MS. copy of the Psalter before me, while the text

exhibits the commonly received reading, the margin has the following gloss: *Regnavit a ligno crucis*, "The Lord reigns by the wood of the cross." My old *Scotico-Latin* Psalter has not *a ligno* in the text, but seems to refer to it in the paraphrase: *For Christe regned efter the tre on the crosse*. It is necessary, however, to add, that no such words exist in any copy of the Hebrew text now extant, nor in any MS. yet collated, nor in any of the ancient Versions. Neither *Eusebius* nor *Jerome* even refer to it, who wrote comments on the psalms; nor is it mentioned by any Greek writer except *Justin Martyr*.

*The world also shall be established*] The word *tebel* signifies the *habitable globe*, and may be a metonymy here, the container put for the contained. And many think that by it the *church* is intended; as the *Lord*, who is announced to the heathen as reigning, is understood to be Jesus Christ; and *his judging among the people*, his establishing the Holy Gospel among them, and governing the nations by its laws.

Verse 11. *Let the heavens rejoice*] The publication of the gospel is here represented as a universal blessing; the *heavens*, the *earth*, the *sea*, and its *inhabitants*, the *field*, the *grass*, and the *trees of the wood*, are all called to rejoice at this glorious event. This verse is well and harmoniously translated in the old Psalter:

*Fayne be hevenes,—and the erth glad;  
Fayde be the see,—and the fulnes of it;  
Joy sal felde,—and al that ere in thaim.*

And the paraphrase is at least curious:

"*Hevens*, haly men. *Erthe*, meke men that receyves lare (learning). *Feldes*, that is even men, mylde and softe: they shall joy in Criste. And all that is in thaim, that es, strength, wyttes & skill."

I shall give the remaining part of this ancient paraphrase, which is an echo of the opinion of most of the Latin Fathers.

Verse 12. *Thou sal glad al the trese of woddes*.—*Thou*, that is in another lyfe. *Trese of woddes*.—Synful men that were fyrst withouten frut, and sithen taken in to God's temple.

Verse 13. *For he coms, he coms. He coms*, fyrste to be man.—*Sythen he comes* to deme the erth.

*He sal deme in stenes the erth*:—and folk in his *sathfastnes*. Nothing is evener, or sothfaster, than that he geder with hym perfyte men; to deme and to deperte to the rig hande (thaim) that did mercy:—pase to the lefte hande (thaim) that did it nogt.

The Psalmist here, in the true spirit of poetry, gives life and intelligence to universal nature, producing them all as exulting in the reign of the Messiah, and the happiness which should take place in the earth when the gospel should be universally preached. These predictions seem to be on the eve of complete fulfilment. Lord, hasten the time! For a fuller explanation see the following analysis.

#### ANALYSIS OF THE NINETY-SIXTH PSALM.

Although this psalm was composed by David at the bringing back of the ark, yet most ancient and modern Christian expositors acknowledge it a pro-

phesy of Christ's kingdom, to be enlarged by the accession of all the Gentiles, and finally, his coming to judgment.

There are *two* parts in this psalm:—

I. A general exhortation to both Jews and Gentiles to praise God, ver. 1—3.

II. A prophecy of Christ's kingdom, described by its greatness, ver. 4, 5; the honours and glory, ver. 6; of the majesty of the King, ver. 7, 8.

1. The amplitude of this kingdom, ver. 10.

2. His judicature in it, ver. 11—13.

I. 1. The invitation to praise God for the benefits conferred on the whole earth by Christ, ver. 1—3.

1. That the praise be full, he thrice repeats "O sing, sing, sing;" to the honour of the Trinity, says *Bellarmino*, obscurely intimated in the Old, but plainly to be preached in the New, Testament. 2. "Shew forth." Give praise by thanks and singing.

3. "Declare." Carry good news—the gospel of glad tidings.

2. The song to be sung must be new: "Sing unto the Lord a new song." New, for a new benefit; new, to be sung by new people; new, as being on a most excellent subject.

3. It was to be sung "by the whole earth." By new men, and all the world over; for God was not now to be known in *Judea* only, but by all nations.

4. It must be continually sung, from day to day, without cessation; for as one day succeeds another, so should there be a continual succession in his praise.

Afterwards he expresses the benefits for which the whole earth is to praise him, which is for the redemption of the world by his Son.

1. He shows forth his salvation, which he has conferred on mankind by Christ.

2. "Declare his glory among the heathen, his wonders among all people." Salvation was a glorious work, full of wonders. And this was to be evangelized, as before to the *Jews* by the *prophets*, so now to *all people* by the *apostles*.

II. And that this exhortation might appear more reasonable, he presents God as a king, and sets down the greatness, amplitude, and equity of his kingdom.

1. "Sing to the Lord all the earth, for he is Lord of the whole earth." 1. "The Lord is great." Great in power, wisdom, goodness, mercy, dominion, riches; great in every way of greatness. 2. "He is greatly to be praised," or worthy of all praise, for his innumerable benefits. He bestows them, *spiritually* and *temporally*, in his creation, redemption, and preservation of the world. What is praiseworthy in any king may be found superlatively in him.

2. "He is to be feared above all gods;" for he can cast body and soul into hell. They, though called gods, can do neither good nor hurt; the devils, who set them up, believe that he is above them, and they tremble. Sing to him then, for the supremacy is his: he is above all gods. If there be other gods, show their works; produce the heavens they have made, or the earth they have framed. It is our God alone who "made the heavens, and all things that are in them;" fear him, and not them.

The prophet elegantly derides the heathenish gods, and the heathen for fearing them.

1. For the multitude of them, for they were many; which is contrary to the nature of God, who must be but one, for there can be but one Supreme.

2. For their division: one of the *Ammonites*; another of the *Moabites*; one of the *Philistines*; many of the *Assyrians*, *Egyptians*, *Greeks*, *Romans*: their gods were according to the number of their cities; three hundred Jupiters, thirty thousand deities.

3. They were *elilim*, *Dii minores*. *Moloch* had the rule of the *sun*; *Astarte*, of the *moon*; *Ceres*, of *corn*; *Pluto*, of *hell*; *Neptune*, of the *sea*, &c. Their power was not universal, as the power of God ought to be.

4. Lastly, in the opposition, which plainly shows the difference between God and idols. They are but the work of men's hands. Our God is a creator; he made the heavens, and all that is contained in and under them. He then is terrible, and to be feared; not those diminutive, vain, unprofitable gods of the nations.

And so, having removed out of his way all the gods of the nations, he returns to our God and King. Having said "he was great, greatly to be feared, and praised above all gods," he now sets forth his majesty to the eye of the subject and stranger: *Honour, majesty, strength, beauty*; so says our prophet: "Honour and majesty are before him, strength and beauty are in his sanctuary." God is invisible; but his honour and majesty, strength and beauty, may be easily observed in his ordering, governing, and preserving the whole world and his church; both which may be justly called his sanctuary, and the last *his holy place*.

He has proved God to be a universal King, and now he endeavours to persuade his subjects, all kindreds of people, to return to their king his tribute, his honour and worship, which he comprehends in these words: *Give—bring an offering—worship—fear—proclaim him to be King*.

1. "Give unto the Lord;" and again, "Give unto the Lord glory and strength." Give freely to him, and alone attribute to him the glory of your being and well-being, that he made and redeemed you. and that by the strength of his right hand he has plucked you out of the hands of your enemies. This was the glorious work of his mercy and power.

2. "Give unto the Lord the honour due to his name." It is a debt; and a debt, in equity, must be paid. The honour due to his name is to acknowledge him to be holy, just, true, powerful: "The Lord, the faithful God,"—"good, merciful, long-suffering," &c. Defraud not his name of the least honour.

3. "Bring an offering, and come into his courts." *Appear not before the Lord empty*, as the *Jews* were commanded; to which the prophet alludes. "They had their sacrifices, and we also have our spiritual sacrifices, acceptable to God through Jesus Christ," to bring; 1 Peter ii. 5. These are the sacrifices of a contrite heart. Bring these when you enter into his courts, and into his house of prayer.

4. "O worship the Lord in the beauty of holiness." They who enter into the presence of a king presently fall on their knees in token of submission and homage; in the presence of your King do the same. *Adore*, and remember to do it in the beauty of holiness; referred to the material temple, it is by relation a *holy place*, and should not be profaned; a beautiful place, and should not be defaced, but kept beautiful. If referred to the spiritual temple, the temple of the Holy Ghost is to be beautified with holiness; a holy life, holy virtues, beautiful garments, righteousness and true holiness.

5. "Fear before him, all the earth." Join fear to your worship, for a man may be bold in the presence of his king. "Serve the Lord with fear, and rejoice with reverence." There is a fear which arises out of an apprehension of greatness and excellency in the person, together with our dependance on and our submission to him, which in body and mind makes us step back, and keep at a distance. This kind of fear produces reverence and adoration, and this the prophet here means.

6. "Say among the heathen, the Lord reigns;" or, as some say: "The Lord reigns among the heathen." Be heralds; and proclaim, with the sound of the trumpet, *God reigns, God is King*.

The prophet begins to set forth the amplitude of Christ's kingdom:—

1. Before, it was confined to Judea, but is now enlarged: "All nations are become his subjects; he reigns among the heathen."

2. Its stability: "The world shall be established, that it shall not be moved." The laws of this kingdom are not to be altered, as were the laws of Moses, but fixed and established for ever. The gospel is an eternal gospel, a standing law.

3. The equity to be observed in it: "He shall judge the people righteously," for he shall give to those who observe his laws, rewards; to those who despise them, break them, and say, "We will not have this man to reign over us," condign punishment.

4. The prophet, having described the King, and the state of his kingdom, exults in spirit, as if he had seen him coming to sit upon the throne. He calls, not the *Gentiles* only, whom it did very nearly concern, but all creatures, to rejoice in him; *heaven, earth, sea, trees, fields*, &c. Although there are who by *heaven* understand *angels*; by the *earth, men*; by the *sea, troublesome spirits*; by *trees and fields, the Gentiles* who were to believe; yet this need not be thought strange, because such *prosopopœias* are frequent in Scripture. The meaning is, that as the salvation was universal, so he would have the joy to be universal: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord."

He incites all creatures to rejoice for Christ's coming, both for the first and for the second: for the first, in which he consecrated all things; for the second, in which he will free all things from corruption, Rom. viii. 19—22.

1. "For he cometh, for he cometh to judge the

earth.”—Which first part of the verse the Fathers refer to his first coming, when he was incarnate, and came to redeem the world by his death: and was to the end to judge, that is, to rule and govern, the world by his word, ordinances, and Spirit.

2. And again: “He shall come to judge the world with righteousness, and the people with his truth:” which coming, though terrible to the wicked, will be

joyful and comfortable to the righteous. For, says our Lord, “Lift up your heads, for your redemption draweth near;” and to comfort them, and terrify the wicked, he tells them he will judge with equity, that is, in justice and in truth, according to his word and promise. He will accept no man’s person, but render to every man according to his works.

PSALM XCVII.

The reign of Jehovah, its nature and blessedness, 1, 2. He is fearful to the wicked, 3—6. Idolaters shall be destroyed, 7. The blessedness of the righteous, 8—12.

A. M. 3489.  
B. C. 615.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A. M. 3489.  
B. C. 615.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

<sup>a</sup> Ps. xcvi. 10.—<sup>b</sup> Heb. many or great isles.—<sup>c</sup> Isai. lx. 9.  
<sup>d</sup> 1 Kings viii. 12. Ps. xviii. 11.

<sup>e</sup> Ps. lxxxix. 14.—<sup>f</sup> Or, establishment.

NOTES ON PSALM XCVII.

This psalm has no title either in the Hebrew or Chaldee; and in fourteen of Kennicott’s and De Rossi’s MSS. it is written as a part of the preceding. In the Vulgate it is thus entitled, *Psalmus David, quando terra ejus restituta est*. “A psalm of David when his land was restored;” the meaning of which I suppose to be, after he had obtained possession of the kingdom of Israel and Judah, and became king over all the tribes; or perhaps, after he had gained possession of all those countries which were originally granted to the Israelites in the divine promise. See 1 Chron. xviii. 1, 2. The Septuagint is nearly to the same purpose, *ὅτι ἡ γῆ αὐτοῦ καθίσταται*, “when his land was established:” so the Æthiopic and Arabic. The Syriac has, “A psalm of David, in which he predicts the advent of Christ (i. e., in the flesh), and through it his last appearing (i. e., to judgment).” The author of the Epistle to the Hebrews, chap. i. 6, quotes a part of the seventh verse of this psalm, and applies it to Christ. Who the author was is uncertain: it is much in the spirit of David’s finest compositions; and yet many learned men suppose it was written to celebrate the Lord’s power and goodness in the restoration of the Jews from the Babylonish captivity.

Verse 1. *The Lord reigneth*] Here is a simple proposition, which is a self-evident axiom, and requires no proof: JEHOVAH is infinite and eternal; is possessed of unlimited power and unerring wisdom; as he is the Maker, so he must be the Governor, of all things. His authority is absolute, and his government therefore universal. In all places, on all occasions, and in all times, Jehovah reigns.

But this supreme King is not only called יהוה YEHOWAH, which signifies his infinite and eternal being, unlimited power, and unerring wisdom; and as Creator, his universal government; but he is also אדני ADONAI, the Director and Judge. He directs human actions by his word, Spirit, and providence. Hence are his laws and revelation in general; for the

governed should know their governor, and should be acquainted with his laws, and the reasons on which obedience is founded. As Adonai or Director, he shows them the difference between good and evil; and their duty to their God, their neighbours, and themselves; and he finally becomes the Judge of their actions. But as his law is holy, and his commandment holy, just, and good, and man is in a fallen, sinful state; hence he reveals himself as אלהים אלוהים, God, entering into a gracious covenant with mankind, to enlighten his darkness, and help his infirmities; that he may see what is just, and be able to do it. But as this will not cancel the sins already committed, hence the necessity of a Saviour, an atonement; and hence the incarnation, passion, death, and resurrection of our Lord Jesus. This is the provision made by the great God for the more effectual administration of his kingdom upon earth. Jehovah, Adonai, Elohim reigneth; et his animadversis, and these points considered, it is no wonder that the Psalmist should add,

*Let the earth rejoice; let the multitude of isles be glad*] The earth, the terraqueous globe; especially, here, the vast continents, over every part of which God’s dominion extends. But it is not confined to them; it takes in the islands of the sea; all the multitude of those islands, even to the smallest inhabited rock; which are as much the objects of his care, the number of their inhabitants considered, as the vastest continents on which are founded the mightiest empires. All this government springs from his holiness, righteousness, and benignity; and is exercised in what we call providence, from pro, for, before, and video, to see, which word is well defined and applied by CICERO: *Providentia est, per quam futurum aliquid videtur, antequam factum sit*. “Providence is that by which any thing future is seen before it takes place.” *De Invent. c. 53*. And, in reference to a divine providence, he took up the general opinion, viz., *Esse deos, et eorum providentia mundum administrari. De Divinat. c. 51, ad finem*. “There are

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Darii I.,  
R. Persarum,  
anno sexto.

3 <sup>a</sup> A fire goeth before him,  
and burneth up his enemies  
round about.

4 <sup>b</sup> His lightnings enlightened  
the world: the earth saw, and trembled.

<sup>a</sup> Pa. xviii. 8. l. 3. Dan. vii. 10. Hab. iii. 5.—<sup>b</sup> Exod.  
xix. 18. Pa. lxxvii. 8. civ. 32.

gods; and by their providence the affairs of the world are administered."

This providence is not only *general*, taking in the earth and its inhabitants, *en masse*; giving and establishing laws by which all things shall be governed: but it is also *particular*; it takes in the multitudes of the isles, as well as the vast continents; the different species, as well as the genera; the individual, as well as the family. As every whole is composed of its parts, without the smallest of which it could not be a whole; so all generals are composed of particulars. And by the particular providence of God, the general providence is formed; he takes care of each individual; and, consequently, he takes care of the whole. Therefore, on the particular providence of God, the general providence is built; and the general providence could not exist without the particular, any more than a whole could subsist independently of its parts. It is by this particular providence that God governs the multitude of the isles, notices the fall of a sparrow, bottles the tears of the mourner, and numbers the hairs of his followers. Now, as God is an infinitely wise and good Being, and governs the world in wisdom and goodness, the earth may well rejoice, and the multitude of the isles be glad.

Verse 2. *Clouds and darkness are round about him*] It is granted that this is a subject which cannot be comprehended. And why? Because God is infinite; he acts from his own counsels, which are infinite; in reference to ends which are also infinite; therefore, the reasons of his government cannot be comprehended by the feeble, limited powers of man. There must be clouds and darkness—an impenetrable obscurity, round about him; and we can no more comprehend him in what is called *æternitas a parte ante*—the eternity that passed before time commenced, than we can in the *æternitas a parte post*—the eternity that is to come, when time shall be no more. Yet such a Being cannot but see all things clearly, and do all things well; therefore the Psalmist properly asserts,—

*Righteousness and judgment are the habitation of his throne.*] *Righteousness*, *צדק* *tsedek*, the principle that acts according to justice and equity; that gives to all their due, and ever holds in all things an even balance. And *judgment*, *מִשְׁפָּט* *nishpat*, the principle that discerns, orders, directs, and determines every thing according to truth and justice: these form the habitation of his throne; that is, his government and management of the world are according to these; and though we cannot see the springs, the secret counsels, and the times, which this omniscient and almighty FATHER must ever have in his own power, yet we may rest assured that all his administration is

5 <sup>c</sup> The hills melted like wax  
at the presence of the LORD,  
at the presence of the LORD of  
the whole earth.

6 <sup>d</sup> The heavens declare his righteousness,

A. M. 3489.  
B. C. 515.  
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<sup>c</sup> Judg. v. 5. Mic. i. 4. Nah. i. 5.—<sup>d</sup> Pa. xix. 1. l. 6.

wise, just, holy, good, and kind. For, although his counsels be inscrutable, and the dispensations of his providence be sometimes apparently unequal, yet righteousness and judgment are the habitation of his throne.

In this most sublime description the Psalmist, by the figure termed *prosopopœia*, or personification, gives vitality and thought to all the subjects he employs; here, the very throne of God is animated; righteousness and judgment are two intellectual beings who support it. The fire, the lightnings, the earth, the heavens themselves, are all intellectual beings, which either accompany, go before him, or proclaim his majesty.

Verse 3. *A fire goeth before him*] Literally, this and the following verse may refer to the electric fluid, or to manifestations of the divine displeasure, in which, by means of *ethereal fire*, God consumed his enemies. But fire is generally represented as an accompaniment of the appearances of the Supreme Being. He appeared on Mount Sinai in the midst of fire, thunder, and lightnings. Exod. xix. 16—18. Daniel, chap. vii. 9, 10, represents the Sovereign Judge as being on a throne which was a fiery flame, and the wheels of his chariot like burning fire; and a fiery stream issuing from it, and coming forth from before him. St. Paul tells us (2 Thess. i. 8) that the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; and St. Peter (2 Epist. iii. 7, 10, 11), that when the Lord shall come to judgment, the heavens and the earth shall be destroyed by fire, the heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth and its works be burnt up. Here then, will appear,—

"Our God in grandeur, and our world on fire."

*Burneth up his enemies round about.*] The fire is his pioneer which destroys all the hindrances in his way, and makes him a plain passage.

Verse 4. *His lightnings enlightened the world*] Though this be no more than a majestic description of the coming of the Lord, to confound his enemies and succour his followers, yet some spiritualize the passage, and say, the lightnings signify the apostles, who enlightened the world by their heavenly doctrine.

*The earth saw, and trembled.*] The earth is represented as a sentient being. It saw the terrible majesty of God; and trembled through terror, fearing it should be destroyed on account of the wickedness of its inhabitants.

Verse 5. *The hills melted like wax*] The fire of God seized on and liquefied them, so that they no longer opposed his march; and the mountains before him became a plain.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

and all the people see his glory.  
7 <sup>a</sup> Confounded be all they  
that serve graven images, that  
boast themselves of idols: <sup>b</sup> 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 <sup>c</sup> high above all the  
earth: <sup>d</sup> thou art exalted far above all gods.

<sup>a</sup> Exod. xx. 4. Lev. xxvi. 1. Dent. v. 8. xxvii. 15.  
<sup>b</sup> Hebr. i. 6.—<sup>c</sup> Ps. lxxxiii. 18.—<sup>d</sup> Exod. xviii. 11. Ps.  
xcv. 4. xcvi. 5.—<sup>e</sup> Ps. xxxiv. 14. xxxvii. 27. ci. 3. Amos  
v. 15. Rom. xii. 9.—<sup>f</sup> Ps. xxxi. 23. xxxvii. 28. cxlv. 20.

*The Lord of the whole earth.*] אדון כל הארץ *adon col haarets*, the Director, Stay, and Support of the whole earth. The universal Governor, whose jurisdiction is not confined to any one place; but who, having created all, governs all that he has made.

Verse 6. *The heavens declare his righteousness.*] They also, in this poetic description, become intelligent beings, and proclaim the majesty and the mercy of the Most High. Metaphorically, they may be said to declare his glory; their magnitude, number, revolutions, order, influence, and harmony proclaim the wondrous skill, matchless wisdom, and unlimited power of the Sovereign of the universe. See the notes on Psalm xix.

*And all the people see his glory.*] Whatsoever God has made proclaims his eternal power and godhead; and who, from a contemplation of the work of his hands, can be ignorant of his being and providence?

Verse 7. *Confounded be all they*] Rather, *They shall be confounded that boast themselves in idols.* There is a remarkable play on the letters here, המתהללים *hammithalelim*, who move like madmen; referring to the violent gestures practised in idolatrous rites.

*Of idols*] באילים *baelim*, in vanities, emptinesses; who "make much ado about nothing," and take a mad and painful pleasure in ridiculous and unprofitable ceremonies of religion.

*Worship him*] Who? JESUS: so says the apostle, Heb. i. 6. Who will dare to dispute his authority?

*All ye gods.*] Οι αγγελοι αυτου, *his angels*: so the *Septuagint* and the *apostle*: "Let all the angels of God worship him:" and the words are most certainly applied to the Saviour of the world by the author of the Epistle to the Hebrews; see the note there. The *Chaldee* says: "All nations who worship idols shall adore him."

Verse 8. *Zion heard, and was glad*] All the land of *Israel*, long desolated, heard of the judgments which God had shown among the enemies of his people.

*And the daughters of Judah*] All the villages of the land—*Zion* as the mother, and all the *villages* in the country as her *daughters*, rejoice in the deliverance of God's people.

Verse 9. *For thou, Lord, art high*] Thou art infinitely exalted above men and angels.

10 Ye that love the LORD,  
<sup>a</sup> hate evil: <sup>b</sup> he preserveth the  
souls of his saints; <sup>c</sup> he delivereth  
them out of the hand of  
the wicked.

11 <sup>b</sup> Light is sown for the righteous, and  
gladness for the upright in heart.

12 <sup>i</sup> Rejoice in the LORD, ye righteous;  
<sup>h</sup> and give thanks <sup>l</sup> at the remembrance of his  
holiness.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

Prov. ii. 8.—<sup>g</sup> Ps. xxxvii. 39, 40. Dan. iii. 28. vi. 22, 27.  
<sup>h</sup> Job xxii. 28. Ps. cxii. 4. Prov. iv. 18.—<sup>i</sup> Ps. xxxiii. 1.  
<sup>k</sup> Ps. xxx. 4.—<sup>l</sup> Or, to the memorial.

Verse 10. *Ye that love the Lord, hate evil*] Because it is inconsistent with his love to you, as well as your love to him.

*He preserveth the souls of his saints*] The *saints*, חסידים *chasidaiv*, his merciful people: their souls—lives, are precious in his sight. He preserves them; keeps them from every evil, and every enemy.

*Out of the hand of the wicked.*] From his power and influence.

Verse 11. *Light is sown for the righteous*] The divine light in the soul of man is a seed which takes root, and springs up and increases, *thirty, sixty, and an hundred fold*. Gladness is also a seed; it is sown, and, if carefully improved and cultivated, will also multiply itself into thousands. Every grace of God is a seed, which he intends should produce a thousand fold in the hearts of genuine believers. We do not so much require more grace from God, as the cultivation of what we have received. God will not give more, unless we improve what we have got. Remember the parable of the talents. Let the light and gladness be faithfully cultivated, and they will multiply themselves till the whole body shall be full of light, and the whole soul full of happiness. But it is the righteous only for whom the light is sown; and the upright in heart alone for whom the gladness is sown.

The words may also signify that, however distressed or persecuted the righteous and the upright may be, it shall not be always so. As surely as the grain that is sown in the earth shall vegetate, and bring forth its proper fruit in its season, so surely shall light—prosperity, and gladness—comfort and peace, be communicated to them. They also will spring up in due time.

Verse 12. *Rejoice in the Lord, ye righteous*] It is your privilege to be happy. Exult in him through whom ye have received the atonement. Rejoice; but let it be in the Lord. All other joy is the mirth of fools, which is as the crackling of thorns under a pot—it is a luminous blaze for a moment, and leaves nothing but smoke and ashes behind.

*At the remembrance of his holiness.*] But why should you give thanks at the remembrance that God is holy? Because he has said, *Be ye holy; for I am holy*: and in holiness alone true happiness is to be

found. *As he, therefore, who hath called you is holy; so be ye holy in all manner of conversation.* False Christians hate the doctrine of Christian holiness; they are willing to be holy in another, but not holy in themselves. There is too much cross-bearing and self-denial in the doctrine of holiness for them. A perfect heart they neither expect nor wish.

The analysis considers the whole psalm as relating to Jesus Christ and the last judgment: so it was understood by several of the ancient Fathers. The reader may take it in either sense.

## ANALYSIS OF THE NINETY-SEVENTH PSALM.

There are *three* parts in this psalm, if we interpret it as referring to our blessed Lord:—

I. A *prophetical* description of his power and glory, especially at the *day of judgment*, ver. 1—6.

II. A manifest difference between the states of idolaters and the people of God, ver. 7—9.

III. An exhortation to love God and hate evil; and the reason on which it is founded: a two-fold gracious reward, ver. 10—12.

I. The Psalmist begins with a solemn acclamation: "The Lord reigneth." He is the supreme King; and he will use his kingly power both now and in the day of judgment. 1. For the good of his subjects. 2. For the confusion of his enemies.

1. For "clouds and darkness are round about him," as when he gave the law on Mount Sinai." 2. "Righteousness and judgment are the habitation of his throne;" and therefore a just sentence shall come forth *against* his enemies, and in *behalf* of his friends, ver. 2—5. 3. His appearance shall be very glorious; for the "heavens shall declare it, and all people shall see it," ver. 6.

II. The difference between the state of idolaters and the people of God.

1. *Confusion* and a *curse* shall fall upon the *former*: "They shall be confounded," &c., ver. 7.

2. He exhorts all in power, men—*magistrates*, &c., and all who excel in strength—*angels*, to worship him: "Worship him, all ye gods," ver. 7. All confidence should be reposed in him.

3. God's people rejoice when they find that it is their own Lord who is coming to judgment: "Zion heard, and was glad; the daughters of Judah rejoiced," ver. 8.

4. And they rejoiced chiefly in knowing that their

God "was high above all the earth, and exalted far above all gods," ver. 9.

III. The *expostulation*, which gives us the *character* by which God's people may be known. He exhorts them to *love God, and to hate evil*. Hence we see that the true followers of God, 1. Love him; 2. Hate evil, as the infallible consequence of loving him, ver. 10.

He shows them the gracious reward which God promises.

1. "He preserveth the souls of his saints." Often their *lives*, in an especial manner, are *preserved* by him; but always their *souls*. The accuser of the brethren shall not hurt them.

2. "He delivereth them out of the hands of the wicked." Sometimes out of their hand, that they fall not into it; and sometimes out of their hand, when they are in it. This is their *first* reward, ver. 10.

A *second* reward is in the next verse: that in their miseries they shall be filled with spiritual happiness, when perhaps they little expect it: "Light is sown for the righteous, and gladness for the upright in heart," ver. 11.

1. By *light* we may understand a peculiar manifestation of God's favour; comfort, peace, and joy; or deliverance from their spiritual and temporal oppressors.

2. This is *sown* as a seed. For the light of comfort, of peace of conscience, and joy in the Holy Spirit, though it may be clouded in times of heaviness through manifold temptations, yet it will spring forth again, like the corn, which, after it is sown, lies hidden for some time under the clods of the earth; yet all that time it is *vegetating* and coming forth to public view. And deliverance from their enemies, though slow, will come; though the rod of the wicked *come* into the lot of the just, it shall not *rest* there.

3. From these premises the Psalmist draws this conclusion: Since God is preparing those blessings for you that fear and love him, then, 1. "Rejoice in the Lord;" glory in him as the Fountain of your blessedness. 2. "Give thanks at the remembrance of his holiness." Remember the good he has done you, the grace he has bestowed on you, and the holiness you may yet receive from him; and rejoice in the encouragement, and give thanks. Rejoice that ye may be *holy*, for in that your *happiness* consists.

## PSALM XCVIII.

God is celebrated for his wondrous works, 1, 2; for the exact fulfilment of his gracious promises, 3. The manner in which he is to be praised, 4—6. Inanimate creation called to bear a part in this concert, 7, 8. The justice of his judgments, 9.

XIX. DAY. EVENING PRAYER.

A Psalm.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari 1.,  
R. Persarum,  
anno sexto.

**O** \*SING unto the LORD a new song, for <sup>b</sup> he hath done marvellous things: <sup>c</sup> his right hand, and his holy arm, hath gotten him the victory.

2 <sup>d</sup> The LORD hath made known his salvation: <sup>e</sup> his righteousness hath he <sup>f</sup> openly shewed in the sight of the heathen.

3 He hath <sup>g</sup> remembered his mercy and his truth toward the house of Israel: <sup>h</sup> all the ends of the earth have seen the salvation of our God.

4 <sup>i</sup> Make a joyful noise unto the LORD, all

\* Ps. xxxii. 3. xcvi. 1. Isai. xlii. 10. — <sup>b</sup> Exod. xv. 11. Ps. lxxvii. 16. lxxxvi. 10. cv. 5. cxxxvi. 4. cxxxix. 14. <sup>c</sup> Exod. xv. 6. Isai. lix. 16. lxiii. 5. — <sup>d</sup> Isai. lii. 10. Luke ii. 30, 31. — <sup>e</sup> Isai. lxii. 2. Rom. iii. 25, 26. — <sup>f</sup> Or, revealed.

NOTES ON PSALM XCVIII.

In the *Hebrew* this is simply termed מִזְמוֹר *mizmor*, a psalm. In the *Chaldee*, A *prophetic Psalm*. In the *Vulgate*, *Septuagint*, *Æthiopic*, A *Psalm of David*. In the *Syriac* it is attributed to *David*, and stated to be composed concerning the "Restoration of the Israelites from Egypt; but is to be understood spiritually of the advent of the Messiah, and the vocation of the Gentiles to the Christian faith."

The psalm in its subject is very like the *ninety-sixth*. It was probably written to celebrate the deliverance from the Babylonish captivity; but is to be understood prophetically of the redemption of the world by Jesus Christ.

Verse 1. *A new song*] A song of *excellence*. Give him the *highest* praise. See on Ps. xcvi. 1.

*Hath done marvellous things*] נִפְלְאוֹת *niphlaoth*, "miracles;" the same word as in Ps. xcvi. 3, where we translate it *wonders*.

*His holy arm*] His Almighty power,—

*Hath gotten him the victory.*] לִי הוֹשִׁיעָה *hoshiah lo*, "hath made salvation to himself."

Verse 2. *Made known his salvation*] He has delivered his people in such a way as to show that it was supernatural, and that their confidence in the unseen God was not in vain.

Verse 3. *He hath remembered his mercy*] His gracious promises to their forefathers.

*And his truth*] Faithfully accomplishing what he had promised. All this was fulfilled under the gospel.

Verse 5. *With—the voice of a psalm.*] I think זִמְרָה *zimrah*, which we translate *psalm*, means either a *musical instrument*, or a *species of ode* modulated by different voices.

Verse 6. *With trumpets*] חֲצוֹצְרוֹת *chatsozseroth*. Some kind of tubular instruments, of the form and management of which we know nothing.

*And sound of cornet*] שׁוֹפָר *shophar*, the word commonly used for what we call *trumpet*.

Verse 7. *Let the sea roar*] These are either fine

the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 <sup>k</sup> With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 <sup>l</sup> Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods <sup>m</sup> clap *their* hands: let the hills be joyful together

9 Before the LORD; <sup>n</sup> for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

A. M. 3489.  
B. C. 515.  
A. U. C. 239.  
Dari 1.,  
R. Persarum,  
anno sexto.

<sup>k</sup> Luke i. 54, 55, 72. — <sup>l</sup> Isai. xlix. 6. lii. 10. Luke ii. 30, 31. iii. 6. Acts xiii. 47. xxviii. 28. — <sup>m</sup> Ps. xcvi. 1. c. 1. <sup>n</sup> Numb. x. 10. 1 Chron. xv. 28. 2 Chron. xxix. 27. — <sup>o</sup> Ps. xcvi. 11, &c. — <sup>p</sup> Isai. lv. 12. — <sup>q</sup> Ps. xcvi. 10, 13.

poetic images; or, if we take them as referring to the promulgation of the gospel, by the *sea* all maritime countries and commercial nations may be intended.

Verse 8. *Let the floods clap their hands*] נִחְרְרוּ *nehharoth*, properly *the rivers*—possibly meaning immense *continents*, where only *large rivers* are found; thus including *inland* people, as well as *maritime nations*, and those on the sea-coasts generally; and in those early times little more than the *coasts* of the sea were known. The gospel shall be preached in the most secluded nations of the world.

*Let the hills be joyful*] All the inhabitants of *rocky* and *mountainous* countries.

Verse 9. *For he cometh to judge the earth*] He comes to make known his salvation, and show his merciful designs to all the children of men.

*With righteousness shall he judge the world*] His word shall not be confined; all shall know him, from the least to the greatest: he shall show that he is loving to every man, and hateth nothing that he hath made. See the notes on Ps. xcvi. There is a very great similarity between this Psalm and the *Song of Magnificat* of the Blessed Virgin. I shall note some of the parallels, chiefly from Bishop Nicholson.

This psalm is an evident prophecy of Christ's coming to save the world; and what is here *foretold* by David is, in the Blessed *Virgin's* song, chanted forth as being *accomplished*. David is the *Voice*, and Mary is the *Echo*.

1. DAVID. "O sing unto the Lord a new song." (The *Voice*.)

MARY. "My soul doth magnify the Lord." (The *Echo*.)

2. DAVID. "He hath done marvellous things." (The *Voice*.)

MARY. "He that is mighty hath done great things." (The *Echo*.)

3. DAVID. "With his own right hand and holy arm hath he gotten himself the victory." (The *Voice*.)



- MARY. "He hath showed strength with his arm, and scattered the proud in the imagination of their hearts." (The *Echo*.)
4. DAVID. "The Lord hath made known his salvation; his righteousness hath he openly showed," &c. (The *Voice*.)
- MARY. "His mercy is on them that fear him, from generation to generation." (The *Echo*.)
5. DAVID. "He hath remembered his mercy and his truth toward the house of Israel." (The *Voice*.)
- MARY. "He hath holpen his servant Israel, in remembrance of his mercy." (The *Echo*.)

These parallels are very striking; and it seems as if Mary had this psalm in her eye when she composed her song of triumph. And this is a farther argument that the whole psalm, whether it record the deliverance of Israel from Egypt, or the Jews from the Babylonish captivity, is yet to be ultimately understood of the redemption of the world by Jesus Christ, and the proclamation of his gospel through all the nations of the earth: and taken in this view, no language can be too strong, nor poetic imagery too high, to point out the unsearchable riches of Christ.

## ANALYSIS OF THE NINETY-EIGHTH PSALM.

This psalm has the *two* following parts:—

I. An *exhortation* to sing to the Lord, and the *reasons* of it, ver. 1—3.

II. A *new invitation* to praise him, and that it be *universal*, ver. 4—9.

I. He calls upon them to praise God: 1. *Sing*—a song or hymn, to the *Lord*—and to none other. A *new song*—a song of excellency.

For this exhortation and command he gives the reasons. His work was a work of power and holiness.

1. "He hath done marvellous things." He has opened his greatness and goodness in the work of redemption. What *marvels* has not Christ done? 1. He was conceived by the Holy Ghost. 2. Born of a virgin. 3. Healed all manner of diseases. 4. Fed thousands with a few loaves and fishes. 5. Raised the dead. 6. And what was more *marvellous*, died himself. 7. Rose again by his own power. 8. Ascended to heaven. 9. Sent down the Holy Ghost. 10. And made his apostles and their testimony the instruments of enlightening, and ultimately converting, the world.

2. "His right hand and his holy arm hath got him the victory." 1. It was all *his own work*, whatever were the *instruments*; for without his energy they could do nothing. 2. It was his *holy arm*—no *bloody sword*, but a *holy hand* to do a *holy work*. 3. "He got himself the victory" over *sin, Satan, death, and hell*.

3. This salvation was *made known*:—1. By *himself* to the *Jews*. 2. By his *apostles* to all *nations*.

4. This salvation has been *applied*. 1. He hath showed his *righteousness*—his method of *justifying sinners* through his own blood, and *sanctifying* them

by his own Spirit. 2. This he hath *openly* showed, plainly revealing the whole in his gospel. 3. He has done this in the *sight of the heathen*, calling them to be partakers of the same salvation promised to Abraham and to his posterity, both *Jews* and *Gentiles*.

5. That which moved him to do this; his *mercy*, and *truth*: 1. "He hath remembered his mercy." This mercy was to the *house of Israel*, and through them to the *Gentiles*; for the *Gentiles* were the *first* in the promise and covenant. There was no *Jew* when the covenant was made with Abraham: it was made with him while he was yet in uncircumcision; consequently the *Gentiles*, the *whole human race*, were originally included in that covenant. The descendants of Jacob were made depositaries of it for a season; but they, not having benefited by it, were rejected, and the salvation of Christ was given to the *Gentiles*, for whom it was originally intended, and who have kept the faith, and are daily profiting by it. 2. It is called *mercy*; for it was the merest mercy that said: "The seed of the woman shall bruise the serpent's head." 3. He *remembered* this; it was never out of the divine mind; "Jesus was the Lamb slain from the foundation of the world." 4. As this mercy was intended for every human soul; so it is here *prophetically* said: "All the ends of the earth have seen the salvation of our God." This gospel has been preached, is now in the course of being preached, and shortly will be preached to every people under heaven.

II. A new invitation to praise God; and to do this in every possible way.

1. "Make a joyful noise." Jump for joy, because of this most glorious news.

2. As *all* are interested in it, so let *all* do it: "All the earth."

3. In all possible ways. With *harp, psalter, trumpet, cornet*; with *vocal, chordal, and pneumatic* music. But it is the *joyful* music, the *heart* music, which the Lord seeks.

4. "Before the Lord." In his immediate presence. Let all be sincere, pure, and holy. Remember the eye of the Lord is upon you: do not draw near with your *lips, pipes, or stringed* instruments, while your *hearts* are far from him.

5. And to make the music full, as if the inanimate creation had *ears* and *hands* to give an *applause* at the relation, and *feet* to *dance* because of it, he says: "Let the sea roar, the floods clap their hands, and the hills be joyful together."

And for all this he gives a reason, with which he concludes: "For he cometh to judge the earth;" which may be referred to his *first* and *second* coming.

1. If to the *first*, then the sense is,—Let all creatures rejoice because he comes to *judge*, that is, to enlighten, order, and govern the world. For this purpose he was incarnated, suffered, died, and rose again for the redemption of mankind; and has sent his holy *gospel* to enlighten the world, and his *Spirit* to apply its truths to the hearts of men.

2. If we consider this as referring to his *last coming*; then let all men rejoice, as he comes to destroy evil,

to root out incorrigible sinners, and to make a new heaven and a new earth.

3. All this shall be done with that rectitude of

judgment, that there shall be nothing crooked, oblique, or savouring of iniquity in it: "For he shall judge the world, and the people with equity."

PSALM XCIX.

The empire of God in the world and the church, 1, 2. He ought to be praised, 3. Justice and judgment are his chief glory, 4. He should be worshipped as among the saints of old, whom he graciously answered and saved, 5—8. Exalt him, because he is holy, 9.

A. M. cir. 3489.  
B. C. cir. 515.  
A. U. C. 239.  
Dari I.,  
R. Persarum,  
anno sexto.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise thy great and terrible name; for it is holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou exe-

cutest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar:

<sup>a</sup> Ps. xciii. 1.—<sup>b</sup> Exod. xxv. 22. Ps. xviii. 10. lxxx. 1. <sup>c</sup> Heb. stagger.—<sup>d</sup> Ps. xcvii. 9.—<sup>e</sup> Dent. xxviii. 58. Rev. xv. 4.—<sup>f</sup> Job xxxvi. 5, 6, 7.—<sup>g</sup> Ver. 9.—<sup>h</sup> 1 Chron.

xxviii. 2. Ps. cxxxii. 7.—<sup>i</sup> Or, it is holy.—<sup>k</sup> Lev. xix. 2. <sup>l</sup> Exod. xvii. 4. 1 Sam. vii. 9. Jer. xv. 1.—<sup>m</sup> Exod. xiv. 15. xv. 25. 1 Sam. vii. 9. xii. 18.—<sup>n</sup> Exod. xxxiii. 9.

NOTES ON PSALM XCIX.

The Hebrew and Chaldee have no title; all the Versions but the Chaldee attribute it to David. The Syriac says it concerns "the slaughter of the Midianites which Moses and the children of Israel had taken captive; and is a prophecy concerning the glory of the kingdom of Christ." But the mention of Samuel shows that it cannot be referred to the time of Moses. Calmet thinks that it was sung at the dedication of the city, or of the second temple, after the return from the Babylonish captivity. Eight of Kennicott's and De Rossi's MSS. join it to the preceding psalm.

Verse 1. The Lord reigneth] See the note on Ps. xcvi. 1.

Let the people tremble] He will establish his kingdom in spite of his enemies; let those who oppose him tremble for the consequences.

He sitteth between the cherubims] This is in reference to the ark, at each end of which was a cherub of glory; and the shechinah, or symbol of the Divine Presence, appeared on the lid of the ark, called also the mercy-seat, between the cherubim. Sitting between the cherubim implies God's graciousness and mercy. While then, in his reign, he was terrible to sinners, he is on the throne of grace to all who fear, love, and obey him. Though this symbol were not in the second temple, yet the Divine Being might very well be thus denominated, because it had become one of his titles, he having thus appeared under the tabernacle and first temple.

Verse 2. The Lord is great in Zion] It is among his own worshippers that he has manifested his power and glory in an especial manner. There he is known, and there he is worthily magnified.

Verse 3. Let them praise thy great and terrible name]

Let them confess thee to be great and terrible: let them tremble before thee.

For it is holy.] קדוש קדוש *kadosh hu*. As this not only ends this verse but the fifth also, and in effect the ninth, it seems to be a species of chorus which was sung in a very solemn manner at the conclusion of each of these parts. His holiness—the immaculate purity of his nature, was the reason why he should be exalted, praised, and worshipped.

Verse 4. The king's strength] If this psalm were written by David, he must mean by it that he was God's vicegerent or deputy, and that, even as king, God was his strength, and the pattern according to which equity, judgment, and righteousness should be executed in Jacob.

Verse 5. Worship at his footstool] Probably meaning the ark on which the divine glory was manifested. Sometimes the earth is called God's footstool, Matt. v. 35, Isai. lxvi. 1; sometimes Jerusalem; sometimes the temple, Lam. ii. 1; sometimes the tabernacle, Ps. xxxii. 7; and sometimes the ark, 1 Chron. xxviii. 2. The Israelites, when they worshipped, turned their faces toward the ark, because that was the place where was the symbol of the Divine Presence.

For he is holy.] The burden chanted by the chorus.

Verse 6. Moses and Aaron] As Moses and Aaron among the priests, and as Samuel among the prophets, worshipped God in humility, gratitude, and the spirit of obedience, and received the strongest tokens of the divine favour; so worship ye the Lord, that he may bless, support, and save you. Moses was properly the priest of the Hebrews before Aaron and his family were appointed to that office.

Verse 7. He spake unto them in the cloudy pillar]

A. M. 3459. they kept his testimonies, and  
 B. C. 515. the ordinance that he gave  
 A. U. C. 239. them.  
 Darii I.,  
 R. Persarum,  
 anno sexto.

8 Thou answeredst them, O  
 LORD our God: <sup>a</sup>thou wast a God that for-

gavest them, though <sup>b</sup>thou took-  
 est vengeance of their inventions.

9 <sup>c</sup>Exalt the LORD our God,  
 and worship at his holy hill;  
 for the LORD our God is <sup>d</sup>holy.

A. M. 3489.  
 B. C. 515.  
 A. U. C. 239.  
 Darii I.,  
 R. Persarum,  
 anno sexto.

<sup>a</sup>Numb. xiv. 20. Jer. xlvi. 23. Zeph. iii. 7. — <sup>b</sup>See  
 Exod. xxxii. 2, &c. Numb. xx. 12, 24. Deut. ix. 20.  
<sup>c</sup>Ver. 5. Exod. xv. 2. Ps. xxxiv. 3. cxviii. 28. — <sup>d</sup>Lev.

xxi. 8. 1 Sam. ii. 2. Ps. xxii. 3. cxlv. 17. Isai. vi. 3.  
 John xvii. 11.

That is, he directed all their operations, marchings,  
 and encampments by this cloudy pillar. See Exod.  
 xxxiii. 9.

*They kept his testimonies*] Do ye the same, and  
 God will be *your* portion as he was *theirs*.

Verse 8. *Thou—forgavest them*] When the people  
 had sinned, and wrath was about to descend on them,  
 Moses and Aaron interceded for them, and they were  
 not destroyed.

*Tookest vengeance of their inventions.*] God spared  
 them, but showed his displeasure at their misdoings.  
 He chastised, but did not consume them. This is  
 amply proved in the history of this people.

Verse 9. *Worship at his holy hill*] Worship him  
 publicly in the temple.

*For the Lord our God is holy.*] The words of the  
 chorus; as in the *third* and *fifth* verses.

ANALYSIS OF THE NINETY-NINTH PSALM.

There are *two* parts in this psalm:—

I. A description of the kingdom of God.

1. From the *majesty* and *terror* of it against his  
 enemies, ver. 1—3.

2. From its *equity* in the execution of *judgment*  
 and *justice*, ver. 4.

3. From his *patience* and *clemency* in giving audience  
 to his servants, ver. 6—8.

II. A demand of praise and honour of all that  
 acknowledge him for their King, begun at the *third*  
 verse, repeated at the *fifth*, and continued in the *last*.  
 The psalm contains a prophecy of the kingdom of  
 Christ, and its glory.

I. 1. The terror, power, and majesty of this king-  
 dom: "The Lord reigneth." 1. He bids defiance  
 to his enemies: "Let the people tremble." 2. "He  
 sitteth between the cherubim." He is always present  
 with his people; they need not fear, though *the earth*  
*be moved*. 3. "He is great in Zion." More potent  
 and higher than all people. 4. "His name is great  
 and terrible." His enemies have every thing to *fear*,  
 while his *friends* have every thing to *hope*.

2. The Psalmist describes this kingdom, from its  
*justice* and *equity*. 1. "He loveth judgment." This  
 is one of his perfections. 2. "He establishes equity." Gives  
 just and equal laws to all. 3. "He executes  
 judgment in Jacob." None of his followers shall live  
 without law; they are obedient children, living  
 according to his will. 4. And therefore he requires

them to *exalt and adore* him. 5. They are to *worship*  
*at his footstool*—all their approaches are to be made  
 in the *deepest reverence*, with the *truest self-abasement*.  
 6. "For he is holy;" and he requires all his followers  
 to be holy also.

3. He describes it from the *mercy* and *clemency* of  
 the ruler. 1. He showed his mercy and *kindness* to  
*Moses, Aaron, and Samuel*, as intercessors for the  
 people. "They called upon God," for themselves and  
 for the people; "and he answered them." 1. See the  
 intercession of Moses, Exod. xxxii. 31; 2. Of *Aaron*,  
 Numb. xvi. 46—48. 3. Of *Samuel*, 1 Sam. vii. 5,  
 9, 10. 4. He spake to *Moses*, Exod. xxxiii. 8, 9, 11;  
 and to *Aaron*, Numb. xii. 5—8.

And now he adds the *reason* why he heard them:

1. "They kept his testimonies." Those precepts  
 that were common to all others.

2. "And the ordinances that he gave them." As  
 public persons who were to rule in church and state.

And that it was a great mercy that the Lord heard  
 them, the prophet acknowledges by this *apostrophe*—

1. "Thou answeredst them, O Lord our God."  
 Which the history shows.

2. "Thou forgavest them;" that is, the *people* for  
 whom they prayed: for in Hebrew the *relative* is  
 often put without an *antecedent*.

3. "Thou tookest vengeance of their inventions." The  
*golden calf* was broken to pieces, Exod. xxxii.;  
 and the *false gods* were put away, 1 Sam. vii. The  
 people were not consumed, though their sin was in a  
 certain manner visited upon them. See Numb. xiv.  
 23, 30, and xx. 12.

II. The Psalmist concludes with a *demand of praise*  
 to this kind God.

1. "Exalt the Lord." Show that he is high, holy,  
 just, good, and kind.

2. "Worship at his holy hill." Attend his public  
 worship, and show a godly example in this way to all  
 others. He who is indifferent about the *public worship*  
 of God, is generally not less so in *private devotion*.

3. The reason for all this is: "The Lord our God  
 is holy." He requires this worship because it is a  
 chief *means* by which he communicates *his holiness*  
 to his followers. Without this holiness there is no  
 happiness here, and without it none shall ever see  
 God. Get *holiness*, that you may get happiness *here*,  
 and heaven *hereafter*.

PSALM C.

All nations are exhorted to praise the Lord, 1, 2; to acknowledge him to be the Sovereign Good and their Creator, and that they are his people and the flock of his pasture, 3; to worship him publicly, and be grateful for his mercies, 4. The reasons on which this is founded; his own goodness, his everlasting mercy, and his ever-during truth, 5.

A. M. cir. 3489. B. C. cir. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

A Psalm of Praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence

with singing.

3 Know ye that the LORD he is God; it is he that hath made us, and not we ourselves;

a Ps. cxlv. title.—b Or, thanksgiving.—c Ps. xcv. 1. cxviii. 4.—d Heb. all the earth.—e Ps. cxix. 73. cxxxix. 13, &c. cxlix. 2. Eph. ii. 10.—f Or, and his we are.

NOTES ON PSALM C.

This psalm is entitled in the Hebrew מזמור לטרדה mizmor lethodah, not "A Psalm of Praise," as we have it, but "A Psalm for the confession, or for the confession-offering," very properly translated by the Chaldee: קרבן חרדה על קרבן חרדה shibcha al kurban todetha, "Praise for the sacrifice (or offering) of confession." The Vulgate, Septuagint, and Ethiopic have followed this sense. The Arabic attributes it to David. The Syriac has the following prefixed: "Without a name. Concerning Joshua the son of Nun, when he had ended the war with the Ammonites: but in the new covenant it relates to the conversion of the Gentiles to the faith." It is likely that it was composed after the captivity, as a form of thanksgiving to God for that great deliverance, as well as an inducement to the people to consecrate themselves to him, and to be exact in the performance of the acts of public worship.

Verse 1. Make a joyful noise] hariu, exult, triumph, leap for joy.

All ye lands.] Not only Jews, but Gentiles, for the Lord bestows his benefits on all with a liberal hand.

Verse 2. Serve the Lord with gladness] It is your privilege and duty to be happy in your religious worship. The religion of the true God is intended to remove human misery, and to make mankind happy. He whom the religion of Christ has not made happy does not understand that religion, or does not make a proper use of it.

Verse 3. Know ye that the Lord he is God] Acknowledge in every possible way, both in public and private, that Jehovah, the uncreated, self-existent, and eternal Being, is Elohim, the God who is in covenant with man, to instruct, redeem, love, and make him finally happy.

It is he that hath made us] He is our Creator, and has consequently the only right in and over us.

And not we ourselves] velo anachnu. I can never think that this is the true reading, though found in the present Hebrew text, in the Vulgate, Septuagint,

we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

a Ps. xcv. 7. Ezek. xxxiv. 30, 31.—b Ps. lxxvi. 13. cxvi. 17, 18, 19.—c Ps. cxxxvi. 1, &c.—d Heb. to generation and generation. Ps. lxxxix. 1.

Ethiopic, and Syriac. Were there ever a people on earth, however grossly heathenish, that did believe, or could believe, that they had made themselves? In twenty-six of Kennicott's and De Rossi's MSS. we have ואלו אנו velo anachnu, "and his we are;" לו lo, the pronoun, being put for לא lo, the negative particle. This is the reading of the Targum, or Chaldee paraphrase, ודלילו vedileyh anachnu, "and his we are;" and is the reading of the text in the Complutensian Polyglot, of both the Psalters which were printed in 1477, and is the keri or marginal reading in most Masoretic Bibles. Every person must see, from the nature of the subject, that it is the genuine reading. The position is founded on the maxim that what a man invents, constructs out of his own materials, without assistance in genius, materials, or execution from any other person, is his own; and to it, its use, and produce, he has the only right. God made us; therefore we are his: we are his people, and should acknowledge him for our God; we are the sheep of his pasture, and should devote the lives to him constantly which he continually supports.

Verse 4. Enter into his gates with thanksgiving] Publicly worship God; and when ye come to the house of prayer, be thankful that you have such a privilege; and when you enter his courts, praise him for the permission. The word בטרדה bethodah, which we render with thanksgiving, is properly with the confession-offering or sacrifice. See on the title.

Bless his name.] Bless Jehovah, that he is your Elohim; see ver. 3. In our liturgic service we say, "Speak good of his name;" we cannot do otherwise; we have nothing but good to speak of our God.

Verse 5. For the Lord is good] Goodness, the perfect, eternal opposition to all badness and evil, is essential to God. Mercy and compassion are modifications of his goodness; and as his nature is eternal, so his mercy, springing from his goodness, must be everlasting. And as truth is an essential characteristic of an infinitely intelligent and perfect nature; therefore God's truth must endure from generation to generation. Whatsoever he has promised must be

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

fulfilled, through all the successive generations of men, as long as sun and moon shall last.

As this is a very important psalm, and has long made a part of our *public worship*, I shall lay it before the reader in the oldest vernacular Versions I have hitherto met with,—the *Anglo-Saxon* and the *Anglo-Scottish*, with a literal interlineary translation of the former.

*The Anglo-Saxon Hundredth Psalm.*

*Rhyme ye the Lord all earth, serve the Lord*

1. ȝnyrmeð ȝnyhtne, eall eorðe, ðeoriað ȝnyhtne  
in bliss ;

on bliſſe ;

*Infare in sight his in blithness ;*

2. Infað on ȝerȝhðe hȝr on bliðnyſſe ;

*Wit ye, for that Lord he is God, he did*

3. Witaðȝe forðanðe ȝnyhten he ȝr ȝod, he ȝðde  
us, & not self we ;

ur, ȝ na ſelfe we ;

*Folk his & sheep leese way his ; fare into gates his*

4. Folc hȝr ȝ ſceap læſſe hȝr, infað ȝatu hȝr  
in confession, into courts his in hymns, con-  
on anðetnyſſe on caſertunaſ hȝr on ȝmnum an-  
ſes him.

bercað him ;

*Praise name his, for that winsom is ; Lord*

5. ȝeoriað naman hȝr forðanðe ȝnyſom ȝr ; ȝnyht  
thro' eternity mildheartedness his, & unto on kindred  
on eadnyſſe mildheortnyſſa hȝr ȝ oð on cȝnrine  
& kindred sothfastnes his.

ȝ cȝnrine roðfæſtnyſſ hȝr.

The reader will see that, in order to make this translation as literal as possible, I have preserved some old English words which we had from the Anglo-Saxon, and which have nearly become obsolete: e. g., *Infare*, "to go in;" *blithness*, "joy, exultation;" *wit ye*, "know ye;" *did*, the preterite of *to do*, "made, created," the literal translation of the Hebrew, *way asah*, *he made*; *leese way*, "pasturage on a common;" *winsom*, "cheerful, merry;" *mild-heartedness*, "tenderness of heart, compassion;" *sothfastness*, "steady to the sooth or truth, fast to truth."

I might have noticed some various readings in Anglo-Saxon MSS.; e. g., ver. 1, for ȝnyrmeð *idrymeth*, "rhyme ye;" ȝnyſomiað *winsumiath*, "be winsom, be joyful." And ver. 5, for ȝnyſom *winsom*, "cheerful;" ȝſete, *sweet*, "sweet."

*Anglo-Scottish Version of the Hundredth Psalm.*

1. Joyes to God al the erth ; serbes to Lord in gladnes.

2. Enters in his sight with joying.

3. Witles for Lorde he is God ; he made us and nocht we ;

4. Folke of hym, and schepe of his pasture ; enters the gates of him in schrift ; hys Halls in ȝnyſſe ; schrybes to hym.

5. Loues his name, for soft is Lorde ; withouten end in his mercy ; and in generation and generation the sothfastnes of hym.

Thus our forefathers *said* and *sung* in heart and mouth ; and with their tongues made confession to salvation. There are but few words here which require explanation : Ver. 3, *Witles*, "wot ye, know ye." Ver. 4, *Schrift*, "confession;" *schryves*, "confess ye." Ver. 5, *Loues*, "praise ye, laud ye." *Sothfastness*, as above, *stedfastness* in the truth.

ANALYSIS OF THE HUNDRETH PSALM.

There are *two* parts in this psalm :—

I. An *exhortation* to praise God, and the manner in which it is to be done, ver. 1—4.

II. The *reasons* on which this is founded, ver. 3—5.

I. In his exhortation to praise God it is required,—

1. That the praise be *universal* : "All ye lands."

2. That it be *hearty* : "Make a joyful noise." Let the soul be cheerful in the work.

3. That it be not *partial* nor restrained : "Make a joyful noise—serve—be glad—sing—be thankful—give praise—bless his name." The various expressions show the completeness of this blessed word.

4. That it be *sincere*—done in *his presence*.

5. That it be an *intelligent* service : "Know ye."

6. That it be *frequent* and *public* : "Enter his gates—go into his courts."

7. That *gratitude* shall be a part of it : "With thanksgiving."

II. The *reasons* on which this is grounded ; they are,—

1. Drawn from the *nature* of God : "Know ye that Jehovah is Elohim," the true God ; therefore, alone worthy to be worshipped.

2. Drawn from the *benefits* bestowed on us : 1. "He has made us"—capable of knowing him, and being eternally happy with him. 2. He has called upon us by his *grace* to be "his people, and the sheep of his pasture." He both *governs* and *feeds* us.

And that we may be the more cheerful in this work, he puts us in mind of the divine *attributes* engaged in our redemption, *goodness*, *mercy*, and *truth*.

1. "He is good." This is his very *nature*.

2. "He is merciful." This *flows* from his *goodness*.

3. "He is true;" keeping covenant for ever with them that fear him ; and *fulfilling* all his *promises* to the believing and obedient.

And that we may have the more confidence,

1. "His mercy is everlasting." It *continues* through all the changes and chances of this life to them who trust in him ; and extends through all the generations of men.

2. His truth is like his mercy, it is pledged to fulfil his promises. "God is not man that he should lie;" he has promised, and will save to the uttermost all who come to him through Christ Jesus : "Be therefore thankful to him, and speak good of his name."

PSALM CI.

The subject proposed, mercy and judgment, 1. The Psalmist's resolution in respect to his private conduct, 2. He will put away evil, inward and outward, 3. No evil person shall stand in his presence, 4; nor any slanderer of his neighbour, 4, 5. He will encourage the faithful and upright, 6; but the deceitful, the liars, and the profligate, he will cast out of the city of God, 7, 8.

A Psalm of David.

A. M. cir. 2919.  
B. C. cir. 1055.  
Ante I. Ol. 279.  
Ante Urbem  
Conditam 302.

I <sup>a</sup> WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will <sup>b</sup> behave myself wisely in a perfect way. O when wilt thou come unto me? I will <sup>c</sup> walk within my house with a perfect heart.

3 I will set no <sup>d</sup> wicked thing before mine eyes: <sup>e</sup> I hate the work of them <sup>f</sup> that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not <sup>g</sup> know a wicked person.

5 Whoso privily slandereth his neighbour,

<sup>a</sup> Ps. lxxxix. 1. — <sup>b</sup> 1 Sam. xviii. 14. — <sup>c</sup> 1 Kings ix. 4. xi. 4. — <sup>d</sup> Heb. *thing of Belial*. — <sup>e</sup> Ps. xxvii. 10. — <sup>f</sup> Josh. xxiii. 6. 1 Sam. xii. 20, 21. Ps. xl. 4. cxv. 5. — <sup>g</sup> Matt.

NOTES ON PSALM CI.

The Hebrew and all the Versions attribute this psalm to David. It shows us the resolutions he formed when he came to the throne; and it is a perfect model according to which a wise prince should regulate his conduct and his government.

Verse 1. *I will sing of mercy and judgment*] David might say, Adverse and prosperous providences have been of the utmost use to my soul; therefore, I will thank God for both. Or, as he was probably now called to the government of all the tribes, he might make a resolution that he would show חסד *chesed*, incessant benevolence, to the upright; and משפט *meshpat*, the execution of judgment, to the wicked; and would make the conduct of God the model of his own.

Verse 2. *I will behave myself wisely*] God's law prescribes a perfect way of life; in this perfect way I have professed to walk, and I must act wisely in order to walk in it.

*When wilt thou come unto me?*] I can neither walk in this way, nor grow wise unto salvation, unless thou come unto me by thy grace and Spirit; for without thee I can do nothing.

*I will walk within my house*] It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers! The man who, in the midst of family provocations, maintains a Christian character, being meek, gentle, and long-suffering to his wife, his children, and his servants, has got a perfect heart, and adorns the doctrine of God his Saviour in all things.

him will I cut off: <sup>h</sup> him that hath an high look and a proud heart will not I suffer.

A. M. cir. 2949.  
B. C. cir. 1055.  
Ante I. Ol. 279.  
Ante Urbem  
Conditam 302.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh <sup>i</sup> in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies <sup>k</sup> shall not tarry in my sight.

8 I will <sup>l</sup> early destroy all the wicked of the land; that I may cut off all wicked doers <sup>m</sup> from the city of the LORD.

vii. 23. 2 Tim. ii. 19. — <sup>h</sup> Ps. xviii. 27. Prov. vi. 17. <sup>i</sup> Or. *perfect in the way*. Ps. cxix. 1. — <sup>k</sup> Heb. *shall not be established*. — <sup>l</sup> Ps. lxxx. 10. Jer. xxi. 12. — <sup>m</sup> Ps. xlviii. 2, 3.

The original is very emphatic: אלהללתי *ethallech*, "I will set myself to walk," I will make it a determined point thus to walk. I will bear and forbear with children, servants, &c., not speaking rashly, nor giving way to bad tempers. Through various motives a man will behave with propriety and decorum among others; but none of these motives operate in his own house, where he feels himself master, and consequently under no restraint.

Verse 3. *I will set no wicked thing before mine eyes*] I will undertake no unjust wars; will enter into no sinful alliances; will not oppress my subjects by excessive taxation, to support extravagance in my court. I will not look favourably on things or words of Belial. What is good for nothing or evil in its operation, what is wicked in its principle, and what would lead me away from righteousness and truth, I will never set before my eyes.

*Them that turn aside*] I shall particularly abominate the conduct of those who apostatize from the true religion, and those who deny its divine authority, and who live without having their conduct governed by its influence, such shall never be put in a place of political trust or confidence by me.

Verse 4. *A froward heart*] Rash and headstrong men shall not be employed by me.

*I will not know a wicked person.*] I will give no countenance to sinners of any kind; and whatever is evil shall be an object of my abhorrence.

Verse 5. *Whoso privily slandereth his neighbour*] All flatterers and time-servers, and those who by insinuations and false accusations endeavour to supplant the upright, that they may obtain their offices for themselves or their dependants, will I consider as

enemies to the state, I will abominate, and expel them from my court.

The Chaldee gives a remarkable meaning to the Hebrew, *לשון רשע בטרם יכתיב melasheni bassether reehu*, which we translate, *Whoso privily slandereth his neighbour*, and which it renders thus, *לשון רשעו לישן חבירו על רישתו לישן חבירו demishtuey lishan telitai al chabreyah*: "He who speaks with the *triple tongue* against his neighbour." That is, the tongue by which he slays *three* persons, viz, 1. The man whom he slanders; 2. Him to whom he communicates the slander; and 3. Himself, the slanderer. Every slanderer has this *triple tongue*, and by every slander inflicts those *three* deadly wounds. Such a person deserves to be *cut off*. On this subject St. Jerome speaks nearly in the same way: *Ille qui detrahit, et se, et illum qui audit, demergit*; "He who slanders ruins both himself and him who hears him;" he might have added, *and him who is slandered*, for this is often the case; the *innocent* are ruined by detraction.

*An high look and a proud heart*] One who is seeking preferment; who sticks at nothing to gain it; and one who behaves himself haughtily and insolently in his office.

*Will not I suffer.*] *לוא אכל lo uchal*, I cannot away with. These persons especially will I drive from my presence, and from all state employments.

Verse 6. *Mine eyes.*] My approbation.

*Upon the faithful.*] The humble, upright followers of God.

*That they may dwell with me.*] Be my confidants and privy-counsellors. No irreligious or wicked man, whatever his abilities may be, shall be countenanced or supported by me. I will purify my court from the base, the irreligious, the avaricious, the venal, the profligate, and the wicked.

*He that walketh in a perfect way.*] He that is truly religious.

*He shall serve me.*] Shall be my prime minister, and the chief officer in my army, and over my finances.

Verse 7. *He that worketh deceit—that telleth lies.*] I will expel from my court all sycophants and flatterers. *Tiberius* encouraged flatterers; *Titus* burned some, banished several others, and sold many for slaves.

Verse 8. *I will early destroy.*] I will take the first opportunity of destroying all the wicked of the land. I will purify my court, purge Jerusalem, and cleanse the whole land of every abomination and abominable person; so that the city of my God, where holiness alone should dwell, shall indeed become the *Holy City*; that the *state* may be made *prosperous*, and the *people* happy. Such an administration must have been a good one, where such pious caution was used in choosing all the officers of the state.

#### ANALYSIS OF THE HUNDRED AND FIRST PSALM.

There are *two* parts of this psalm:

1. The *sum*, with the dedication of it, ver. 1.

II. The full explanation of *mercy* and *judgment*, and how practised:

1. Towards himself, ver. 2—5.

2. Towards *ungodly* men, ver. 4, 5, 7, 8.

3. Towards all *good* men, ver. 6.

I. The sum of the psalm, *mercy* and *judgment*, the two great virtues of a king.

1. *Mercy* in countenancing, giving audience, judging, and rewarding the good.

2. *Judgment* in discountenancing, being a terror to, and punishing the evil-doers.

II. He begins with his *own* reformation and that of his *house*, that he may set a godly example to his *kingdom*.

1. "I will behave myself wisely:" most act *foolishly*; I shall be guided by divine wisdom.

2. "I am in a perfect way:" I have professed to believe in the God of Israel, and I must walk suitably to this profession.

3. "When wilt thou come unto me?" I am sincere in my resolves; but without thee I can do nothing. Stand by me, and I will walk uprightly.

In his house he resolves, "I will walk within my house with a perfect heart."

1. "I will walk:" It shall be my constant employment.

2. "I will walk in my house:" I will see that my *family* fear God.

3. "I will walk with a perfect heart:" I shall do nothing for *show*; all shall be sincere and pious.

In order to walk in this perfect way, he promises,—

1. "I will set no wicked thing before my eyes:" Evil desires enter more frequently into the soul by the *eye* than by any of the other senses.

2. "I hate the work of them that turn aside:" he that would leave sin must hate and abhor it: he that *leaves God* is an object of abhorrence.

3. "It shall not cleave to me:" It will cleave to him who cleaves to it. He who does not *hate* it, will *cleave* to it.

He shows what he will be towards the *ungodly*.

1. "A froward heart shall depart from me:" The headstrong, stubborn, and refractory.

2. "I will not know the wicked:" I shall not only not approve of such, but I will cultivate no acquaintance with them.

These wicked persons he particularizes. They are,

1. *Slanderers*: "Him that slandereth his neighbour I will cut off."

2. *The ambitious*: "Him that hath a high look," who wants influence and honour.

3. The *proud*: The haughty, who thinks all born to be his vassals.

How he will treat the *godly*.

1. "His eye shall be upon the faithful." Of them he will take especial care; he shall dwell with me.

2. The truly religious, "he that walks in a perfect way," shall be employed by himself. "He shall serve me."

He further states what he will do in reference to the *ungodly*.

1. No fraudulent person shall dwell in his house: "He that worketh deceit," &c.

2. *Liars* shall be banished out of his sight.

In this work he tells us how he would proceed.

1. "I will early destroy." I will make *despatch*, that the *land* be not polluted.

2. The end, in reference to the church: "I will cut off the wicked from the city of the Lord." The city, the seat of government, the place of God's altars, must be kept pure. There must be a thorough, a radical reform. No corruption or abuse, either in

things political, domestic, or religious, shall be tolerated. All must be holy, as he who has called us is holy. This was a reformation according to God's word; not according to the caprice of the multitude.

PSALM CII.

The complaint and miserable state of the poor captives, 1—11; the expectation of deliverance, 12—14; the conversion of the heathen, 15—18; the termination of the captivity, 19—22; the great frailty of man, 23, 24; the unchangeableness of God, 25—27; the permanence of the church, 28.

XX. DAY. MORNING PRAYER.

A Prayer a of the afflicted, b when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry c come unto thee.

2 d Hide not thy face from me in the day when I am in trouble; e incline thine ear unto me: in the day when I call answer me speedily.

3 f For my days are consumed g like smoke, and h my bones are burned as an hearth.

4 My heart is smitten, and i withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning k my bones cleave to my l skin.

6 m I am like n a pelican of the wilderness: I am like an owl of the desert.

7 I o watch, and am as a sparrow p alone upon the house-top.

8 Mine enemies reproach me all the day; and they that are q mad against me are r sworn against me.

9 For I have eaten ashes like bread, and s mingled my drink with weeping,

10 Because of thine indignation and thy

a Or, for.—b Ps. lxi. 2. cxlii. 2.—c Exod. ii. 23. 1 Sam. ix. 16. Ps. xviii. 6.—d Ps. xxvii. 9. lxix. 17.—e Ps. lxxi. 2. lxxxviii. 2.—f Pa. cxix. 83. James iv. 14.—g Or, (as some read) into smoke.—h Job xxx. 30. Ps. xxxi. 10. Lam. i. 13.—i Ps. xxxvii. 2. Ver. 11.—k Job xix. 20.

Lam. iv. 8.—l Or, flesh.—m Job xxx. 29.—n Job xxxiv. 11. Zeph. ii. 14.—o Pa. lxxvii. 4.—p Ps. xxviii. 11.—q Acts xxvi. 11.—r Acts xxiii. 12.—s Pa. xli. 3. lxxx. 5.

NOTES ON PSALM CII.

The Hebrew, and nearly all the Versions, give the following title to this psalm: A prayer of the afflicted, when he is overwhelmed, and pours out his sighing before the Lord. There seems to be little doubt that this is the prayer of the captives in Babylon, when, towards the end of the captivity, they were almost worn out with oppression, cruelty, and distress. The psalm has been attributed to Daniel, to Jeremiah, to Nehemiah, or to some of the other prophets who flourished during the time of the captivity. The author of the Epistle to the Hebrews has applied the twenty-fifth, twenty-sixth, and twenty-seventh verses to our Lord, and the perpetuity of his kingdom.

Verse 1. Hear my prayer] The chief parts of the psalm answer well to the title: it is the language of the deepest distress, and well directed to Him from whom alone help can come.

Verse 3. My days are consumed like smoke] He represents himself (for the Psalmist speaks in the name of the people) under the notion of a pile of combustible matter, placed upon a fire, which soon consumes it; part flying away in smoke, and the residue lying on the hearth in the form of charred coal and ashes. The Chaldeans were the fire, and the captive Jews the fuel, thus converted into smoke and ashes.

Verse 4. My heart is smitten, and withered like grass] The metaphor here is taken from grass cut down in the meadow. It is first smitten with the

scythe, and then withered by the sun. Thus the Jews were smitten with the judgments of God; and they are now withered under the fire of the Chaldeans.

Verse 6. I am like a pelican of the wilderness] It may be the pelican or the bittern. The original, kaath, is mentioned Lev. xi. 18, and is there described. See the note.

Owl of the desert.] כוס cos, some species of owl; probably the night raven. See the notes referred to above.

Verse 7. As a sparrow alone] צפור tsippor, seems to be often used for any small bird, such as the swallow, sparrow, or the like. Bochart supposes the screech owl is intended.

Verse 8. They that are mad against me are sworn against me.] The Chaldeans are determined to destroy us; and they have bound themselves by oath to do it. See a similar case related Acts xxiii. 12—14, where a number of Jews had bound themselves by an oath neither to eat nor drink till they had slain Paul.

Verse 9. I have eaten ashes like bread] Fearful of what they might do, we all humbled ourselves before thee, and sought thy protection; well knowing that, unless we were supernaturally assisted, we must all have perished; our enemies having sworn our destruction.

Verse 10. For thou hast lifted me up, and cast me down.] Thou hast lifted me on high, that thou mightest dash me down with the greater force. We were exalted in thy favour beyond any people, and



wrath: for <sup>a</sup> thou hast lifted me up, and cast me down.

11 <sup>b</sup> My days *are* like a shadow that declineth; and <sup>c</sup> I am withered like grass.

12 But <sup>d</sup> thou, O LORD, shalt endure for ever; and <sup>e</sup> thy remembrance unto all generations.

13 Thou shalt arise, and <sup>f</sup> have mercy upon Zion: for the <sup>g</sup> time to favour her, yea, the <sup>h</sup> set time, is come.

14 For thy servants take pleasure in <sup>i</sup> her stones, and favour the dust thereof.

15 So the heathen shall <sup>j</sup> fear the name of the LORD, and all the kings of the earth thy glory.

<sup>a</sup> Pa. xxx. 7. — <sup>b</sup> Job xiv. 2. Pa. cix. 23. cxliv. 4. Eccl. vi. 12. — <sup>c</sup> Ver. 4. Isai. xl. 6, 7, 8. James i. 10. <sup>d</sup> Ver. 26. Pa. ix. 7. Lam. v. 19. — <sup>e</sup> Pa. cxxxv. 13. <sup>f</sup> Isai. lx. 10. Zech. i. 12. — <sup>g</sup> Isai. xl. 2. — <sup>h</sup> Pa. lxxix. 1. <sup>i</sup> Kings viii. 43. Pa. cxxxviii. 4. Isai. lx. 3. — <sup>j</sup> Isai. lx.

now thou hast made us the *lowest* and most *abject* of the children of men.

Verse 11. *My days are like a shadow that declineth*] Or rather, *My days decline like the shadow*. I have passed my *meridian*, and the sun of my prosperity is about to set for ever. There may be here an allusion to the declination of the sun towards the south, which, by shortening their days, would greatly lengthen their nights. Similar to the exclamation of a contemporary prophet, Jer. viii. 20: "The harvest is past, the summer is ended, and we are not saved." There is now scarcely any human hope of our deliverance.

Verse 12. *But thou, O Lord, shalt endure for ever*] Our life is a shadow; we can scarcely be called *beings* when compared with thee, for thou art *eternal*. Have mercy upon us, *creatures of a day*, and thy kindness shall be a *memorial* in all our *generations*.

Verse 13. *Thou shalt arise, and have mercy upon Zion*] While he is humbled at the footstool of mercy, and earnestly praying for mercy, an answer of peace is given; he is assured, not only that they shall be *delivered*, but that the time of deliverance is *at hand*. The *set time*--the *seventy* years predicted by Jeremiah, was ended; and God gave him to see that he was ever mindful of his promises.

Verse 14. *Thy servants take pleasure in her stones*] Though Jerusalem was at this time in a heap of ruins, yet even her rubbish was sacred in the eyes of the pious; for this had been *the city of the great King*.

Verse 15. *So the heathen shall fear the name of the Lord*] It is granted that after the edict of Cyrus to restore and rebuild Jerusalem, which was about *four hundred and ninety* years before Christ, the name of the true God was more generally known among the heathen; and the translating the Sacred Writings into Greek, by the command of Ptolemy Philadelphus, king of Egypt, about *two hundred and eighty-five* years before the Christian era, spread a measure of the light of God in the Gentile world which they had not before seen. Add to this, the dispersion of the Jews into different

16 When the LORD shall build up Zion, <sup>k</sup> he shall appear in his glory.

17 <sup>l</sup> He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be <sup>m</sup> written for the generation to come: and <sup>n</sup> the people which shall be created shall praise the LORD.

19 For he hath <sup>o</sup> looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 <sup>p</sup> To hear the groaning of the prisoner; to loose <sup>q</sup> those that are appointed to death;

21 To <sup>r</sup> declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together,

1, 2. — <sup>l</sup> Neh. i. 6, 11. ii. 8. — <sup>m</sup> Rom. xv. 4. 1 Cor. x. 11. <sup>n</sup> Pa. xxii. 31. Isai. xliii. 21. — <sup>o</sup> Deut. xxxi. 15. Pa. xiv. 2. xxxiii. 13, 14. — <sup>p</sup> Pa. lxxix. 11. — <sup>q</sup> Heb. *the children of death*. — <sup>r</sup> Pa. xxii. 22.

parts of the Roman empire, after Judea became a Roman province, which took place about *sixty* years before the advent of our Lord; and we may consider these as so many preparatory steps to the conversion of the heathen by the gospel of our Lord Jesus Christ. And to this last general illumination of the Gentile world the Psalmist must allude here, when he speaks of "the heathen fearing God's name, and all the kings of the earth his glory."

Verse 16. *When the Lord shall build up Zion*] It is such a difficult thing, so wholly improbable, so far out of the reach of human power, that when God does it, he must manifest his power and glory in a most extraordinary manner.

Verse 17. *The prayer of the destitute*] *הַיְהוּדִים הָאֵלֶּיךָ הָאֵלֶּיךָ* *haaarar*, of him who is laid in utter ruin, who is entirely wasted.

Verse 18. *The people which shall be created*] "The Gentiles, who shall be brought to the knowledge of salvation by Christ," as the *Syriac* states in its inscription to this psalm: how often the conversion of the soul to God is represented as a *new creation*, no reader of the New Testament need be told. See Eph. ii. 10, iv. 24; 2 Cor. v. 17; Gal. vi. 15. Even the publication of the gospel, and its influence among men, is represented under the notion of "creating a new heaven and a new earth," Isai. lxv. 17, 18.

Verse 19. *For he hath looked down*] This, with the three following verses, seems to me to contain a glorious prophecy of the incarnation of Christ, and the gathering in of the Jews and the Gentiles to him. *The Lord looks down from heaven*, and sees the whole earth groaning and travelling in pain; his eye affects his heart, and he purposes their salvation.

Verse 20. *To hear the groaning*] By sin, all the inhabitants of the earth are *miserable*. They have broken the divine laws, are under the arrest of judgment, and all cast into *prison*. They have been tried, *found guilty*, and *appointed to die*; they *groan* under

and the kingdoms, to serve the LORD.

23 He <sup>a</sup> weakened my strength in the way ; he <sup>b</sup> shortened my days.

24 <sup>c</sup> I said, O my God, take me not away in the midst of my days : <sup>d</sup> thy years *are* throughout all generations.

25 <sup>e</sup> Of old hast thou laid the foundation of the earth : and the heavens *are* the work of thy hands.

<sup>a</sup> Heb. *afflicted*. — <sup>b</sup> Job xxi. 21. — <sup>c</sup> Isai. xxxviii. 10. <sup>d</sup> Ps. xc. 2. Hab. i. 12. — <sup>e</sup> Gen. i. 1. ii. 1. Hebr. i. 10. <sup>f</sup> Isai. xxxiv. 4. li. 6. lxxv. 17. lxxvi. 22. Rom. viii. 20. 2 Pet.

their chains, are alarmed at the prospect of death, and implore mercy.

Verse 21. *To declare the name of the Lord*] To publish that Messenger of the Covenant in whom the name of the Lord is, that Messiah in whom the fulness of the Godhead dwelt ; and to commence at *Jerusalem*, that the first offers of mercy might be made to the Jews, from whom the word of reconciliation was to go out to all the ends of the earth.

Verse 22. *When the people are gathered together*] When all the *Gentiles* are enlightened, and the kings of the earth brought to pay homage to the King of kings.

Verse 23. *He weakened my strength in the way*] We are brought so low in our captivity by oppression, by every species of hard usage, and by death, that there is now no hope of our restoration by any efforts of our own.

Verse 24. *I said, O my God*] This and the following verses seem to be the *form of prayer* which the captives used previously to their deliverance.

*Thy years are throughout all generations.*] This was a frequent argument used to induce God to hear prayer. We are *frail* and *perishing* ; thou art *everlasting* : deliver us, and we will glorify thee.

Verse 25. *Of old hast thou laid the foundation*] None taught of God ever imagined the world to have been *eternal*. Of old, לפנים *lephanim*, before there were any *faces* or *appearances*, thou didst lay the foundations of the earth. It was created by thee ; it did not grow by *accretion* or *aggregation* from a *pre-existent nucleus*. There was *nothing* ; and thou didst produce *being—substance* or *matter*. Out of that created matter thou didst make the *earth* and the *heavens*.

Verse 26. *They shall perish*] Nothing can be eternal *a parte ante*, or *a parte post*, but thyself. Even that which thou hast created, because not necessarily *eternal*, must be perishable ; necessary *duration* belongs to God only ; and it is by his will and energy alone that universal nature is preserved in existence, and preserved from running into speedy disorder, decay, and ruin.

*Yea, all of them shall wax old*] Every thing must *deteriorate*, unless *preserved* by thy *renewing* and *invigorating energy*. Even the *heavens* and the *earth* are subject to this law ; for that which is not, from the infinite perfection of its own nature, *ETERNAL*,

26 <sup>a</sup> They shall perish, but <sup>b</sup> thou shalt <sup>c</sup> endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed :

27 But <sup>d</sup> thou *art* the same, and thy years shall have no end.

28 <sup>e</sup> The children of thy servants shall continue, and their seed shall be established before thee.

iii. 7. 10. 11. 12. — <sup>f</sup> Ver. 12. — <sup>g</sup> Heb. *stand*. — <sup>h</sup> Mal. iii. 6. Hebr. xiii. 8. James i. 17. — <sup>i</sup> Ps. lxxix. 36.

must be perishable ; therefore the heavens and the earth must necessarily come to an end. They contain the *seeds* of their own dissolution. It is true that, in sublunary things, the *vicissitude of seasons* is a sort of check to the principle of dissolution ; but it only partially corrects this tendency. Even the productions of the earth *wear out* or *deteriorate*. Plant the same seed or grain for several years consecutively, and it degenerates so as at last not to be worth the labour of tillage, however expensively the soil may be manured in which it is planted. I may instance in *wheat* and in the *potatoes*, the two grand supporters of life in European countries. All other seeds and plants, as far as they have fallen under my observation, are subject to the same law.

Verse 27. *But thou art the same*] עתה כהוה *עתה כהוה* *hu*, but thou art HE, that is, *The ETERNAL* ; and, consequently, he who only has *immortality*.

*Thy years shall have no end.*] לא ירמיך *lo yittammu*, “they shall not be completed.” Every thing has its revolution—its conception, growth, perfection, decay, dissolution, and death, or corruption. It may be said that *regeneration* restores all these substances ; and so it does in a measure, but not without *deterioration*. The *breed of animals*, as well as *vegetables*, *wears out* ; but God’s eternal round has *no completion*. I repeat it,—what is *necessarily eternal* is unchangeable and imperishable ; all created beings are perishable and mutable, because not eternal. God alone is eternal ; therefore God alone is imperishable and immutable.

Verse 28. *The children of thy servants shall continue*] *Thy church* shall be permanent, because founded *on thee* ; it shall live throughout all the revolutions of time. And as thy followers are made *partakers of the divine nature*, they shall live in *union with God* in the other world, deriving *eternal duration* from the *inexhaustible Fountain of being*. Nothing can be permanent but by God’s supporting and renewing influence.

#### ANALYSIS OF THE ONE HUNDRED AND SECOND PSALM.

There are *two* general parts in this psalm :—

I. A description of the calamities of the church, under the person of an afflicted man, ver. 1—11.

II. The consolation afforded in these calamities, and the ground of it, ver. 12—28.

I. The description, &c., is formed into a *prayer* proposed in the *two first verses* :—

1. "Hear my prayer."

2. "Hide not thy face."

In this prayer he complains, and shows his wretched state by various metaphors or figures.

1. A consumption of strength: "My days are consumed."

2. From continual weeping: "My bones cleave to my skin."

3. From his solitude: "Like a pelican in the wilderness."

4. From his continual watching: "I watch, and am like a sparrow," &c.

5. From the reproach of his enemies: "Mine enemies reproach me."

6. From his sadness: "I have eaten ashes like bread."

All these increased, from a sense of God's displeasure.

1. "Because of thine indignation."

2. Because of his sufferings: "Thou hast lifted me up, and hast cast me down."

3. And the effect produced: "My days are as a shadow."

11. He comforts himself in the promises of God:—

1. "I am withered like grass: but thou shalt endure for ever."

2. I shall soon be forgotten; "but thy remembrance is unto all generations."

3. Thou seemest to take no heed: but "thou wilt arise."

He was the more confident,—

1. Because the set time to favour Zion was come.

2. This he saw more clearly from the concern with which God had filled the hearts of the people: "Thy servants take pleasure in her stones."

3. He consoled himself in the prospect of the conversion of the heathen themselves: "So the heathen shall fear thy name."

4. For this he gives a particular reason: Because "the Lord shall build up Zion."

5. And he will do this, because of the prayers of the people: "He will regard the prayer," &c.

This should be done in such a manner, that,—

1. Record should be made of it: "This shall be written."

2. And it should be a blessing to those that were

unborn: "The people which shall be created shall praise the Lord."

And for this he assigns the proper reasons.

1. "The Lord looked down from heaven."

2. "He heard the groans of the prisoners."

These mercies call for gratitude and obedience:—

1. They should "declare the name of the Lord."

2. And this will take place "when the people are gathered together," &c.

The Psalmist fears that he shall not live to see this deliverance:—

1. "For he weakened my strength in the way,—he shortened my days."

2. Yet he earnestly desires to see it: "Take me not away."

To strengthen this petition, he pleads God's unchangeableness; and he proves God to be eternal, because he is immutable.

1. Not so the earth, for it had a beginning: "Of old thou hast laid," &c.

2. Not so the heavens; for they are "the work of thy hands."

3. Neither shall they continue: "They shall perish," &c.

But God is always the same. Every thing that is mutable acquires by its change some property, quality, form, or accident, which it had not before: but God, being an infinite Spirit, and infinitely perfect, can suffer no loss, can have no addition. For as he wants nothing, nothing can be added to him; as he inhabits eternity, nothing can be taken from him. In him, therefore, there is no possibility of change; and, consequently, none of decay or perishing.

From these considerations the Psalmist draws this comfortable conclusion:—

1. His church and servants shall continue also: "The children of thy servants,"—the apostles, with the patriarchs, shall dwell in thy kingdom—in the new Jerusalem.

2. "And their seed;" as many as are begotten by the gospel, if they remain in the faith that works by love, "shall be established,"—persevere, remain, continue before thee—live in thy presence for ever. As thou art eternal, so thou wilt unite them to thyself, and make them eternally happy.

## PSALM CIII.

God is praised for his benefits to his people, 1, 2; he forgives their iniquities, and heals their diseases, 3; redeems their lives, crowns them with loving-kindness, 4; satisfies them with good things, renews their youth, 5; he helps the oppressed, makes his ways known, is merciful and gracious, and keeps not his anger for ever, 6—9; his forbearance, and pardoning mercy, 10—12; he is a tender and considerate Father, 13, 14; the frail state of man, 15, 16; God's everlasting mercy, and universal dominion, 17—19; all his angels, his hosts, and his works, are invited to praise him, 20—22.

A Psalm of David.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

**B**LESS <sup>a</sup> the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits :

3 <sup>b</sup> Who forgiveth all thine iniquities ; who <sup>c</sup> healeth all thy diseases ;

<sup>a</sup> Ver. 22. Ps. civ. 1. cxlvi. 1.—<sup>b</sup> Ps. cxxx. 8. Isai. xxxiii. 24. Matt. ix. 2, 6. Mark ii. 5, 10, 11. Luke vii. 47.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

4 Who <sup>d</sup> redeemeth thy life from destruction ; <sup>e</sup> who crowneth thee with lovingkindness and tender mercies ;

5 Who satisfieth thy mouth with good *things* ; so that <sup>f</sup> thy youth is renewed like the eagle's.

6 <sup>g</sup> The LORD executeth righteousness and judgment for all that are oppressed.

<sup>c</sup> Exod. xv. 26. Ps. cxlvii. 3. Jer. xvii. 14.—<sup>d</sup> Ps. xxxiv. 22. lvi. 13.—<sup>e</sup> Ps. v. 12.—<sup>f</sup> Isai. xl. 31.—<sup>g</sup> Ps. cxlvi. 7.

NOTES ON PSALM CIII.

The *inscription* in the *Hebrew*, and in all the *Versions*, gives this psalm to *David* ; and yet many of the ancients believed it to refer to the times of the captivity, or rather to its *conclusion*, in which the redeemed Jews give thanks to God for their restoration. It is a psalm of inimitable sweetness and excellence ; contains the most affectionate sentiments of gratitude to God for his mercies ; and the most consoling motives to continue to trust in God, and be obedient to him.

Verse 1. *Bless the Lord*] He calls on his soul, and all its faculties and powers, to magnify God for his mercies. Under such a weight of obligation the *lips* can do little ; the soul and all its powers must be engaged.

Verse 2. *Forget not all his benefits*] Call them into recollection ; particularize the chief of them ; and here record them for an everlasting memorial.

Verse 3. *Who forgiveth*] The benefits are the following, 1. Forgiveness of sin. 2. Restoration of health : " Who healeth all thy diseases."

Verse 4. *Who redeemeth*] 3. Preservation from destruction. *הגוֹעַל* *haggoel*, properly, *redemption of life by the kinsman* ; possibly looking forward, in the spirit of prophecy, to him who became partaker of our flesh and blood, that he might have the right to redeem our souls from death by dying in our stead. 4. Changing and ennobling his state ; weaving a crown for him out of *loving-kindness* and *tender mercies*.

Verse 5. *Who satisfieth thy mouth*] 5. For continual communications of spiritual and temporal good ; so that the vigour of his mind was constantly supported and increased.

*Thy youth is renewed like the eagle's.*] There is such a vast variety of the eagle, or genus *Falco*, that it is not easy to determine which is meant here. The Hebrew *נֶסֶר* *neser* is a general name for such as were known in the land of Judea ; which were probably such as belong to the genus *Aquila*, comprehending *forty-one* species and *seven* varieties.

There are as many *legends* of the eagle among the ancient writers, as there are of some saints in the calendar ; and all *equally true*. Even among *modern divines*, *Bible Dictionary* men, and such like, the most ridiculous tales concerning this bird continue to be propagated ; and no small portion of them have been crowded into comments on this very verse. One

specimen my *old Psalter* affords, which, for its curiosity, I shall lay before the reader :—

*Trans.* נֶסֶר־שׁוֹרֵן שׁוֹרֵן הַיּוֹתֵן הַיּוֹתֵן.

*Par.* The arne when he is greved with grete elde, his neb waxis so wretely, that he may nogt open his mouth and take mete : bot then he smytes his neb to the stane, and has away the slogh, and than he gaes til mete, and be commes yong a gayne. Swa Criste duse a way fra us oure elde of syn and mortalite, that settus us to ete oure brede in hevене, and newes us in hym.

The plain English of all this is :—

"When the arne [*eagle*, from the Anglo-Saxon *eapn*, a word which Dr. Jamieson has not entered in his dictionary] is oppressed with old age, his bill grows so much that he cannot open his mouth in order to take meat. He then smites his bill against a stone, and breaks off the slough—the excrescence that prevented him from eating ; and then he goes to his ordinary food, and becomes young again. So Christ takes away from us our old age of sin and death, and gives us to eat that bread which comes down from heaven ; and thus gives us a new life in himself."

I believe the meaning of the Psalmist is much more simple : he refers to the *moulting* of birds, which, in most, takes place annually, in which they cast their old feathers and get a new plumage. To express this, he might as well have chosen any bird, as this is common to all the feathered race : but he chose the *king of the birds*, because of his bulk, his strength, and vivacity.

The *long life* of the eagle might have induced the Psalmist to give it the preference. An eagle was nine years in the possession of *Owen Holland*, Esq., of Conway, in Wales, and had lived *thirty-two* years in the possession of the gentleman who made it a present to him : but of its previous age, for it came from Ireland, we are not informed. *Keyser* relates that an eagle died at Vienna, after a confinement of *one hundred and four* years!

The eagle can subsist a long time without food. That first mentioned above, through the neglect of a servant, was *twenty-one* days without food, and yet survived this long fast.

The meaning and moral of the Psalmist are not difficult of comprehension. The Israelites, when redeemed from their captivity, should be so blessed by their God that they should re-acquire their political strength and vigour ; and should be so quickened by

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primum.

7 \* He made known his ways unto Moses, his acts unto the children of Israel.

8 <sup>b</sup> The LORD *is* merciful and gracious, slow to anger, and <sup>c</sup> plenteous in mercy.

9 <sup>d</sup> He will not always chide : neither will he keep *his anger* for ever.

10 \* He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

11 <sup>f</sup> For <sup>e</sup> as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he <sup>h</sup> removed our transgressions from us.

<sup>a</sup> Ps. cxlvii. 19. — <sup>b</sup> Exod. xxxiv. 6, 7. Numb. xiv. 18. Deut. v. 10. Neh. ix. 17. Ps. lxxxvii. 15. Jer. xxxii. 18. <sup>c</sup> Heb. *great of mercy.* — <sup>d</sup> Ps. xxx. 5. Isai. lvii. 16. Jer. iii. 5. Mic. vii. 18. — <sup>e</sup> Ezra ix. 13. — <sup>f</sup> Pa. lvii. 10. Eph. iii. 18. — <sup>g</sup> Heb. *according to the height of the heaven.*

the Divine Spirit, that old things should be passed away, and all things become new.

Verse 6. *The Lord executeth*] This shall be done because the Lord will avenge his elect who have cried unto him day and night for this deliverance : "He is slow to anger ;" but he will punish. "He is plenteous in mercy," and he will save. The persevering sinner shall be destroyed ; the humble penitent shall be saved.

Verse 7. *He made known his ways unto Moses*] From the earliest part of our history he has been our protector and defence. His wonderful *acts* in behalf of the children of Israel are so many *proofs* of his mercy, power, and goodness ; and so many *reasons* why we should now trust in him.

Verse 8. *The Lord is merciful*] See the note on Ps. lxxxvi. 15.

Verse 9. *He will not always chide*] He will not contend with us continually. He has often reprov'd, often punished us ; but his mercy ever rejoiced over judgment.

Verse 10. *He hath not dealt with us after our sins*] He has never apportioned our *punishment* to our *sins*, nor has he regulated the exercise of his *mercy* by our *merits*.

Verse 11. *For as the heaven is high above the earth*] Great and provoking as our crimes may have been, yet his mercies have, in their magnitude and number, surpassed these, as far as the heavens are elevated beyond the earth.

Verse 12. *As far as the east is from the west*] As the east and the west can never meet in one point, but be for ever at the same distance from each other, so our sins and their decreed punishment are removed to an eternal distance by his mercy.

Verse 13. *Like as a father pitieth his children*] This is a very emphatic verse, and may be thus translated : "As the tender compassions of a father towards his children ; so the tender compassions of Jehovah towards them that fear him." Nothing can

13 <sup>i</sup> Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame ; <sup>k</sup> he remembereth that we *are* dust.

15 *As* for man, <sup>l</sup> his days *are* as grass : <sup>m</sup> as a flower of the field, *so* he flourisheth.

16 For the wind passeth over it, and <sup>n</sup> it is gone ; and <sup>o</sup> the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto <sup>p</sup> children's children ;

18 <sup>q</sup> To such as keep his covenant, and to

<sup>b</sup> Isai. xliii. 25. Mic. vii. 18. — <sup>i</sup> Mal. iii. 17. — <sup>k</sup> Ps. lxxviii. 39. — <sup>l</sup> Pa. xc. 5. 6. 1 Pet. i. 24. — <sup>m</sup> Job xiv. 1. 2. James i. 10, 11. — <sup>n</sup> Heb. *it is not.* — <sup>o</sup> Job vii. 10. xx. 9. — <sup>p</sup> Exod. xx. 6. — <sup>q</sup> Deut. vii. 9.

place the tenderness and concern of God for his creatures in a stronger light than this. What yearnings of bowels does a *father* feel toward the *disobedient child*, who, sensible of his ingratitude and disobedience, falls at his parent's feet, covered with confusion, and melted into tears, with "Father, I have sinned against heaven, and before thee, and am not worthy to be called thy son !" The same in *kind*, but infinitely more exquisite, does God feel when the penitent falls at his feet and implores his mercy through Christ crucified.

Verse 14. *For he knoweth our frame*] יצטרנו *yitserenu*, "our formation ;" the *manner* in which we are constructed, and the *materials* of which we are made. He knows we cannot contend with him ; and if he uses his power against us, we must be crushed to destruction. In all his conduct towards us he considers the frailty of our nature, the untowardness of our circumstances, the strength and subtlety of temptation, and the sure party (till the heart is renewed) that the tempter has within us. Though all these things are against us, yet it must ever be said, whatever use we make of it, "The grace of God is sufficient for us." But, alas ! alas ! who makes use of that sufficient grace ? Here, then, is cause for condemnation. But, O amazing mercy ! if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And like as a father pitieth his children, so the Lord pitieth them that fear him ; for he knoweth our frame, he remembereth that we are but dust. The man who can say, in the face of these Scriptures, *Let us sin that grace may abound*, is a brute and demon, who has neither lot nor part in this thing.

Verse 15. *His days are as grass*] See the note on Ps. xc. 5.

Verse 16. *The wind passeth over it*] Referring perhaps to some blasting pestilential wind.

Verse 17. *The mercy of the Lord is from everlasting to everlasting*] חסד *chesed* signifies more particularly

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
Regis Persarum,  
cir. annum  
primum.

A. M. cir. 3468.  
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Cyri,  
Regis Persarum,  
cir. annum  
primom.

those that remember his commandments 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,

<sup>a</sup> Ps. xi. 4. — <sup>b</sup> Ps. xlvii. 2. Dan. iv. 25, 34, 35. — <sup>c</sup> Ps. cxlviii. 2. — <sup>d</sup> Heb. mighty in strength. See Ps. lxxviii. 25. <sup>e</sup> Matt. vi. 10. Hebr. i. 14. — <sup>f</sup> Gen. xxxii. 2. Josh. v. 14.

the exuberant goodness of God. This is an attribute of his nature, and must be from everlasting to everlasting; and hence, his righteousness (*צדקה tsidkath*)—his merciful mode of justifying the ungodly, is extended from one generation to another.

Unto children's children.] It is still in force, and the doctrine of reconciliation through Christ shall continue to be preached till the conclusion of time.

Verse 18. To such as keep his covenant] The spirit of which was, I will be your God; we will be thy PEOPLE. From the covenant came the commandments, and their obligation to remember and do them; and on such keepers of the covenant and doers of the commandments God promises to pour out his mercy through all generations.

Verse 19. The Lord hath prepared his throne in the heavens] There he is Sovereign: but his dominion extends equally over all the earth; for his kingdom—regal government, influence, and sway, ruleth over all.

Verse 20. Bless the Lord, ye his angels] Every person who has a sense of God's goodness to his soul feels his own powers inadequate to the praise which he ought to offer; and therefore naturally calls upon the holiest of men, and the supreme angels, to assist him in this work.

That excel in strength] Some take נבר כח gibborey coach, the mighty in strength, for another class of the hierarchy,—they that do his commandments, hearkening to his words; and consider them to be that order of beings who are particularly employed in operations among and for the children of men; probably such as are called powers in the New Testament.

Verse 21. All ye his hosts; ye ministers of his] We know almost nothing of the economy of the heavenly host; and, therefore, cannot tell what is the difference between angels, mighty powers, hosts, and ministers who do his pleasure. All owe their being and all its blessings to God; all depend upon his bounty; and without him they can do nothing; therefore, all should praise him.

Verse 22. Bless the Lord, all his works] Let every thing he has done be so considered as to show forth his praise.

Bless the Lord, O my soul.] Let me never forget my obligation to his mercy; for with tender mercies and loving-kindness has he crowned me. I will therefore be thankful unto him, and speak good of his name.

ANALYSIS OF THE ONE HUNDRED AND THIRD PSALM.

There are three parts in this psalm:—

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hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Ps. lxxviii. 17. — Dan. vii. 9, 10. Hebr. i. 14. — Ps. cxlv. 10. — Ver. 1.

I. The exordium, in which the Psalmist invites his own soul to praise the Lord, ver. 1, 2.

II. The narration, being a declaration of God's benefits conferred on him and others, and the causes of those benefits, ver. 3—19.

III. The conclusion, in which he calls on all creatures to assist him in praising the Lord, ver. 20—22.

I. The exordium,—

1. Bless God. Think on the benefit, and praise the Benefactor.

2. Let the soul join in this. Let it be done heartily; lip-labour is little worth.

3. "All that is within me." Every faculty,—understanding, will, memory, judgment, affections, desires, &c.

4. "Bless Jehovah," who gave thee thy being, and all thy blessings.

5. "Forget not his benefits." Most forget their obligations both to God and man; but ingratitude, which is the source of forgetfulness, is abominable.

6. "All his benefits." Thou hast already forgotten many; forget no more. The word גמול gemuley signifies, literally, retributions or recompences, as the Vulgate has well expressed it. And of what kind are these recompences? Invariably good for evil; not hast thou ever offered him one accent of praise that he has not compensated with a blessing of infinite value.

II. The narration. A declaration of benefits. 1. To himself. 2. To the church. These were,—1. Spiritual; 2. Temporal benefits.

First spiritual benefit—justification: "He forgiveth all thine iniquities."

Second spiritual benefit—regeneration or sanctification: "Healeth all thy diseases."

Third spiritual benefit—redemption from the first and second death, in consequence of being thus justified and sanctified.

Fourth spiritual benefit—glorification anticipated: "Who crowneth thee with loving-kindness and tender mercy." The crown comes from the loving-kindness and tender mercy of God; not from any merit in man.

The temporal benefits are,—

1. Abundance of the necessities of life: "Who satisfieth thy mouth with good things."

2. Health and long life: "Thy youth is renewed like the eagle's." See the note on this passage.

The benefits to the whole church are,—

1. Defence and deliverance: "The Lord executes judgment."

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2. *Manifestation of his will*: "He made known his ways," &c.

All these spring from the *four attributes* mentioned below,—

1. "He is merciful," רַחֻם *rachum*, bearing a paternal affection to his intelligent creatures especially to those who fear him.

2. "Gracious," רַחֻן *channun*, the Giver of grace and favour; for he who has a fatherly heart will give.

3. "Slow to anger," אַרְךְ אַפַּיִם *erech appayim*, long in nostrils, not hasty; not apt to be angry.

4. "Plenteous in mercy," רַב רַחֻם *rab chesed*, multiplying kindness. Gives abundantly from his own bounty, not according to our merit.

The effects of all these are,—

1. Because he is *merciful*: "He will not always chide."

2. Because he is *gracious*: "He deals not with us after our sin."

3. Because he is *slow to anger*: "He will not keep his anger for ever."

4. Because he is *plenteous in mercies*: His mercies surpass our sins as much as heaven surpasses the earth.

5. Because he is *like a father*: He "pities his children;" considers their frame, and makes all the allowance that *justice* mingled with *mercy* can make.

6. And as he is *righteous*—true, and faithful in performing his covenant, his mercy is everlasting to those that fear him.

But let it be remembered who they are that have a right to expect such blessings:—

1. "Those who fear him."

2. "Those who keep his covenant."

3. "Those who remember his commandments, and do them."

That he is *able* to do all that he has promised, the Psalmist marks his *dominion*:—

1. It is not circumscribed: "His throne is in heaven."

2. It takes in all *places* and all *nations*. For "his kingdom ruleth over all;" he is King of kings, and Lord of lords.

III. The *conclusion*. For these benefits he invites all creatures to praise the Lord.

1. The *angels*, whom he describes,—1. From their *excellence*: "Ye that excel in strength. 2. From their *obedience*: "Ye that do his commandments."

3. From their *readiness and cheerfulness* in it: "Ye

that hearken to the voice of his words,"—who are ever ready, at the slightest intimation, to perform his will.

2. All the *hosts* or *armies* of God,—archangels, principalities, dominions, powers, thrones, &c.

3. "He invites all the creatures of God to praise him, whether *animate* or *inanimate*: "All creatures, in all places of his dominion." This extends throughout immensity. For this there is the strongest reason—he *made* all—*rules* over all—"is in all places" with all—*preserves* all—*moves* all.

4. To show that he who calls upon others will not be backward himself to praise God; as he began, so he concludes, with "Bless the Lord, O my soul!" Thus he had the high praises of God continually in his mouth.

And thus finishes this most excellent and inimitable psalm. The *old Psalter* concludes thus: "Blysses to Lorde al his werks in ilk stede of his Lordschip: blisse my saule to Lorde. When men well lyfes, al thair werks blysses God. Fra blyssyng we cum forth to blyssyngs, gawe agayne, and tharein dwell we."

The more we praise God, the more occasion we shall see to praise him, and the more spiritually minded we shall become. *Praise* proceeds from *gratitude*; gratitude from a sense of *obligation*; and both *praise* and *gratitude* will be in *proportion* to the *weight* of that obligation; and the *weight* will be in proportion to the *sense* we have of God's *great goodness* and our own *unworthiness*. As the reader's heart may be in a heavenly frame, I shall help him to express his feelings by the following *inimitable verses*, which express the substance of the preceding psalm:

From all that dwell below the skies  
Let the Creator's praise arise!  
Let the Redeemer's grace be sung  
In every land, by every tongue!

Eternal are thy mercies, Lord!  
Eternal truth attends thy word!  
Thy praise shall sound from shore to shore,  
Till sun shall rise and set no more.

Praise God, from whom all blessings flow!  
Praise Him, all creatures here below!  
Praise Him above, ye heavenly host!  
Praise FATHER, SON, and HOLY GHOST!

Amen and Amen.

## PSALM CIV.

The majesty and power of God manifested in the creation of the heavens and the atmosphere, 1—3; of the earth and sea, 4—9; of the springs, fountains, and rivers, 10—13; of vegetables and trees, 14—18; of the sun and moon, 19; of day and night, and their uses, 20—23; of the riches of the earth, 24; of the sea, its inhabitants, and its uses, 25, 26; of God's general providence in providing food for all kinds of animals, 27—31; of earthquakes and volcanoes, 32. God is praised for his majesty, and the instruction which his works afford, 33, 34. Sinners shall be destroyed, 35.

XX. DAY. EVENING PRAYER.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
R. Persarum,  
cir. annum  
primum.

**B**LESS \*the LORD, O my soul. O LORD my God, thou art very great ; <sup>b</sup> thou art clothed with honour and ma-

gesty.

<sup>2</sup> <sup>c</sup> Who coverest thyself with light as with a garment : <sup>d</sup> who stretchest out the heavens like a curtain :

\* Ps. ciii. 1. Ver. 35. — <sup>b</sup> Ps. xciii. 1. — <sup>c</sup> Dan. vii. 9. <sup>d</sup> Isai. xl. 22. xlv. 12. — <sup>e</sup> Amos ix. 6. — <sup>f</sup> Isai. xix. 1. <sup>g</sup> Ps. xviii. 10. — <sup>h</sup> Hebr. i. 7. — <sup>i</sup> 2 Kings ii. 11. vi. 17.

NOTES ON PSALM CIV.

This psalm has no title either in the Hebrew or Chaldee; but it is attributed to David by the Vulgate, Septuagint, Æthiopic, Arabic, and Syriac. It has the following title in the Septuagint, as it stands in the Complutensian Polyglot: *Ψαλμος τῷ Δαυιδ ὑπερ τῆς τοῦ κόσμου συστάσεως* "A Psalm of David concerning the formation of the world." The Syriac says it is "A Psalm of David when he went with the priests to adore the Lord before the ark." It seems a continuation of the preceding psalm; and it is written as a part of it in *nine* of Kennicott's and De Rossi's MSS. It is properly a poem on the works of God in the creation and government of the world; and some have considered it a sort of epitome of the history of the creation, as given in the book of Genesis.

Verse 1. *O Lord my God, thou art very great*] The works of God, which are the subject of this psalm, particularly show the grandeur and majesty of God. The strongest proofs of the being of God, for common understandings, are derived from the works of creation, their magnitude, variety, number, economy, and use. And a proper consideration of those works presents a greater number of the attributes of the divine nature than we can learn from any other source. Revelation alone is superior.

Verse 2. *Who coverest thyself with light*] Light, insufferable splendour, is the robe of the Divine Majesty. Light and fire are generally the accompaniments of the Supreme Being, when he manifests his presence to his creatures. He appeared thus to *Abraham* when he made a covenant with him, Gen. xv. 17; and to *Moses* when he appointed him to bring the people out of Egypt, Exod. iii. 2; and when he gave him his law on Sinai, Exod. xix. 18. Moses calls *God a consuming fire*, Deut. iv. 24. When *Christ* was transfigured on the mount, his face shone like the sun, and his garment was white as the light, Matt. xvii. 2. And when the Lord manifests himself to the prophets, he is always surrounded with fire, and the most brilliant light.

Bishop *Lowth* has some fine remarks on the *imagery* and *metaphors* of this psalm. The *exordium*, says he, is peculiarly magnificent, wherein the majesty of God is described, so far as we can investigate and comprehend it, from the admirable construction of nature; in which passage, as it was for the most part necessary to use translative images, the sacred

3 \* Who layeth the beams of his chambers in the waters : <sup>f</sup> who maketh the clouds his chariot : <sup>g</sup> who walketh upon the wings of the wind :

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R. Persarum,  
cir. annum  
primum.

4 <sup>h</sup> Who maketh his angels spirits ; <sup>i</sup> his ministers a flaming fire :

5 <sup>k</sup> *Who* <sup>l</sup> laid the foundations of the earth, that it should not be removed for ever.

<sup>k</sup> Heb. *He hath founded the earth upon her bases.* — <sup>l</sup> Job xxvi. 7. xxxviii. 4, 6. Ps. xxiv. 2. cxxxvi. 6. Eccles. i. 4.

poet has principally applied those which would be esteemed by the Hebrews the most elevated, and worthy such an argument; for they all, as it seems to me, are taken from the *tabernacle*. We will give these passages verbally, with a short illustration:—

*הוד והדר הוד והדר לבשת* *hod vehadar labashta.*

"Thou hast put on honour and majesty."

The original, *לבשת*, is frequently used when speaking of the *clothing* or *dress* of the *priests*.

Verse 2. *אור כשלמה* *oteh or cassalmah.*

"Covering thyself with light as with a garment."

A manifest symbol of the Divine Presence; the light conspicuous in the holiest is pointed out under the same idea; and from this single example a simile is educed to express the ineffable glory of God generally and universally.

*נחה שמים כיריעה* *noteh shamayim kayeriah.*

"Stretching out the heavens like a curtain."

The word *יריעה*, rendered here *curtain*, is that which denotes the *curtains* or *uncovering* of the whole *tabernacle*. This may also be an allusion to those curtains or awnings, stretched over an area, under which companies sit at weddings, feasts, religious festivals, curiously *painted under*, to give them the appearance of the visible heavens in the night-season.

Verse 3. *במים עייתיו* *hamekareh bamayim aliyothav.*

"Laying the beams of his chambers in the waters."

The sacred writer expresses the wonderful nature of the *air* aptly, and regularly constructed, from various and flux elements, into one continued and stable series, by a metaphor drawn from the singular formation of the *tabernacle*, which, consisting of many and different parts, and easily reparable when there was need, was kept together by a perpetual juncture and contiguity of them all together. The poet goes on:—

*רוח חסם עבים רחבו* *hassem abim rochubo,*

*רוח חסם רחב* *hamehallelch al canphey ruach.*

"Making the clouds his chariot,

Walking upon the wings of the wind."

He had first expressed an image of the Divine Majesty, such as it resided in the holy of holies, discernible by a certain investiture of the most splendid light; he now denotes the same from that light of



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B. C. cir. 536.  
Cyri,  
R. Persarum,  
cir. annum  
primum.

6 \* Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

down by the valleys unto \*the place which thou hast founded for them.

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
R. Persarum,  
cir. annum  
primum.

7 <sup>b</sup> At thy rebuke they fled; at the voice of thy thunder they hasted away.

9 <sup>f</sup> Thou hast set a bound that they may not pass over; <sup>g</sup> that they turn not again to cover the earth.

8 <sup>c</sup> They <sup>d</sup> go up by the mountains; they go

10 <sup>h</sup> He sendeth the springs into the valleys,

\* Gen. vii. 19. — <sup>b</sup> Gen. viii. 1. — <sup>c</sup> Or, *The mountains ascend, the vallies descend.* — <sup>d</sup> Gen. viii. 5. — <sup>e</sup> Job

xxxviii. 10, 11. — <sup>f</sup> Job xxvi. 10. Ps. xxxiii. 7. Jer. v. 22. <sup>g</sup> Gen. ix. 11, 15. — <sup>h</sup> Heb. *Who sendeth.*

itself which the Divine Majesty exhibited, when it moved together with the ark, sitting on a circumambient cloud, and carried on high through the air. That seat of the Divine Presence is even called by the sacred historians, as its proper name, תַּמְרָכָבָה *hammercabah*, THE CHARIOT.

*At the voice of thy thunder*] It is very likely God employed the *electric fluid* as an agent in this separation.

Verse 4. *ושׁוּב מַלְאֲכֵי רִיחַיִם oseh malachaiu ruchoth, מְשָׁרְתָיו מְשָׁרְתָיו אֵשׁ לֹהֵט mesharethaiu esh lohet.*

Verse 8. *They go up by the mountains; they go down by the valleys*] Taking the words as they stand here, *springs* seem to be what are intended. But it is difficult to conceive how the water could ascend, through the fissures of mountains, to their tops, and then come down their sides so as to form rivulets to water the vallies. Most probably all the springs in mountains and hills are formed from waters which fall on their tops in the form of rain, or from clouds that, passing over them, are arrested, and precipitate their contents, which, sinking down, are stopped by some solid strata, till, forcing their way at some aperture at their sides, they form springs and fountains. Possibly, however, *vapours* and *exhalations* are understood; these by *evaporation* ascend to the tops of mountains, where they are condensed and precipitated. Thus the vapours ascend, and then come down to the vallies, forming fountains and rivulets in those places which the providence of God has allotted them; that is, continuous vallies, with such a degree of *inclination* as determines their waters to run in that direction till they reach another river, or fall into the ocean.

The elements are described as prompt and expedite to perform the divine commands, like angels or ministers serving in the tabernacle; the Hebrew word מְשָׁרְתָיו *mesharethaiu* being a word most common in the sacred ministrations.

Verse 5. *יָסַד עֲרֵטַי יַד אֶרֶץ עַל מְנוּחָהּ yasad erets al mechoneyha, בַּל תִּמְנוּת עוֹלָם bal tamnot olam vaed.*

Some have thought there is a reference to the *breaking up of the fountains of the great deep*, at the time of the flood; while the protrusion of the waters would raise the circumambient crust, so as to form mountains, the other parts, falling in to fill up the vacuum occasioned by the waters which were thrown up from the central abyss, would constitute *vallies*.

"Laying the earth upon its foundations, That it should not be shaken for evermore."

This image Bishop Lowth thinks evidently taken from the *tabernacle*, which was so laid upon its foundations that nothing could move it, and the dispensation to which it was attached, till the end purposed by the secret counsel of God was accomplished: and thus the *earth* is established, till the end of its creation shall be fully answered; and then it and its works shall be burnt up. On the above ground, the stability of the sanctuary and the stability of the earth are sometimes mentioned in the same words.

*Ovid* seems to paraphrase this verse:—

Verse 6. *Thou coveredst it with the deep*] This seems to be spoken in allusion to the creation of the earth, when it was without form and void, and darkness was upon the face of the deep, and the waters invested the whole, till God separated the dry land from them; thus forming the seas and the terraqueous globe. The poet *Ovid* has nearly the same idea:—

Jussit et extendi campos, subsidere valles,  
Fronde tegi sylvas, lapidosos surgere montes.  
Met. lib. i., ver. 43.

Densior his tellus, elementaque grandia traxit,  
Et pressa est gravitate sua; circumfluius humor  
Ultima possedit, solidumque coercuit orbem.

"He shades the woods, the vallies he restrains  
With rocky mountains, and extends the plains."  
DRYDEN.

Met. lib. i., ver. 29.

Earth sinks beneath, and draws a numerous throng  
Of ponderous, thick, unwieldy seeds along:  
About her coasts unruly waters roar;  
And, rising on a ridge, insult the shore. DRYDEN.

Verse 9. *Thou hast set a bound that they may not pass*] And what is this *bound*? The *flux* and *reflux* of the sea, occasioned by the solar and lunar attraction, the rotation of the earth on its own axis, and the gravitation of the waters to the centre of the earth. And what is the *cause* of all these? The will and energy of God. Thus the sea is prevented from drowning the earth equally where there are *flat shores* as where the sea seems hemmed in by huge mounds of land and mountains. The *above*, not *these*,

Verse 7. *At thy rebuke they fled*] When God separated the waters which were above the firmament from those below, and caused the dry land to appear. He commanded the separation to take place; and the waters, as if instinct with life, hastened to obey.

A. M. cir. 3468.  
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Cyri,  
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cir. annum  
primum.

which <sup>a</sup> run among the hills.  
11 They give drink to every  
beast of the field: the wild  
asses <sup>b</sup> quench their thirst.

12 By them shall the fowls of the heaven  
have their habitation, which <sup>c</sup> sing among the  
branches.

13 <sup>d</sup> He watereth the hills from his cham-  
bers: <sup>e</sup> the earth is satisfied with <sup>f</sup> the fruit of  
thy works.

<sup>a</sup> Heb. walk. — <sup>b</sup> Heb. break. — <sup>c</sup> Heb. give a voice.  
<sup>d</sup> Ps. cxlvii. 8. — <sup>e</sup> Ps. lxxv. 9, 10. — <sup>f</sup> Jer. x. 13. xiv. 22.  
<sup>g</sup> Gen. i. 29, 30. iii. 18. ix. 3. Ps. cxlvii. 8. — <sup>h</sup> Ps. cxxxvi.

are the bounds which it cannot pass, so that they cannot  
turn again to cover the earth.

Verse 10. *He sendeth the springs into the valleys*] *Evaporation* is guided and regulated by Divine Providence. The sun has a certain power to raise a certain portion of vapours from a given space. God has apportioned the aqueous to the *terrene surface*, and the solar attraction to both. There is just as much aqueous surface as affords a sufficiency of vapours to be raised by the solar attraction to water the *earthly surface*. Experiments have been instituted which prove that it requires a given space of aqueous surface to provide vapours for a given space of *terrene surface*; and the proportion appears ordinarily to be *seventeen of water to three of earth*; and this is the proportion that the aqueous bears to the *terrene surface* of the globe. See Ray's three Physico-theological Discourses.

Verse 11. *The wild asses quench their thirst.*] The פָּרֵי pere, onager or wild ass, differs in nothing from the tame ass, only it has not a broken spirit, and is consequently more lively and active. It is so very swift that no horse except the Arab barb can overtake it. It is a gregarious animal, and they go in troops to feed and to drink. It is very timid, or rather jealous of its liberty, and therefore retires deep into the desert: yet even there the providence of God regards it; springs are provided, and it has the instinct to find them out.

Verse 12. *By them shall the fowls of the heaven have their habitation*] All fowls love verdure, and have their residence where they can find wood and water.

Verse 13. *From his chambers*] The clouds, as in ver. 3.

*The earth is satisfied*] The inhabitants of it.

Verse 14. *He causeth the grass to grow for the cattle*] Doth God care for oxen? Yes, and there is not a beast of the field that does not share his merciful regards.

*And herb for the service of man*] Plants, esculent herbs, and nutritive grain in general; and thus he brings forth food (לֶחֶם lechem, bread) out of the earth. In the germination and growth of a grain of wheat there is a profusion of miracles. God takes care of man, and of all those animals which are so necessary to the convenience and comfort of man.

Verse 15. *And wine*] Wine, in moderate quantity,  
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14 <sup>a</sup> He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth <sup>b</sup> food out of the earth;

15 And <sup>c</sup> wine that maketh glad the heart of man, and <sup>d</sup> oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

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25. cxlvii. 9. Job xxviii. 5. — <sup>1</sup> Judg. ix. 13. Ps. xxiii. 5. Prov. xxxi. 6, 7. — <sup>2</sup> Heb. to make his face shine with oil, or more than oil. — <sup>3</sup> Numb. xxiv. 6.

has a wondrous tendency to revive and invigorate the human being. Ardent spirits exhilarate, but they exhaust the strength; and every dose leaves man the worse. Unadulterated wine, on the contrary, exhilarates and invigorates: it makes him cheerful, and provides for the continuance of that cheerfulness by strengthening the muscles, and bracing the nerves. This is its use. Those who continue drinking till wine inflames them, abuse this mercy of God.

*Oil to make his face to shine*] That is, to anoint the body; and particularly those parts most exposed to the sun and weather. This is of high importance in all arid lands and sultry climates. By it the pores are kept open, and perspiration maintained.

*Bread which strengtheneth man's heart.*] In hunger not only the strength is prostrated, but the natural courage is also abated. Hunger has no enterprise, emulation, nor courage. But when, in such circumstances, a little bread is received into the stomach, even before concoction can have time to prepare it for nutriment, the strength is restored, and the spirits revived. This is a surprising effect; and it has not yet been satisfactorily accounted for.

Three of the choicest and most important articles of life are here mentioned: WINE, for the support of the vital and intellectual spirits; BREAD, for the support of the nervous and muscular system; and OIL, as a seasoner of food, and for those unctions so necessary for the maintenance of health. Where wine, oil, and bread can be had in sufficient quantities, there animal food, ardent spirits, and all high-seasoned aliments, may be well dispensed with. Heavy taxes on these necessities of life are taxes on life itself; and infallibly lead to adulteration of the articles themselves; especially wine and oil, which, in countries where they are highly taxed, are no longer to be found pure.

Verse 16. *The trees of the Lord are full of sap* יָשֵׁב yisbeu, "are saturated."

*The cedars of Lebanon*] God's providence not only extends to men and cattle, but also to the trees of the field and forest. Many of these are not only sustained, but planted by his providence. Who ever planted the seeds of the cedars of Lebanon, or of the thousands of woods and forests on the globe? God himself sowed those seeds, and they have sprung up and flourished without the care of man.

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17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for <sup>a</sup> the conies.

19 <sup>b</sup> He appointed the moon for seasons: the sun <sup>c</sup> knoweth his going down.

20 <sup>d</sup> Thou makest darkness, and it is night; wherein <sup>e</sup> all the beasts of the forest do creep forth.

21 <sup>f</sup> 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.

<sup>a</sup> Prov. xxx. 26. — <sup>b</sup> Gen. i. 14. — <sup>c</sup> Job xxxviii. 12. <sup>d</sup> Isai. xlv. 7. — <sup>e</sup> Heb. *all the beasts thereof do trample on the forest.* — <sup>f</sup> Job xxxviii. 39. Joel i. 20. — <sup>g</sup> Gen. iii. 19.

Verse 17. *Where the birds make their nests* צפירי *tripporim* signifies *swallows, sparrows, and small birds* in general; here opposed to the חסידה *chasidah* or *stork*. Perhaps the *heron* may be understood, which is said to be the first of all birds to build her nest, and she builds it on the very highest trees. The general meaning is, that God has provided shelter and support for the greatest and smallest birds; they are all objects of his providential regard.

Verse 18. *The high hills are a refuge*] The barren tops of the highest hills, and the craggy abrupt precipices of the most stupendous rocks, are not without their uses: they afford protection, refuge, and food, for creatures whose dispositions and habits are suited to such places; and thus no part of the creation is useless. The creatures who are their inhabitants are necessary *links* in the great *chain* of animated beings, and show the wisdom and providence of God.

For a description of the *coney*, see Lev. xi. 5. The *yael*, translated here the *wild goat*, is no doubt a creature of the *stag* or *deer* kind; the *ibex, chamois, antelope, &c.*

Verse 19. *He appointed the moon for seasons*] The heathens thought that the *sun* and *moon* were gods, and worshipped them as such. The Psalmist shows, 1. That they are creatures dependant on God for their being and continuance; and 2. That they were made for the use of man. See what has been said on these luminaries in the notes on Gen. i.

Verse 20. *Thou makest darkness*] It is not the design of God that there should be either constant *darkness* or constant *light*. That man may *labour*, he gives him, by means of the *sun*, the *light of the day*; and that he may *rest* from his labour, and get his strength recruited, he gives him *night*, and comparative *darkness*. And as it would not be convenient for man and the wild beasts of the forest to collect their food *at the same time*, he has given the *night* to them as the proper time to procure their prey, and the *day* to rest in. When *man labours, they rest*; when *man rests, they labour*.

23 Man goeth forth unto <sup>a</sup> his work and to his labour until the evening.

24 <sup>b</sup> 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 <sup>i</sup> leviathan, *whom* thou hast <sup>k</sup> made to play therein.

27 <sup>l</sup> These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou

<sup>b</sup> Prov. iii. 19. — <sup>l</sup> Job xli. 1. — <sup>k</sup> Heb. *formed.* — <sup>i</sup> Pa. cxxxvi. 25. cxlv. 15. cxlvii. 9.

Verse 21. *The young lions roar after their prey*] It is said of the lion, that his *roaring* is so terrible as to astonish and quite unnerve the beast which he pursues; so that, though fleetier than himself, it falls down and becomes an easy prey.

Verse 22. *The sun ariseth*] The dawn of day is the warning for *man* to arise and betake himself to his work; and is the warning to *them* to retire to their dens.

Verse 24. *O Lord, how manifold are thy works*] In this verse there are *three* propositions: 1. The works of the Lord are multitudinous and varied. 2. They are so constructed as to show the most consummate wisdom in their *design*, and in the *end* for which they are formed. 3. They are all God's *property*, and should be used only in reference to the end for which they were created. All *abuse* and *waste* of God's creatures are spoil and robbery on the property of the Creator. On this verse Mr. *Ray* has published an excellent work, entitled, "The Wisdom of God in the Creation," which the reader will do well, not only to consult, but carefully to read over and study.

Verse 25. *This great and wide sea*] The original is very emphatic: זֶה הַיָּם הַגָּדוֹל הַרְחֵב יָדָיִם *zeh haiyam gadol urechab yadayim*, "This very sea, great and extensive of hands." Its waters, like *arms*, encompassing all the terrene parts of the globe. I suppose the Psalmist was within sight of the Mediterranean when he wrote these words.

Verse 26. *There go the ships*] By means of navigation countries the most remote are connected, and all the inhabitants of the earth become known to each other. He appears at this time to have seen the ships under sail.

*That leviathan*] This may mean the *whale*, or any of the large marine animals. The *Septuagint* and *Vulgate* call it *dragon*. Sometimes the *crocodile* is intended by the original word.

*To play therein.*] Dreadful and tempestuous as the sea may appear, and uncontrollable in its billows and surges, it is only the field of *sport*, the *play-*

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openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: <sup>a</sup> thou takest away their breath, they die, and return to their dust.

30 <sup>b</sup> Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD <sup>c</sup> shall endure for ever: the LORD <sup>d</sup> shall rejoice in his works.

32 He looketh on the earth, and it <sup>e</sup> trem-

<sup>a</sup> Job xxxiv. 14, 15. Ps. cxlvi. 4. Eccles. xii. 7. — <sup>b</sup> Isai. xxxii. 15. Ezek. xxxvii. 9. — <sup>c</sup> Heb. shall be. — <sup>d</sup> Gen. i.

ground, the bowling-green to those huge marine monsters.

Verse 27. *These wait all upon thee*] The innumerable *fry* of the smaller aquatic animals, as well as *whales, dolphins, porpoises, and sharks*, all have their meat from God. He has in his gracious providence furnished that sort of food which is suitable to all. And this provision is *various*; not only for *every kind* of fish does God provide food, but a *different kind* of aliment for each in its different *periods of growth*. Here are displayed the goodness and infinitely varied providence of God: "He giveth them their meat in due season."

Verse 28. *That thou givest them they gather*] All creatures are formed with such and such digestive organs, and the food proper for them is provided. Infinitely varied as are living creatures in their habits and internal economy, so are the aliments which God has caused the *air, the earth, and the waters* to produce.

*Thou openest thine hand*] An allusion to the act of scattering grain among fowls.

Verse 29. *Thou hidest thy face*] If thou bring dearth or famine on the *land*, contagion in the *air*, or any destruction on the provision made by the *waters*, then beasts, fowl, and fish die, and are dissolved.

Verse 30. *Thou sendest forth thy spirit, they are created*] יבארן *yibbareun*, "They are created again."

*And thou renewest the face of the earth.*] Do not these words plainly imply a *resurrection* of the bodies which have died, been dissolved, or turned to dust? And is not the brute creation principally intended here? Is it not on this account it is said, ver. 31, "the glory of the Lord shall endure for ever (לעולם *leolam*)," to be manifest in those *times* which are *secret*, when *Jehovah* himself shall rejoice in his works; when the brute creation shall be delivered from the bondage of its corruption? See the notes on Rom. viii. 19—23.

Verse 32. *He looketh on the earth*] Even the look of God terrifies all created nature!

*He toucheth the hills*] So easy is it for God to burn up the earth and the works thereof, that even his *touch* kindles the mountains into flames! See *Etna, Vesuvius, Stromboli, &c.*; these are *ignited* by the touch of God. How majestic are these figures!

bleth: ' he toucheth the hills, and they smoke.

33 <sup>a</sup> I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let <sup>b</sup> the sinners be consumed out of the earth, and let the wicked be no more. <sup>c</sup> Bless thou the LORD, O my soul. Praise ye the LORD.

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31. — <sup>c</sup> Hab. iii. 10. — <sup>f</sup> Ps. cxliv. 5. — <sup>g</sup> Ps. lxxiii. 4. cxlii. 2. — <sup>h</sup> Ps. xxxvii. 38. Prov. ii. 22. — <sup>i</sup> Ver. 1.

The renewal of the earth, and re-creation of deceased animals, shall take place when he shall shake terribly the heavens and the earth; when they shall be wrapped together as a scroll, and the earth and its works be dissolved, that is, after the general *convulsion and conflagration* of the world.

Verse 33. *I will sing unto the Lord*] The Psalmist, exulting in the glorious prospect of the renovation of all things, breaks out in triumphant anticipation of the great event, and says, I will sing unto the Lord בְּחַיַּי *bechayyai*, with my *lives*, the life that I *now* have, and the life that I *shall* have hereafter.

*I will sing praise to my God*] בְּעוֹדִי *beodi*, "in my eternity," my going on, my endless progression. What astonishing ideas! But then, how shall this great work be brought about? and how shall the new earth be inhabited with righteous spirits only? The answer is,

Verse 35. *Let the sinners be consumed out of the earth, and let the wicked be no more.*] Or, He shall consume the wicked and ungodly, till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God. No wonder, with these prospects before his eyes, he cries out "Bless Jehovah, O my soul! Hallelujah!" All ye that hear of these things, *bless the Lord* also.

ANALYSIS OF THE HUNDRED AND FOURTH PSALM.

The scope of this psalm is the same with that of the former, i. e., to excite them to praise God in consideration of his benefits; but yet on a different ground. In the former, for the benefits of grace conferred upon his church; in this, for the gifts of nature bestowed in general upon all. Those flow immediately from his mercy; these, from his power, wisdom, and goodness, and depend upon his providence, and are manifest in the creation, government, and preservation of all things. The creature then is the subject of this psalm, relative to which we have a long but very methodical narration.

I. The exhortation proposed briefly, ver. 1.

II. The exhortation urged by the inspection of the fabric, the beauty, order, and government of the world, ver. 1—33.

III. The duty practised by himself, ver. 33, 34.

IV. An imprecation on them that neglect the duty, ver. 55.

1. He begins with a double apostrophe:—

1. To his own soul, to praise God: “Bless the Lord, O my soul;” which was the conclusion of the former psalm.

2. To his God: “O Lord my God.” whom he describes to be great and glorious. That he may set forth his majesty and glory, borrowing his figure from the person of some great king, presenting himself very glorious to his people in his robes, in his pavilion, with a glittering canopy extended over his throne; sometimes in his chariot, drawn by the swiftest horses, with his nobles, ministers, and servants, waiting on his pleasure.

In this way he describes the majesty of God in the works of the first and second day, for by that order he proceeds in setting forth God’s works, that in which they were made.

1. His robe is the light, the work of the first day, which is the purest, the most illustrious and cheerful of all God’s creatures. With this “he is clothed as with a garment,” for he is light, John i. 1; and he dwells in that inaccessible light that no man hath seen, nor can see, 1 Tim. vi. 16.

2. His pavilion stretched round about him is the heavens, the work of the second day. These are as the hangings and curtains of his chamber of presence, by his fiat and power stretched out as we now see them: “He stretched out the heavens as a curtain.”

3. His palace built in a most miraculous manner. The beams are laid, not as usual on a solid body, but upon that which is most fluent: “He lays the beams of his chambers in the waters.” In Gen. i. 7 we read of the “waters above the firmament,” which were a part of the second day’s work; and of these the prophet surely speaks.

4. His chariot, the clouds: “Who makes the clouds his chariot.” Upon these he rides in a most wonderful manner, in all places he pleases; which are now in this place, and then instantly removed to another.

5. The horses that draw it, the *winds, alipedes*, as the poets feigned the horses who drew the chariot of the sun. The Psalmist intends to show that by the power of God they are brought upon the face of heaven, and removed at his pleasure.

6. His attendants, angels: “He maketh his angels spirits, his ministers a flaming fire.” No creature of greater quickness and agility than a *spirit*, no element more active than *fire*. These blessed spirits he sends forth as he pleases, to defend his servants; and as a flame of fire to consume and burn up his enemies: in which appears his might and majesty.

11. Next, the prophet descends from the heavens, and out of the air, and speaks of the work of the third day; and begins with the earth, that element which is best known to us, in which he shows the power and wisdom of God many ways.

1. In the foundation of it upon its centre. Strange it is that so great and heavy a body should remain in the midst of it and not sink; this the prophet attributes to the power and providence of God: “Who

laid the foundations of the earth that it should not be removed for ever.”

2. Another part of his providence about the earth was, that the water, being the lighter element, covered the earth, and thus rendered it useless. God, either by taking some parts of the upper superficies out of the earth in some places, made it more hollow, and putting them in others, made it convex; or in other words, by raising some and depressing others, made room for the sea; this was the work of God’s word, and the prophet speaks of this in the three following verses.

1. He shows in what condition the earth was in the first creation; it was covered, and under water: “Thou coveredst it with the deep as with a garment; the waters stood above the mountains.”

2. He shows that the earth became uncovered by the voice, power, and fiat of God: “Let the waters be gathered together into one place, and let the dry land appear.” This the Psalmist here calls the rebuke of God, the voice of thunder; for God no sooner spake than it was done: “At thy rebuke they fled, at the voice of thy thunder they were afraid.”

3. And so there became a new world. The mountains and vallies take the lower place; the mists and vapours *go up by the mountains*.

4. There they inclose them: “Thou hast set a bound,” &c. Yet not violently kept there, but restrained by an ordinary law of nature, it being natural for water to descend to the lower places.

III. He next speaks of the rivers and springs, and shows God’s wonderful providence over them:—

1. “He sendeth the springs,” the streams of water, from the hills “into the vallies.”

2. “The end of this infinitely declares God’s providence; it is for the sustenance of beasts and fowls, or they must perish for thirst: “The springs and rivers give drink to every beast of the field, the wild asses,” &c.

IV. But the springs and rivers cannot water all parts of the earth; therefore, his wisdom devised the rain and the clouds.

“He watereth the hills from his chambers.” The effect of which is,—

1. In general, the satisfaction of the earth, which, being thirsty, gapes for rain: “The earth is satisfied with the fruit of thy works.”

2. In particular, the effects and consequences of the dews. 1. Grass for the cattle: “He causeth the grass to grow for the cattle.” 2. Herbs for meat and medicine: “And herbs for the service of man.” 3. All kinds of food: “And that he may bring forth food.” 4. “And wine that makes glad the heart of man,” lawfully used. 5. “And oil to make his face to shine.” Oil supple and strengthens the nerves, and keeps the flesh smooth, fresh, and youthful. 6. “And bread which strengtheneth man’s heart;” for it is always the chief and necessary part of the service.

V. Neither hath the God of providence forgotten to provide us trees for shade, building, and fuel, as well as to yield us fruit.

1. “The trees of the Lord also.” His trees, because he first made them, and now causes them to grow.

"They are full of sap," which is another effect of the rain.

2. "Where the birds make their nests."

3. Other creatures are not forgotten; nor the goats nor the conies: "For the high hills," &c.

The Psalmist next mentions the work of the fourth day; the creation of the two great luminaries, the sun and the moon.

1. "God appointed the moon for certain seasons."

2. "And the sun knoweth his going down."

And in this division of time, the providence of God is admirable: "Thou makest darkness, and it is night."

1. For the good of the beasts, even the wildest, that they be sustained. 1. The night comes, and the beasts of the forest creep forth: "The young lions," &c. 2. Again, the day appears: "The sun ariseth, and they appear not," &c.

2. For the good of man: "Man goeth forth to his labour." Labour he must all day, and then take rest: "Labour till the evening."

Upon the consideration of all which the prophet exclaims: "O God, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

1. "How manifold are thy works." How great, how excellent, how worthy of praise! such that I cannot express them.

2. "In wisdom hast thou made them all." Nothing is done by chance or rashness, but with great reason; neither too much nor too little.

3. "All the earth is full of thy riches." No place, no part of it, but thy works proclaim that thou art a bountiful and most wise Creator; an open handed and liberal bestower of riches.

The prophet has hitherto set forth God's wisdom in his works; in the heavens, air, the earth; and now he descends into the sea.

1. In the amplitude of it: It is the *great and wide sea*.

2. In the abundance of the fish, the work of the fifth day: "Wherein are things creeping innumerable."

3. In the useful art of navigation, which God taught by Noah's ark: "There go the ships."

4. In the whale: "There is that leviathan."

And the conservation of the creature now follows, from verse 27 to 30; where their dependance is shown upon the providence of God, both for their meat, life, and continuation of their *species*.

1. "These all wait upon thee;" they expect till thou givest.

2. "That thou mayest give them their meat." Meat fit for every season of the year, and when they want it.

3. "That thou givest them they gather." That, and no more nor less: and his power and blessing must co-operate with the second causes.

4. This he farther explains: "Thou openest thine hand, and they are filled with good."

Farther, life and death are in thy power. Death, and the forerunner of it; trouble.

1. "Thou hidest thy face;" seemest displeased, and withdrawest help and assistance; "and they are troubled."

2. "Thou takest away their breath; they die." And life also.

1. "Thou sendest forth thy spirit," a vital spirit, by restoring new individuals to every species.

2. And by this "thou renewest the face of the earth," which, if not done, the whole would fail in an age.

Now, after this long catalogue of the creatures, and God's power, wisdom, and goodness made most manifest in the creation, governance, and sustentation of them, he descends, ver. 32.

1. "Let the glory of the Lord," his glory, for his wisdom, and goodness and power, "endure for ever." Hallowed be his name!

2. "The Lord shall rejoice in his works." Let man be so careful to use them well, that by the abuse he grieve not God, and cause him to repent that he made them.

3. Which if it happen, it would be remembered that he is a God, and able to punish the ungrateful person: "For if he looketh on the earth with a threatening brow, it trembleth."

He makes then an open profession of his own practice.

1. "I will sing unto the Lord as long as I live," &c.

2. And this he would do with delight: "My meditation of him shall be sweet," &c.

3. And he concludes with an imprecation against unthankful and negligent persons, who regard not the works of God, and will not see his glory, power, wisdom, and goodness, in his creating, governing, and sustaining this universe; and therefore very little praise him. Against these he prays that they may be confounded or converted.

"But, O my soul," be not thou like to them,—  
"bless the Lord. Hallelujah."

## PSALM CV.

An exhortation to praise God for his wondrous works, 1—5; his goodness to Abraham, Isaac, and Jacob, 6—16; to Joseph in Egypt, 17—22; to Israel in Egypt, 23—25; to Moses in the same land, 26; the plagues sent on the Egyptians, 27—36; the deliverance of the Israelites out of Egypt, 37, 38; how he supported them in the wilderness, 39—43; and brought them into Canaan, 44, 45.

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**O** <sup>a</sup> GIVE thanks unto the LORD; call upon his name: <sup>b</sup> make known his deeds among the people.

2 Sing unto him, sing psalms unto him: 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: <sup>d</sup> seek his face evermore.

5 <sup>e</sup> 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: <sup>f</sup> his judgments are in all the earth.

8 He hath <sup>g</sup> remembered his covenant for

<sup>a</sup> 1 Chron. xvi. 8—22. Isai. xii. 4.—<sup>b</sup> Ps. cxlv. 4, 5, 11. <sup>c</sup> Ps. lxxvii. 12. cxix. 27.—<sup>d</sup> Ps. xxvii. 8.—<sup>e</sup> Ps. lxxvii. 11.—<sup>f</sup> Isai. xxvi. 9.—<sup>g</sup> Luke i. 72.—<sup>h</sup> Gen. xvii. 2, xiii. 16, &c. xxvi. 3. xxviii. 13. xxxv. 11. Luke i. 73.

## NOTES ON PSALM CV.

We find several verses of this psalm in 1 Chron. xvi, from which it is evident that David was the author of the principal part of it: but it was probably enlarged and sung at the restoration of the people from the Babylonish captivity. The *hallelujah*, which terminates the preceding psalm, is made the *title* of this by the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*: but it has no title either in the *Hebrew* or *Chaldee*. The Syriac considers it a paraphrase on the words, "Fear not, Jacob, to go down into Egypt; and teach us spiritually not to fear when we are obliged to contend with devils; for God is our shield, and will fight for us." The psalm is a history of God's dealings with Abraham and his posterity, till their settlement in the promised land.

Verse 1. *O give thanks*] He had been meditating on God's gracious dealings with their fathers; and he calls upon himself and all others to magnify God for his mercies.

Verse 2. *Talk ye of all his wondrous works.*] תלמידי נִפְלְאוֹתָיו, "of his miracles." Who have so many of these to boast of as Christians! Christianity is a tissue of miracles; and every part of the work of grace on the soul is a miracle. Genuine Christian converts may talk of miracles from morning to night; and they should talk of them, and recommend to others their miracle-working God and Saviour.

Verse 3. *Glory ye in his holy name*] Show the name Jesus: exult in it—praise it. His name was called *Jesus*; because he came to save his people from their sins.

*Let the heart of them rejoice*] That is, the heart of those shall rejoice who seek the Lord: therefore it is added,

Verse 4. *Seek the Lord*] Worship the one only

ever, the word *which* he commanded to a thousand generations.

9 <sup>h</sup> 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, <sup>i</sup> Unto thee will I give the land of Canaan, <sup>k</sup> the lot of your inheritance:

12 <sup>l</sup> When there were *but* a few men in number; yea, very few, <sup>m</sup> and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 <sup>n</sup> He suffered no man to do them wrong: yea, <sup>o</sup> he reprov'd kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover <sup>p</sup> he called for a famine upon

Hebr. vi. 17.—<sup>l</sup> Gen. xiii. 15. xv. 18.—<sup>k</sup> Heb. *the cord*. <sup>i</sup> Gen. xxxiv. 30. Deut. vii. 7. xxvi. 5.—<sup>m</sup> Hebr. xi. 9. <sup>n</sup> Gen. xxxv. 5.—<sup>o</sup> Gen. xii. 17. xx. 3, 7.—<sup>p</sup> Gen. xli. 54.

Supreme Being, as the only and all-sufficient good for the soul of man.

*And his strength*] Man is *weak*; and needs connexion with the *strong* God, that he may be enabled to avoid evil and do good.

*Seek his face*] Reconciliation to him. Live not without a sense of his favour.

*Evermore.*] Let this be thy chief business. In and above all thy seeking, seek this.

Verse 5. *Remember his marvellous works*] Keep up communion with thy Maker, that thou mayest neither forget him nor his works.

*The judgments of his mouth*] Whatsoever he has spoken concerning good or evil. His commands, promises, threatenings; and particularly what he has foretold, and what he has done.

Verse 6. *O ye seed of Abraham*] Ye Jews especially, who have been the peculiar objects of the divine favour.

Verse 7. *He is the Lord our God*] He is *Jehovah*, the self-existent and eternal God. He is *our God*, he is our portion; has taken us for his people, and makes us happy in his love.

The following abstract of the history of the Israelites presents but few difficulties. See the notes on Psalm lxxviii.

Verse 12. *But a few men*] When all appearances were against them, and nothing but the arm of God could have brought them through their difficulties, and given them a settlement in the promised land.

Verse 13. *When they went from one nation to another*] From several circumstances in the history of the travels of the ancient Hebrews, we find that the wilderness through which they then passed was well peopled.

Verse 15. *Touch not mine anointed*] It is supposed

A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
R. Persarum,  
cir. annum  
primum.

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Cyri,  
R. Persarum,  
cir. annum  
primum.

the land: he brake the whole  
a staff of bread.  
17<sup>b</sup> He sent a man before  
them, *even* Joseph, *who* <sup>c</sup> was

29<sup>v</sup> He turned their waters  
into blood, and slew their fish.  
30<sup>w</sup> Their land brought forth  
frogs in abundance, in the cham-  
bers of their kings.

sold for a servant :

18<sup>d</sup> Whose feet they hurt with fetters : <sup>e</sup> he  
was laid in iron :

31<sup>x</sup> He spake, and there came divers sorts  
of flies, *and* lice in all their coasts.

19 Until the time that his word came : <sup>f</sup> the  
word of the LORD tried him.

32<sup>y</sup> He <sup>z</sup> gave them hail for rain, *and* flaming  
fire in their land.

20<sup>a</sup> The king sent and loosed him ; *even* the  
ruler of the people, and let him go free.

33<sup>aa</sup> He smote their vines also and their fig-  
trees ; and brake the trees of their coasts.

21<sup>b</sup> He made him lord of his house, and  
ruler of all his <sup>i</sup> substance :

34<sup>bb</sup> He spake, and the locusts came, and  
caterpillars, and that without number,

22 To bind his princes at his pleasure ; and  
teach his senators wisdom.

35 And did eat up all the herbs in their land,  
and devoured the fruit of their ground.

23<sup>k</sup> Israel also came into Egypt ; and Jacob  
sojourned <sup>l</sup> in the land of Ham.

36<sup>cc</sup> He smote also all the first-born in their  
land, <sup>dd</sup> the chief of all their strength.

24 And <sup>m</sup> he increased his people greatly ;  
and made them stronger than their enemies.

37<sup>ee</sup> He brought them forth also with silver  
and gold : and *there was* not one feeble *per-  
son* among their tribes.

25<sup>n</sup> He turned their heart to hate his people,  
to deal subtilly with his servants.

38<sup>ff</sup> Egypt was glad when they departed :  
for the fear of them fell upon them.

26<sup>o</sup> He sent Moses his servant ; *and* Aaron  
<sup>p</sup> whom he had chosen.

39<sup>gg</sup> He spread a cloud for a covering ; and  
fire to give light in the night.

27<sup>q</sup> They shewed <sup>r</sup> his signs among them,  
<sup>s</sup> and wonders in the land of Ham.

40<sup>hh</sup> *The people* asked, and he brought quails,  
and <sup>ii</sup> satisfied them with the bread of heaven.

28<sup>t</sup> He sent darkness, and made it dark ;  
and <sup>u</sup> they rebelled not against his word.

41<sup>kk</sup> He opened the rock, and the waters

<sup>a</sup> Lev. xxvi. 26. Isai. iii. 1. Ezek. iv. 16. — <sup>b</sup> Gen. xlv. 5. l. 20. — <sup>c</sup> Gen. xxxvii. 28, 36. — <sup>d</sup> Gen. xxxix. 20. xl. 15. <sup>e</sup> Heb. *his soul came into iron.* — <sup>f</sup> Gen. xli. 25. — <sup>g</sup> Gen. xli. 14. — <sup>h</sup> Gen. xli. 40. — <sup>i</sup> Heb. *possession.* — <sup>k</sup> Gen. xlv. 6. — <sup>l</sup> Ps. lxxviii. 51. <sup>m</sup> cvi. 22. — <sup>n</sup> Exod. i. 7. <sup>o</sup> Exod. i. 8, &c. — <sup>p</sup> Exod. iii. 10. iv. 12, 14. — <sup>q</sup> Numb. xvi. 5. xvii. 5. — <sup>r</sup> Exod. vii., viii., ix., x., xi., xiii. Ps. lxxviii. 43, &c. — <sup>s</sup> Heb. *words of his signs.* — <sup>t</sup> Ps. cvi. 22. <sup>u</sup> Exod. x. 22. — <sup>v</sup> Ps. xcix. 7. — <sup>w</sup> Exod. vii. 20. Ps.

lxxviii. 44. — <sup>x</sup> Exod. viii. 6. Ps. lxxviii. 45. — <sup>y</sup> Exod. viii. 17, 24. Ps. lxxviii. 45. — <sup>z</sup> Exod. ix. 23, 25. Ps. lxxviii. 48. — <sup>aa</sup> Heb. *He gave their rain hail.* — <sup>bb</sup> Ps. lxxviii. 47. — <sup>cc</sup> Exod. x. 4, 13, 14. Ps. lxxviii. 46. <sup>dd</sup> Exod. xii. 29. Ps. lxxviii. 51. — <sup>ee</sup> Gen. xlix. 3. <sup>ff</sup> Exod. xii. 35. — <sup>gg</sup> Exod. xii. 33. — <sup>hh</sup> Exod. xiii. 21. Neh. ix. 12. — <sup>ii</sup> Exod. xvi. 12, &c. Ps. lxxviii. 18, 27. <sup>kk</sup> Ps. lxxviii. 24, 25. — <sup>ll</sup> Exod. xvii. 6. Numb. xx. 11. Ps. lxxviii. 15, 16. 1 Cor. x. 4.

that the *patriarchs* are here intended ; but the whole  
people of Israel may be meant. They were a king-  
dom of *priests* and *kings* unto God ; and *prophets*,  
*priests*, and *kings* were always *anointed*.

by all possible means, and by a variety of legal enact-  
ments. This appears to be the sole meaning of the  
phrase, "He turned their heart;" or, "their heart  
was turned."

Verse 19. *Until the time that his word came*] This  
appears to refer to the completion of Joseph's inter-  
pretation of the dreams of the chief butler and baker.

Verse 27. *They shewed his signs*] Here is a refer-  
ence to the *plagues* with which God afflicted the  
Egyptians. See the places in the margin, and the  
notes on them.

*The word of the Lord tried him.*] This seems to  
refer to the interpretation of Pharaoh's dreams, called  
*imrath Yehovah*, "the oracle of the Lord,"  
because sent by him to Pharaoh. See Gen. xli. 25,  
and *Kennicott in loco*.

Verse 28. *They rebelled not against his word.*] Instead of *וְלֹא יָרִי* *velo mari*, "they rebelled," some think that a *w shin* has been lost from before the word, and that it should be read *וְלֹא יָרִי* *velo shamru*, "they did not observe or keep his word." Or the words may be spoken of *Moses* and *Aaron*; they received the commandment of God, and they did not rebel against it. They believed what he had spoken, and acted according to his orders. It could not be spoken of the *Egyptians*; for they rebelled against his words through the whole course of the transactions.

Verse 25. *He turned their heart*] "Their heart was turned." So the *Syriac* and *Arabic*. After be-  
friending the Hebrews on Joseph's account, to whom they were so deeply indebted, finding them to multiply greatly in the land, and at last to become more powerful than the Egyptians themselves, they turned their attention to the adoption of measures, in order to prevent the Hebrews from possessing themselves of the government of the whole land; they curtailed them of their privileges, and endeavoured to depress them

Verse 33. *He smote their vines also, and their fig-trees*] This is not mentioned in Exodus; but we have had it before, Psalm lxxviii. 47.



A. M. cir. 3468.  
B. C. cir. 536.  
Cyri,  
R. Persarum,  
cir. annum  
primum.

gushed out; they ran in the dry places like a river.

42 For he remembered <sup>a</sup> his holy promise, and Abraham his

servant.

43 And he brought forth his people with joy,

<sup>a</sup> Gen. xv. 14. — <sup>b</sup> Heb. *singing*. — <sup>c</sup> Deut. vi. 10, 11. Josh. xiii. 7, &c. Ps. lxxviii. 55.

Verse 41. *He opened the rock, and the waters gushed out*] See the note on Exod. xvii. 6, to which I can now add, that a piece of this rock, broken off by the hand of my nephew, E. S. A. Clarke, in the course of the present year [1822], now lies before me. It is fine *granite*; and so well distinguished as a granite, that the *feldt-spar*, the *mica*, and the *quartz*, of which granite is composed, appear very distinctly. It is worthy of remark, that, as *granite* is supposed, in the most accredited *systems of geology*, to be the very *basis* of the *earth*, the *original rock*, and all other substances to be superimpositions upon it, and as the decompositions of the *feldt-spar* produce pure vegetable earth, this rock should be used for this purpose, and should be an emblem of Jesus Christ, the Creator and Redeemer of the human race; and that it should signify him who is the *basis of all things*; who upholds all by the word of his power; without whom nothing is *stable*, nothing *fruitful*; from whom alone the *water of life* proceeds; and in whose name only is salvation. And that *rock* (in the wilderness) was *Christ!* and it is the only *remaining emblem* of him in creation.

Verse 45. *That they might observe his statutes*] That they might be properly *instructed*, and properly *disciplined*. This is the end proposed by divine revelation: men are to be made wise unto salvation, and then to be brought under the yoke of obedience. He who is not conformed to God's word shall not enter into Christ's kingdom.

ANALYSIS OF THE HUNDRED AND FIFTH PSALM.

The title of this psalm is *Hallelujah*, as are also the two following; and the first fifteen verses of it were sung at the bringing up of the ark by *David*, 1 Chron. xvi.

The scope of it is the same with the two former psalms, "that we praise God;" but yet with this difference: in the hundred and third, that he be magnified "for his benefits of redemption;" in the hundred and fourth, "for the manifestation of his power and providence in creating, governing, and sustaining the world;" but in this, "for the gracious covenant he made with Abraham, and, in him, with his whole church."

I. An exhortation to praise God, ver. 1—7.

II. An enumeration of the favours God bestowed to persuade to it, from ver. 7 to the end.

I. He that loves his prince truly desires also that others should magnify and honour him. This was *David's* case; he was a true lover of his God, and set a true estimate upon him. He honoured and

and his chosen with <sup>b</sup> gladness:

44 <sup>c</sup> And gave them the lands of the heathen: and they inherited the labour of the people;

45 <sup>d</sup> That they might observe his statutes, and keep his laws. <sup>e</sup> Praise ye the LORD.

A. M. cir. 3468.  
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primum.

<sup>d</sup> Deut. iv. 1, 40. vi. 21—25. — <sup>e</sup> Heb. *Hallelujah*.

praised God himself, and desired that others should do the same outwardly and inwardly, with heart and tongue: he thought all too little, and therefore he repeats the duty often, and shows how it is to be done.

1. By giving of thanks: "O give thanks unto the Lord."

2. By invocation: "Call upon his name."

3. By communication: "Make known his deeds among the people."

4. By voices, psalms, and hymns: "Sing unto him; sing psalms unto him."

5. By frequent colloquies of his works: "Talk ye of all his wondrous works."

6. By boasting of him: "Glory ye in his holy name." Profess that you are happy men, that God's holy name was ever made known to you. "He that glories, let him glory in the Lord;" 2 Cor. xi.

He invites all outwardly to exhibit praise; and now he advises that it be done inwardly also, with exultation and gladness of heart.

1. "Let the heart of them rejoice." The Holy Spirit does not sing but out of a joyous heart.

2. "Let them seek the Lord." For, indeed, they only who seek him rejoice heartily: they can acquiesce in God, in his promises of grace, pardon, and acceptance; which is so necessary to every one who will make his approaches to the throne of grace, and have his praise rendered acceptable, that the prophet seriously urges the duty:—

(1) "Seek the Lord." Cast all impiety and wickedness away: seek him.

(2) "Seek his strength." Which at that time was the ark, it being the symbol of his presence. Seek him in his church.

(3) "Seek his face evermore." His favour, and grace, and reconciliation; seek them in his word and sacraments, &c.

(4) "Evermore seek him." Now and then is too little; it must be our constant work.

Having thus spoken of the heart, he comes to the memory: "Remember, forget not." And the things to be remembered are, 1. *His marvellous works*. 2. *His wonders*. 3. *His judgments*; which three are the substance of this whole psalm, and are explained according to their heads. They ought to be particularly remembered by the Israelites, the posterity of Abraham, and the sons of Jacob.

"Remember his marvellous works," &c. "O ye seed of Abraham, his servant; ye children of Jacob, his chosen." Remember that he made *Abraham* and chose *Jacob* to be his servants, gave you laws, and

showed you with what rites he would be worshipped. Forget them not.

11. But at the *seventh* verse the prophet begins his narration; and tells the *Israelites*, and in them us, what marvellous works God had done for his people, all which he presses as arguments to his people that they should praise, honour, worship, and obey him. There is much reason for it.

1. "He is the Lord our God." The same argument prefaces the commandments: "I am the Lord thy God."

2. "His judgments are in all the earth." He is a mighty Monarch, and has all nature under his empire.

And if neither of these move, yet there is another, drawn from his many and infinite favours: "On you *Israelites*," and all mankind as well; for on the fall of man his covenant was, *That the seed of the woman should bruise the serpent's head*; and this he forgot not: "He hath remembered his covenant," &c.

1. "Which covenant he made with Abraham," and confirmed it by sacrifice, Gen. xv. 13.

2. "His oath unto Isaac," Gen. xxvi. 3, 4.

3. "And confirmed the same unto Jacob for a law," &c.; Gen. xxviii. 13, 14, 15.

4. The form of the covenant recited: "Saying, Unto thee will I give," &c.; for it was divided to the tribes by lots.

Which covenant God made with their fathers and them, not out of any merit that could be in them; Deut. viii. 4, 5, 6, Josh. xxiv. 2.

1. "When there were but a few men," and humble; "yea, very few."

2. And they "strangers" in the land. For the patriarchs only sojourned in *Canaan*.

3. Yea, "when they went from one nation to another," &c.

Now when they were in this condition, *very few, strangers, sojourners*, and *pilgrims*, God protected and defended them.

1. "He suffered no man to do them wrong," &c.; no, not the greatest, for "he reproved even kings for their sakes."

2. For he gave the command: "Touch not mine anointed,"—*Abraham, Isaac*, and *Jacob*, who were anointed with the Holy Ghost, though not with material oil; "and do my prophets no harm," i. e., the same men, for they were prophets. *Abraham* foresaw the bondage of his seed in *Egypt*; *Isaac* foretold what should befall *Esau's* posterity, Gen. xxvii.; and *Jacob*, by a prophetic spirit, gave his blessings, Gen. xlix. Of *Abraham* it is expressly said, "He is a prophet, and he shall pray for thee," Gen. xx. 7.

Two of these mercies, the covenant and protection, are already named; and now he goes on and insists upon the third, verses 16—23, for which there was infinite matter of praise for the wonderful wisdom of God, that brought out of the greatest evils the chiefest good, by preserving their lives in *Egypt* in the midst of famine, Gen. xxxvii.

1. "Moreover he called for a famine upon the land." It came not by chance.

2. "He brake the whole staff of bread," the upholder of our lives; and this he brake when he

ordered that there should be no ploughing, sowing, nor harvest, Gen. xlv.

3. By this famine the patriarchs were to suffer; yet God provided for their subsistence: "He sent a man (a wise man) before them,"—*Joseph*.

4. This *Joseph* was sold by the envy and cruelty of his brethren.

And now he comes, 1. To his base usage. 2. His advancement.

1. By the false accusation of *Potiphar's* wife, who turned her base love into hatred: "His feet were hurt with fetters of iron."

2. "He was laid in iron;" or, as some read, "the iron entered into his soul." Grief that he should lie under foul aspersions.

There he lay: "Until the time that his word came." So long then he lay in prison, and no longer.

1. "Until the time that his word came:" his word—God's word for his deliverance. Or, as others: "Joseph's word to the butler."

2. "The word of the Lord tried him." God tried his patience; or the interpretation of the dreams proved that by the Lord he spake.

And now follows his honour and advancement:—

1. *Pharaoh*, by his *butler*, hearing of *Joseph's* wisdom: "He sent," &c.

2. "Even the ruler of the people let him go free." A work fit for a king.

And his advancement follows:—

1. "He made him lord of his house."

2. "A ruler of all his substance." A viceroy, a grand vizier.

The king's end in it; not only in the famine to provide bread for their bodies, but for the good of their souls.

1. To punish the rebellious: "To bind his princes at his pleasure."

2. To instruct his counsellors in wisdom, arts, sciences, religion. It is supposed that all the learning in which the Egyptians excelled was first taught them by *Joseph*.

The fourth benefit follows of God towards his people, ver. 22—37, which was their nourishment, increase in Egypt, their oppression, and deliverance.

1. He begins with *Jacob's* descent thither: 1. "Israel also, *Joseph's* father, went down into Egypt," Gen. xlv. 2. "And *Jacob* with all his family," &c.

2. He proceeds with their strange increase there; for it is wonderful that in so short a time they should grow into such a multitude, Exod. i. 7. At their going out they were six hundred thousand, besides children, Exod. xii. 37: "And he increased his people greatly, and made them stronger than their enemies," Exod. i. 9.

This was the occasion of their afflictions, bondage, and sufferings; for,—

1. "He turned the Egyptians' hearts to hate his people." He suffered them to be turned: "For there arose another king," &c.

2. "And to deal subtilly with his people. Come on, say they," &c.

"To set over them taskmasters," &c.; Exod. i. 11. But when they saw "that the more they afflicted

them, the more they multiplied," ver. 12, then they ordered "that all the male children should be strangled by the midwives," ver. 16. And when even this would not do, then *Pharaoh* charged "that every son that was born," &c., ver. 22. Thus subtilly they dealt; but it did not hinder their multiplication. There is no counsel against God.

Now God, seeing their affliction, and hearing their groans, sent them a deliverer.

1. "He sent Moses his servant, and Aaron whom he had chosen."

2. "They shewed his signs among them." 1. To the Israelites; 2. "And wonders in the land of Ham."

The catalogue follows:—

1. "He sent darkness," &c.

2. "He turned their waters into blood," &c.

3. "The land brought forth frogs," &c.

4. "He spake, and there came divers sorts of flies," &c.

5. "He gave them hail for rain," &c.

6. "He smote the vines also, and the fig-trees," &c.

7. "He spake, and the locusts came," &c.

8. "He smote also the first-born of their land," &c.

These were the wonders that God wrought in Egypt by the hand of *Moses* and *Aaron* for the deliverance of his people, which the Psalmist briefly records that they might remember—be thankful, and praise him.

The fifth benefit that the Psalmist records is, that God brought not out his people beggars, but enriched them with the spoils of Egypt.

1. "He brought them forth with silver and gold."

For they were sent by God to ask jewels: and when the Jews pretend by their example to rob more honest men than themselves, when they can show an immediate commission from God to do it, I am content that they borrow and never restore; rob and spoil whom they please. Till this be shown, they are thieves and sacrilegious persons.

2. Further, they left the *Egyptians* afflicted with some strange disease, of which their first-born had died; yet they were healthy: "There was not one, no, not one feeble person, among them."

The terror of them was so great, and the fear of death so instant, that, regarding not their jewels, they urged them to be gone—they thrust them out; which the prophet expresses: "Egypt was glad when they departed."

The sixth benefit follows after their departure, which was "the pillar of cloud by day, and of fire by night. He spread a cloud for a covering," &c.; which most interpret as if the cloud kept off the heat of the sun; and therefore the prophet says: "He spread it for a covering."

The seventh benefit was *quails* and *manna*:—

1. "The people asked, and he brought quails." Those given Exod. xvi.

2. "And satisfied them with the bread of heaven"—*manna*, because it was made of the sweet dew descending from the air, and therefore called heavenly bread; the earth having nothing to do with its production.

The eighth benefit was the water out of the rock; for they travelled through a dry wilderness."

1. "He opened the rock." He did not turn the rock into water, but opened a passage for the fountain he had made.

2. *For the waters gushed out* upon the passage being made for them.

3. "And they ran in dry places."

Now here he inserts the reason both of the former and latter benefits, which was his covenant and promise to Abraham: "For he remembered his holy promise," &c.

The ninth benefit was, he brought them not only out of Egypt; but that too in such a manner that they had reason to exult and triumph, Exod. xv.: "And he brought forth his people with joy," &c.

And to make the number of his benefits complete, he adds a tenth, which was the exact fulfilling of his promise, his introduction of them into *Canaan*, ejection of the inhabitants, and the donation of their inheritances to his people, which they afterwards possessed.

"He gave them the lands of the heathen," &c. The houses they built not, the vines they planted not, the lands they tilled not, fell to them.

For which benefits God requires no more than their obedience: this he requires as his due and tribute. He bestowed so many benefits on them for one end only: "That they might observe his statutes, and keep his laws." Hallelujah! "Let your light so shine before men, that they may glorify your Father who is in heaven."

## PSALM CVI.

God is praised for his manifold mercies, 1—3. The prophet prays for himself, 4, 5. A recapitulation of the history of the Hebrew people: of God's mercies towards them, and their rebellions, 6—39. The judgments and afflictions which their transgressions brought upon them, 40—42. God's mercy to them notwithstanding their transgressions, 43—46. He prays for their restoration, 47, 48.

XXI. DAY. EVENING PRAYER.

**P**RAISE <sup>a</sup>ye the LORD. <sup>b</sup>O <sup>c</sup>give thanks unto the LORD; for *he is good*: for his mercy *endureth* for ever.

2 <sup>d</sup>Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, and he that <sup>e</sup>doeth righteousness at <sup>f</sup>all times.

4 <sup>g</sup>Remember me, O LORD, with the favour *that thou bearest* unto thy people: O visit me with thy salvation;

<sup>a</sup>Heb. *Hallelujah*. — <sup>b</sup>1 Chron. xvi. 34. — <sup>c</sup>Ps. cvii. 1. cxviii. 1. cxxxvii. 1. — <sup>d</sup>Ps. xl. 5. — <sup>e</sup>Ps. xv. 2. <sup>f</sup>Acts xxiv. 16. Gal. vi. 9. — <sup>g</sup>Ps. cxix. 132. — <sup>h</sup>Lev.

## NOTES ON PSALM CVI.

As a part of the preceding psalm is found in 1 Chron. xvi., so the first and two last verses of *this* are found in the same place (ver. 34—36), and yet it is supposed by eminent commentators to be a prayer of the captives in Babylon, who acknowledge the mercies of God, confess their own sins and those of their forefathers, and implore the Lord to gather them from among the heathen, and restore them to their own country. In none of the *Versions* except the *Syriac* has it any title, except HALLELUJAH, *Praise ye the Lord*, the word with which the original commences. The *Syriac* gives us a sort of table of its contents; or rather shows us the subjects to which it may be *applied*, and the uses we should make of it. After stating that it has no title, it says, “It calls upon men to observe the divine precepts, and teaches us that the more the Jews transgressed, the more we should fear. That we should not talk together in the church, nor ever contend with our brethren on any account; and especially when we assist in the celebration of the divine mysteries, and in prayer: and that when we sin we should repent.” All this is very good: but it would be difficult to find these subjects in the psalm, or any thing on which they could be rationally founded. But it shows us that the Scriptures were very easily *accommodated* to particular uses, not originally intended: and hence arose much of the practice of *spiritualising* and *allegorizing*; which, to say the least of it, has been of no use to the church of Christ.

Verse 1. *Praise ye the Lord*] This, which is a sort of *title*, is wanting in several MSS., and in the *Syriac* Version.

*O give thanks unto the Lord; for he is good*] Ye who live by his bounty should praise his mercy. God is the good Being, and of all kinds of good he is the Author and Dispenser. That the term *God* among our Anglo-Saxon ancestors expressed both the Supreme Being and *good* or *goodness*, is evident from the Anglo-Saxon version of this clause: anbettað þuhtne forðon god, forðon on þorubra mildheortnygga. “Confess Lord for that God (or good); for that on world mildheartness his.” Which the old *Psalter* thus translates and paraphrases:—

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5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 <sup>h</sup>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; <sup>i</sup>but provoked *him* at the sea, *even* at the Red Sea.

8 Nevertheless he saved them <sup>k</sup>for his name's

xxvi. 40. 1 Kings viii. 47. Dan. ix. 5. — <sup>i</sup>Exod. xiv. 11, 12. — <sup>k</sup>Ezek. xx. 14.

*Trans. Scrites to Lorde for he is gode; for in worlde the mercy of him.*

*Par. Schryfes synes, and loungs to God, for he is gude of kynde, that nane do bot aske his mercy; for it lastes to the worlds ende in wriches whame it comfortes and delyvers: and the blysfulhedde that is gyfen through mercy is endles. That is:*

Confess your sins, and give praise to God, for he is good in his nature to all that ask his mercy; for it lasts to the world's end in comforting and delivering the wretched: and the blessedness that is given through mercy is endless.

Verse 2. *Who can utter the mighty acts of the Lord?*] His acts are all acts of *might*; and particularly those in behalf of his followers.

Verse 3. *Blessed are they that keep judgment, and he that doeth righteousness at all times.*] How near do the *Anglo-Saxon*, the ancient *Scottish Version*, and the *present translation* approach to each other!

*Anglo-Saxon*, Gabiz þaðe healbað bom, 7 ðof þuht-pyrngre on ælcepe tæbe. “Blessed they that holdeth doom, and doth righteousness in ilkere tide.”

*Anglo-Scottish*. Blisful tha that kepes dome, and duse rightwisnes in ilk tyme.

Those are truly blessed, or happy, whose hearts are devoted to God, and who live in the *habit* of obedience. Those, the general tenor of whose life is not conformed to the will of God, have no true happiness.

Verse 4. *Remember me*] This and the following clauses are read in the plural by several MSS: *Remember us—that we may rejoice,—that we may glory, &c.*: and thus *all the Versions* except the *Chaldee*; and this is more agreeable to the context.

Verse 5. *That I may see the good of thy chosen*] That I may *enjoy* the good, for so the word *see* is understood among the Hebrews. “Blessed are the pure in heart, for they shall *see* God,”—they shall *enjoy* him, possess his favour, and be made like unto him.

Verse 6. *We have sinned*] Here the confession begins; what preceded was only the *introduction* to what follows: *Our forefathers sinned*, and suffered; we, like them, have sinned, and do suffer.

Verse 7. *Our fathers understood not*] They did not regard the operation of God's hands; and therefore they understood neither his designs nor their own interest.

sake, <sup>a</sup>that he might make his mighty power to be known.

9 <sup>b</sup>He rebuked the Red Sea also, and it was dried up: so <sup>c</sup>he led them through the depths, as through the wilderness.

10 And he <sup>d</sup>saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 <sup>e</sup>And the waters covered their enemies: there was not one of them left.

12 <sup>f</sup>Then believed they his words; they sang his praise.

13 <sup>g</sup>They <sup>h</sup>soon forgot his works; they waited not for his counsel:

14 <sup>i</sup>But <sup>k</sup>lusted exceedingly in the wilderness, and tempted God in the desert.

15 <sup>l</sup>And he gave them their request; but <sup>m</sup>sent leanness into their soul.

16 <sup>n</sup>They envied Moses also in the camp, and Aaron the saint of the LORD.

17 <sup>o</sup>The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 <sup>p</sup>And a fire was kindled in their company; the flame burned up the wicked.

19 <sup>q</sup>They made a calf in Horeb, and worshipped the molten image.

20 Thus <sup>r</sup>they changed their glory into the similitude of an ox that eateth grass.

21 They <sup>s</sup>forgot God their Saviour, which had done great things in Egypt;

22 Wondrous works in <sup>t</sup>the land of Ham, and terrible things by the Red Sea.

23 <sup>u</sup>Therefore he said that he would destroy them, had not Moses his chosen <sup>v</sup>stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

<sup>a</sup> Exod. ix. 16.—<sup>b</sup> Exod. xiv. 21. Ps. xviii. 15. Nah. i. 4.—<sup>c</sup> Isai. lxiii. 11, 12, 13, 14.—<sup>d</sup> Exod. xiv. 30. <sup>e</sup> Exod. xiv. 27, 28. xv. 5.—<sup>f</sup> Exod. xiv. 31. xv. 1. <sup>g</sup> Exod. xv. 24. xvi. 2. xvii. 2. Ps. lxxviii. 11.—<sup>h</sup> Heb. *They made haste, they forgot*.—<sup>i</sup> Numb. xi. 4, 33. Ps. lxxviii. 18. 1 Cor. x. 6.—<sup>k</sup> Heb. *lusted a lust*.—<sup>l</sup> Numb.

xi. 31. Ps. lxxviii. 29.—<sup>m</sup> Isai. x. 16.—<sup>n</sup> Numb. xvi. 1, &c.—<sup>o</sup> Numb. xvi. 31, 32. Deut. xi. 6.—<sup>p</sup> Numb. xvi. 35, 46.—<sup>q</sup> Exod. xxxii. 4.—<sup>r</sup> Jer. ii. 11. Rom. i. 23. <sup>s</sup> Ps. lxxviii. 11, 12.—<sup>t</sup> Ps. lxxviii. 51. cv. 23, 27. <sup>u</sup> Exod. xxxii. 10, 11, 32. Deut. ix. 19, 25. x. 10. Ezek. xx. 13.—<sup>v</sup> Ezek. xiii. 5. xxii. 30.

[At the sea, even at the Red Sea.] Some of the rabbins suppose that the repetition of the words point out two faults of the Israelites at the Red Sea. 1. They murmured against Moses for bringing them out of Egypt, when they saw the sea before them and Pharaoh behind them. 2. When the waters were divided, they were afraid to enter in, lest they should stick in the mud which appeared at the bottom. The word seems to be added by way of explanation, and perhaps may refer to the above: *they provoked* על על *al yam*, "at the sea;" *בֵּימָהּ* *beyam suph*, "in the sea *Suph*," or *Red Sea*. They provoked him at it and in it.

Verse 8. *He saved them for his name's sake* לְכֹהֵן שְׁמֵוֹ *lemaan shemo*, "on account of his name;" to manifest his own power, goodness, and perfections. There was nothing which he could draw from them as a reason why he should save them; therefore he drew the reason from himself. There is a singular gloss in the old *Psalter* on this verse: "Whan thai cam oute of Egypt to the rede Se, whare thai were closed on a syde with a hylle that na man mygt passe: on another side was the rede See: behynde tham was men of Egypt foluand; and for this thai began to gruch, forgetand Gods mygt: bot than he safed tham, depertand the Se in twelfe, to ilk kynde of Isrel a passage." It seems as if this author thought there were *twelve* passages made through the Red Sea, that each tribe should have a passage to itself.

Verse 9. *He rebuked the Red Sea*] In the descriptions of the Psalmist *every thing has life*. The sea is an *animated being*, behaves itself proudly, is rebuked, and retires in confusion.

Verse 10. *The hand of him that hated them*] Pharaoh.

Verse 12. *Then believed they*] Just while the miracle was before their eyes.

Verse 13. *They soon forgot his works*] Three days afterwards, at the waters of Marah, Exod. xv. 24.

*They waited not for his counsel*] They were impatient, and would not wait till God should in his own way fulfil his own designs.

Verse 15. *Sent leanness*] They despised the manna, and called it *light*, that is, *innutritive, bread*. God gave *flesh* as they desired, but gave no blessing with it; and in consequence they did not fatten, but grew *lean* upon it. Their souls also suffered want.

Verse 16. *They envied Moses*] A reference to the case of *Korah* and his company.

*Aaron the saint.*] The *anointed*, the *high-priest* of the Lord.

Verse 20. *Thus they changed their glory*] That is, their God, who was their glory; and they worshipped an ox in his stead. See the use St. Paul makes of this, Rom. i. 23; see also the note there. The incorruptible God was thus served by all the heathen world.

Verse 22. *Wondrous works in the land of Ham*] The plagues inflicted on the *Egyptians*. Egypt is called the *Land of Ham* or *Cham*, because it was peopled by *Misraim* the son of *Cham*.

Verse 23. *Moses his chosen*] Or elect (*Vulgate, electus ejus*; *Septuagint, ὁ εκλεκτος αυτου*); the person that he had *appointed* for this work. It would be very difficult to show that this word in any part of the Old Testament refers to the *eternal state* of any man, much less to the doctrine of *unconditional election* and *reprobation*.

Verse 28. *They joined themselves also unto Baal-peor*] The *Vulgate, Septuagint*, and others, have *Bel*

24 Yea, they despised <sup>a</sup> the <sup>b</sup> pleasant land, they <sup>c</sup> believed not his word :

25 <sup>d</sup> But murmured in their tents, and hearkened not unto the voice of the LORD.

26 <sup>e</sup> Therefore he <sup>f</sup> lifted up his hand against them, to overthrow them in the wilderness :

27 <sup>g</sup> To <sup>h</sup> overthrow their seed also among the nations, and to scatter them in the lands.

28 <sup>i</sup> They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions : and the plague brake in upon them.

30 <sup>j</sup> Then stood up Phinehas, and executed judgment : and *so* the plague was stayed.

31 And that was counted unto him <sup>k</sup> for righteousness unto all generations for evermore.

32 <sup>l</sup> They angered *him* also at the waters of strife, <sup>m</sup> so that it went ill with Moses for their sakes :

33 <sup>n</sup> Because they provoked his spirit, *so that* he spake unadvisedly with his lips.

34 <sup>o</sup> They did not destroy the nations, <sup>p</sup> concerning whom the LORD commanded them :

35 <sup>q</sup> But were mingled among the heathen, and learned their works.

36 And <sup>r</sup> they served their idols : <sup>s</sup> which were a snare unto them.

37 Yea, <sup>t</sup> they sacrificed their sons and their daughters unto <sup>v</sup> 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 <sup>w</sup> the land was polluted with blood.

39 Thus were they <sup>x</sup> defiled with their own works, and <sup>y</sup> went a whoring with their own inventions.

40 Therefore <sup>z</sup> was the wrath of the LORD kindled against his people, insomuch that he abhorred <sup>aa</sup> his own inheritance.

41 And <sup>bb</sup> he gave them into the hand of the

<sup>a</sup> Numb. viii. 7. Jer. iii. 19. Ezek. xx. 6. — <sup>b</sup> Heb. *a land of desire*. — <sup>c</sup> Heb. iii. 18. — <sup>d</sup> Numb. xiv. 2, 27. — <sup>e</sup> Numb. xiv. 28, &c. Ps. xc. 11. Ezek. xx. 15. Hebr. iii. 11, 18. — <sup>f</sup> Exod. vi. 8. Dent. xxxiii. 40. — <sup>g</sup> Heb. *To make them fall*. — <sup>h</sup> Lev. xxvi. 33. Ps. xlv. 11. Ezek. xx. 23. — <sup>i</sup> Numb. xxv. 2, 3. xxxi. 16. Dent. iv. 3. xxxii. 17. Hos. ix. 10. Wisd. xiv. 15. Rev. ii. 14. — <sup>k</sup> Numb. xxv. 7, 8. — <sup>l</sup> Numb. xxv. 11, 12, 13. — <sup>m</sup> Numb. xx. 3, 13. Ps. lxxxii. 7. — <sup>n</sup> Numb. xx. 12. Dent. i. 37. iii. 26.

<sup>o</sup> Numb. xx. 10. — <sup>p</sup> Judg. i. 21, 27, 28, 29, &c. — <sup>q</sup> Dent. vii. 2, 16. Judg. ii. 2. — <sup>r</sup> Judg. ii. 2. iii. 5, 6. Isai. ii. 6. I Cor. v. 6. — <sup>s</sup> Judg. ii. 12, 13, 17, 19. iii. 6, 7. — <sup>t</sup> Exod. xxxiii. 33. Dent. vii. 16. Judg. ii. 3, 14, 15. — <sup>u</sup> 2 Kings xvi. 3. Isai. lvii. 5. Ezek. xvi. 20. xx. 26. — <sup>v</sup> Lev. xvii. 7. Dent. xxxii. 17. 2 Chron. xi. 15. I Cor. x. 20. — <sup>w</sup> Numb. xxxv. 33. — <sup>x</sup> Ezek. xx. 18, 30, 31. — <sup>y</sup> Lev. xvii. 7. Numb. xv. 39. Ezek. xx. 30. — <sup>z</sup> Judg. ii. 14, &c. Ps. lxxxviii. 59, 62. — <sup>aa</sup> Deut. ix. 29. — <sup>bb</sup> Judg. ii. 14. Neh. ix. 27, &c.

*phigor*; the Syriac and Arabic, the idol *Phegor*, or *Phaaur*; the *v ain* in the word being pronounced as *gh*.

*Ate the sacrifices of the dead*] מֵתִים *methim*, of dead men. Most of the heathen idols were men, who had been deified after their death; many of whom had been execrated during their life.

Verse 33. *They provoked his spirit*] הִמְרוּ *himru*, from מָרָה *marah*, to rebel: they brought it into a rebellious state; he was soured and irritated, and was off his guard.

*So that he spake unadvisedly with his lips.*] For this sentence we have only these two words in the Hebrew, *vayebatte bisephathaiv*, he stammered or stammered with his lips, indicating that he was transported with anger. See the notes on Numb. xx. 10—12.

Verse 36. *They served their idols*] אֲתַנְבְּיָהֶם *atsnbeyhem*, their labours or griefs—idols, so called because of the pains taken in forming them, the labour in worshipping them, and the grief occasioned by the divine judgments against the people for their idolatry.

Verse 37. *They sacrificed their sons and their daughters unto devils.*] See the places referred to in the margin. That causing their sons and their daughters to pass through the fire to Moloch did not always mean they burnt them to death in the flames, is very probable. But all the heathen had human sacrifices; of this their history is full. Unto devils, לַשֵּׁדִים *lasheshdim*, to demons. Devil is never in scripture used

in the plural; there is but one devil, though there are many demons.

Verse 39. *And went a whoring.*] By fornication, whoredom, and idolatry, the Scripture often expresses idolatry and idolatrous acts. I have given the reason of this in other places. Besides being false to the true God, to whom they are represented as betrothed and married (and their acts of idolatry were breaches of this solemn engagement), the worship of idols was frequently accompanied with various acts of impurity.

The translation in the Anglo-Saxon is very remarkable: *Ʒ hi ƿy enlgeƿeðeðon, and they fornicated.* In Anglo-Saxon, *ƿyfen* signifies to fire, to ignite; *ƿyfenan*, to commit adultery. So *ƿyfenlicgeþe* is a prostitute, a whore; and *ƿyfen licgeþe* is to go a whoring, to fornicate; probably from *ƿyþ*, or *ƿyfen*, to fire, and *licgan*, to lie, or *liccepan*, a glutton;—one who lies with fire, who is ignited by it, who is greedily intent upon the act by which he is inflamed. And do not the words themselves show that in former times whoredom was punished, as it is now, by a disease which produces the sensation of burning in the unhappy prostitutes, whether male or female? And to this meaning the following seems particularly to be applicable.

Verse 40. *Therefore was the wrath of the Lord kindled*] God kindled a fire in his judgments for those who by their flagitious conduct had inflamed them-

heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 \* Many times did he deliver them; but they provoked him with their counsel, and were <sup>b</sup> brought low for their iniquity.

44 Nevertheless he regarded their affliction, when <sup>c</sup> he heard their cry:

45 <sup>d</sup> And he remembered for them his cove-

<sup>a</sup> Judg. ii. 16. Neh. ix. 27, &c. — <sup>b</sup> Or, impoverished, or wretched. — <sup>c</sup> Judg. iii. 9. iv. 3. vi. 7. x. 10. Neh. ix. 27, &c. — <sup>d</sup> Lev. xxvi. 41, 42. — <sup>e</sup> Judg. ii. 18. — <sup>f</sup> Ps. li.

selves with their idols, and the impure rites with which they were worshipped.

Verse 43. *Many times did he deliver them*] See the Book of Judges; it is a history of the rebellions and deliverances of the Israelites.

Verse 46. *He made them also to be pitied*] This was particularly true as to the Babylonish captivity; for Cyrus gave them their liberty; Darius favoured them, and granted them several privileges; and Artaxerxes sent back Nehemiah, and helped him to rebuild Jerusalem and the temple. See the Books of Ezra and Nehemiah; and see Calmet.

Verse 47. *Save us, O Lord—and gather us*] These words, says Calmet, are found in the hymn that was sung at the ceremony of bringing the ark to Jerusalem, 1 Chron. xvi.; but it is supposed they were added by Ezra or some other prophet: here they are in their natural place. The author of the psalm begs the Lord to gather the Israelites who were dispersed through different countries; for at the dedication of the second temple, under Nehemiah (where it is probable this psalm, with the cvth and the cviiith, was sung), there were very few Jews who had as yet returned from their captivity.

Verse 48. *Blessed be the Lord God of Israel*] Here both gratitude and confidence are expressed; gratitude for what God had already wrought, and confidence that he would finish the great work of their restoration.

*From everlasting to everlasting*] מן העולם ועד העולם *min haolam vead haolam*, "from the hidden term to the hidden term," from the beginning of time to the end of time, from eternity and on to eternity. פתח פופולב ךׁ םׁשׁ פופולב, *Anglo-Saxon*. *fra worlde and into worlde*, *Old Psalter*; which it paraphrases thus: *Fra with outen beginning, & with outen endyng.*

*And let all the people say, Amen.*] Let the people join in the prayer and in the thanksgiving, that God may hear and answer. *Anglo-Saxon*: ךׁ צפׁשׁׁׁ eall folc, beo hit beo hit; "And, quoth all folk, be it, be it." *Hallelujah*—Praise ye Jehovah! Let his name be eternally magnified! Amen.

This is the end of the fourth book of the Psalms.

ANALYSIS OF THE ONE HUNDRED AND SIXTH PSALM.

The intention of the prophet in this psalm is to ex-

nant, and <sup>e</sup> repented <sup>f</sup> according to the multitude of his mercies.

46 <sup>g</sup> He made them also to be pitied of all those that carried them captives.

47 <sup>h</sup> 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 <sup>i</sup> Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. <sup>k</sup> Praise ye the LORD.

1. lxix. 16. Isai. lxiii. 7. Lam. iii. 32. — <sup>g</sup> Ezra ix. 9. Jer. xlii. 12. — <sup>h</sup> 1 Chron. xvi. 35, 36. — <sup>i</sup> Ps. xli. 13. — <sup>k</sup> Heb. *Halleljah*.

press God's long-suffering in bearing with rebellious sinners, and yet in pardoning them upon the confession of their sins, and turning to him; both which he exemplifies by a long narration of Israel's rebellions, repentance, and turning to God, and God's dealing with them, which gave him just occasion to praise God, and to pray for his church and people.

I. An exhortation to praise God, with the reasons in general, ver. 1; and who are fit to perform this duty, ver. 2, 3.

II. A petition and prayer directed to God in his own person for the whole church, and the end of it, ver. 4, 5.

III. A confession of sin, particularly of the Israelites', together with God's patience with them, and their repentance, ver. 6—46.

IV. His prayer that God would collect his church out of all nations, that they might meet and praise him, ver. 47, 48.

I. "Praise ye the Lord, O give thanks unto the Lord." To this the prophet invites, for two reasons:—

1. "Because he is good." He is beforehand with us, and prevents men with many benefits.

2. "Because his mercy endures for ever." It is everlasting, and far exceeds our sins and miseries; for after men have offended him, and deserve no mercy, yet he receives the penitent offenders. But who is sufficient for these things? Who is fit to praise him, and set forth his mercies? "Who can utter the mighty acts of the Lord?" That is, the infinite benefits exhibited to his people. Or, Who can show forth all his praise in preserving, pardoning, and propagating his church?

They alone are happy men "who keep judgment, and do righteousness at all times."

1. They are happy in prosperity and adversity; they dwell in the house of God, under his protection.

2. "They keep his judgments." Follow in their lives the strict rules of the divine law, by which they judge all their actions, and so keep faith and a good conscience.

3. "They do righteousness at all times." They approve that which is right, true, and just; condemn, hate, and punish what is unjust: such are fit to praise God with their tongues, because they praise him in their lives.

II. After the prophet had invited men to praise God, and showed who were fit to do it, he begins his petition, which he proposes in his own person for the whole church.

1. "Remember me." Me; but not me alone, rather thy whole church. By what we suffer, thou hast seemed to forget thy covenant and promise; but now call it to mind again.

2. Which I expect, not for any desert of mine, but merely from thy good will: "Remember me with the favour," &c.

3. "O visit me;" but not in wrath, for such a visitation there is; but in mercy and grace.

4. "With thy salvation." Save me at this time from my sins, and from my present calamities.

And to this end I desire thy favour, thy salvation.

1. "That I may see the good of thy chosen." Be a partaker of and in their happiness.

2. "That I may rejoice in the gladness of thy nation." Partake of it.

3. "That I may glory with thine inheritance." Glorify thee with them.

But observe here the three eminent titles given to God's church:—

1. They are a "chosen" people; which is a glorious and gracious title, and intimates favour.

2. They are his "nation," his peculiar people.

3. They are his "inheritance."

III. In the following part of the psalm, from ver. 7 to 46, he makes use of a new argument to move God to mercy. He represents not the present condition the people of God are in, not their captivity, miseries, and afflictions, but ingenuously confesses how they had offended God, and how justly they suffered."

1. "We have sinned with our fathers." Trodden in their steps, and filled up the measure of their sins.

2. "We have committed iniquity." Not only from infirmity, but choice.

3. "We have done wickedly." The intent and purpose in it was evil. And by these three steps he exaggerates the sin; the *act*, the *frequency*, the *intent*; as every true confessionist to God ought never to extenuate, but to aggravate the offence against himself.

And because he had mentioned their fathers at large, now he instances their rebellions: "Our fathers understood not thy wonders in Egypt;" that is, they laid them not to heart.

1. "They remembered not the multitude of thy mercies," &c. When they saw Pharaoh's army on one side, and the sea on the other, they grew heartless, diffident, and murmured.

2. This was their sin at that time; but God was then merciful to them: "Nevertheless he saved them."

For which he assigns two reasons:—

1. "For his name's sake." To advance his glory and honour.

2. "That he might make his mighty power to be known." Pharaoh and the Egyptians might have taken notice of it by the plagues he had already brought upon them.

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In the following verses, by a distribution, he shows the manner of their deliverance.

1. By God's rebuke, and drying up of the sea: "He rebuked the Red Sea also," &c.

2. By the unheard-of way: "He led them through the depths as through the wilderness;" there was no more water there to offend them than in the sands of Arabia.

3. By the consequence of it: "And he saved them by the hand of him," &c.

4. "And the waters covered their enemies," &c.

The effect was, for the present,

1. It extorted from them a confession that God was true in his promises: "Then believed they his words."

2. It excited them to praise him: "They sang his praise," Exod. xv. But these very men, who were forced to confess his power and sing his praises for the overthrow of Pharaoh in the Red Sea, were scarcely departed from those banks, when they, for want of a little bread and water, grew as impatient and distrustful as they were before.

1. They made haste to forget: "They soon forgot;" which aggravates their sin.

2. They forgot his omnipotence, his providence.

3. "They waited not for his counsel." With patience they expected not the end, why God in his wisdom suffered them now to want, which was, to prove their faith, hope, and love.

4. And what they did at this time they did also at others: "For they lusted exceedingly in the wilderness."

Now God yielded to these desires of the people: "He gave them bread, flesh, and water."

1. And he gave them their request, Exod. xvi. 12.

2. "But he sent leanness into their souls." Which certainly has reference to the quails in Numb. xi. 20 and 33, where the people ate, and died of the plague.

Another rebellion the prophet now touches, which was, when they rose up against the king and the priest.

1. "They envied also Moses in the camp;" objecting that he had usurped a power over them, and taken it upon his own head.

2. "And Aaron, the saint of the Lord." He whom God had chosen, anointed, and sanctified to the priest's office.

The punishment follows, Numb. xvi.

1. "The earth opened and swallowed up Dathan, and covered the congregation of Abiram."

2. "And a fire was kindled in their company; the flame burned up the wicked." That is, the *two hundred and fifty* men that presumed to offer incense; and presently after the *fourteen thousand seven hundred* that murmured, and objected to *Moses* and *Aaron* that they had killed the people of the Lord.

Still the prophet goes on in his story of Israel's stubbornness and rebellion; and comes to their grand sin, their idolatry in erecting the golden calf, Exod. xxxii.

1. "They made a calf in Horeb," &c., contrary to God's command.

2. "Thus they changed their glory." That is the



true God, who was indeed their glory, "into the similitude of an ox," a brute beast, "that eateth grass," a base creature, which much aggravates their sin.

3. But the prophet aggravates their stupidity and folly: "They forgot God," &c.

In the following verse are expressed God's just anger and mercy,—

1. His anger against their sins: "Therefore he saith," &c. Pronounced his will to destroy them.

2. His mercy, in that he spared them at the intercession of Moses: "Had not Moses his chosen stood before him in the breach." The breach and division which this sin had made between God and his people, like that in the wall of a besieged town, in which some valiant captain stands, and opposes himself against the assault of the enemy; so did Moses.

For his object was the same, it was "to turn away his wrath lest he should destroy;" and the end was answered—it was turned away.

Farther yet, he calls to mind a new rebellion, which fell out upon the report of the spies sent to search the land, Numb. xiii. 26, &c., and xiv.

1. "They despised the pleasant land," and wished to return into Egypt, Numb. xiv. 1—5.

2. "They believed not his word;" for they said, "Hath the Lord brought us," &c.

3. "But murmured in their tents, and hearkened not," &c., Numb. xiv. 10. "Therefore he lifted up his hand against them," &c. As their sin, so their punishment, is extant; Numb. xiv. 29: "Your carcases shall fall in the wilderness; ye shall not come into the land."

This punishment fell upon the murmurers themselves; but if their children should be guilty of the like rebellion, they should not escape, for they too should be *overthrown*; which is fully brought to pass.

The prophet joins to that of the golden calf another piece of idolatry in the wilderness, to which there was joined fornication also, by the counsel of *Balaam* and the policy of *Balak*. This caused them to eat and sacrifice to their god, Numb. xxv., which the prophet next insists upon,—

1. "They joined themselves to Baal-peor," because the idol was set up upon that mountain.

2. "And ate the offerings of the dead." They left the sacrifice of the living God, and ate those meats which were offered to dead idols.

Upon which there followed God's wrath and their own punishment:—

1. God was angry: "For they provoked him to wrath."

"And the plague brake in upon them" like mighty waters, or as an army into a city at a breach; for there died of it *twenty-four thousand*, Numb. xxv. 9.

In the former idolatry God's anger was averted by the intercession of *Moses*; in this, by the execution of judgment by *Phinehas*; for—

1. "There stood up *Phinehas*," moved, no question, with a zeal for God's honour.

2. "And he executed judgment upon *Zimri* and *Cozbi*," for which (let men conceive as they please—I see nothing to the contrary) he had his commission from *Moses*, or rather God, Numb. xxv. 4, 5.

3. The event was, the plague was stayed; the execution of offenders pacifies the anger of God.

Which zeal of his was well rewarded: "This was accounted to him for righteousness," &c. This act was an act of righteousness, and an ample reward he had for it; for God established the dignity of the high-priesthood in *Phinehas* and his posterity, as long as the Jewish commonwealth continued.

The prophet comes to another remarkable sin of the Jews, Numb. xx., where the people chid Moses for want of water:—

1. "They angered him also at the waters of strife," when they contradicted *Moses*.

2. "So that it went ill with Moses for their sakes;" for, being disturbed with cholera, "he spake unadvisedly with his lips,"—"Hear now ye rebels," &c.; and he smote the rock. By their murmuring they so provoked his spirit to bitterness, that he who at other times was cheerful, and ready to obey God's commands, now acted with reluctance.

Hitherto the prophet has set down seven several rebellions of the Jews during their abode in the wilderness; and now he shows how they behaved themselves after they came into the land of *Canaan*. Better, a man would think, they should be after God had fulfilled his word to them; but an Ethiopian cannot change his skin, nor they their manners; disobedient, stubborn, and rebellious they remained.

1. God had expressly commanded that the nations of *Canaan* should be destroyed, Deut. vii. 1, 2, 3: "But they did not destroy the nations," &c.

2. "But they mingled among the heathen:" In leagues and marriages, Judg. ii. and iii.

3. "And learned their works:" Many superstitious and evil customs.

But, beyond all, they learned to be idolaters; forsook God for the devil.

1. "They served their idols, which was a snare unto them," for that they became their slaves, Judg. ii., &c.

2. "Yea, they sacrificed their sons," &c., to Moloch.

3. With inhuman sin, they "shed innocent blood:" the blood of innocent children, &c.

The consequences of which are double. First, A double pollution. Secondly, A heavy punishment.

1. A pollution of the land: "The land was defiled with blood."

2. A pollution of their own souls: "Thus were they defiled with their own works."

The judgment, or punishment, now follows; and a signification whence it proceeded; it came not by chance, but by God's order and anger.

1. "Therefore was the wrath of the Lord kindled," &c. For their idolatry, murder, whoredom; so that he was not only angry, but his anger was kindled to a flame.

2. Insomuch "that he abhorred his own inheritance."

And the punishment he inflicted on them was very just,—

1. "He gave them into the hand," that is, the power, "of the heathen." God had given the heathen into their hands to destroy them; which, because they

did not, but learned their works, therefore God gave them into the hands of the heathen.

2. He made them their lords; and hard masters they were, as plainly appears from the Book of Judges, and 1 Samuel.

And *little* they; for the prophet in the next verse adds,

1. "Their enemies oppressed them:" Tyrants, oppressors, they were. Read the Book of Judges, &c.

2. "They were brought into subjection," &c., under the Philistines, Moabites, Ammonites, &c.

In which condition God did not forget them, for "many times did he deliver them;" not once only, but often, as by *Gideon, Jephthah, Deborah, Samson*, and others. But, O the ingratitude of a sinful nation! instead of serving God, "they provoked him with their counsel," that is, by following the dictates of their own hearts.

And so were very justly brought into the same case they were before; for "they were brought low for their iniquity."

And now the prophet adds, which indeed he infers through the whole psalm, the wonderful and immutable good will of God to them. Though he forgave and delivered them upon their repentance, and they in a short time provoked him again; yet he received them to grace, even after their relapses. And the causes that moved him to this were external and internal.

The cause that outwardly and occasionally moved him to it was their affliction and cry: "He regarded their affliction," &c.

But the cause that inwardly swayed him was his word passed to them, and his mercy.

1. His word and his promise were passed to "Abraham, to be their God;" and he would not break it. "And he remembered for them his covenant."

2. His tender affection that he bare them; this caused him to repent, and grieve that they should be in misery. "He repented," &c.

3. And the effect which all these causes had was beneficial to them even in their bondage and captivity; for even their very enemies' hearts were often turned to do them good, as is evident in *Jeremiah, David, Daniel, Ezra, Zerubbabel, Mordecai*, and indeed the whole nation under the *Babylonian, Philistian, Egyptian, and Persian* kings, which the prophet sets down, ver. 46: "He made them also to be pitied of all those that carried them captives." According to the saying of the wise man: "When a man's ways please God, he will make his very enemies to be at peace with him." Prov. xvi. 7.

4. And this sense makes the way plainer to what follows, the petition and the doxology; for if God showed himself merciful in the time of his anger, and made it apparent even to the very view of their enemies, encouragement they might have,—

1. To pray: "Save us, O Lord our God, and gather us from among the heathen," &c.

2. Then to give thanks: 1. "Blessed be the Lord God of Israel from everlasting to everlasting." 2. And for it let the people do their duty; that is, the solemn and necessary forms: "Let all the people say. Amen. Hallelujah."

## PSALM CVII.

*A thanksgiving of the people for deliverance from difficulties and dangers; their state compared to a journey through a frightful wilderness, 1—9; to confinement in a dreary dungeon, 10—16; to a dangerous malady, 17—22; to a tempest at sea, 23—32. The Psalmist calls on men to praise God for the merciful dispensations of his providence, in giving rain and fruitful seasons, after affliction by drought and famine, 33—38; for supporting the poor in affliction, and bringing down the oppressors, 39—41. The use which the righteous should make of these providences, 42; and the advantage to be derived from a due consideration of God's merciful providence, 43.*

XXII. DAY. MORNING PRAYER.

**O** \*GIVE thanks unto the LORD, for <sup>b</sup> he is good: for his mercy *endureth* for ever.

\* Ps. cvi. l. cxviii. l. cxlvi. l.

### NOTES ON PSALM CVII.

This psalm has no title, either in the Hebrew, or any of the Versions; the word "Hallelujah," which is prefixed to some of the latter, is no title, but was most probably borrowed from the conclusion of the preceding psalm. The author is unknown; but it was probably like Psalms cv. and cvi., made and sung at the dedication of the second temple. The three psalms seem to be on the same subject. In them the author has comprised the marvellous acts of the Lord towards his people; the transgressions of

2 Let the redeemed of the LORD say so,  
c whom he hath redeemed from the hand of the enemy;

b Ps. cxix. 68. Matt. xix. 17.—c Ps. cvi. 10.

this people against God; the captivities and miseries they endured in consequence; and finally God's merciful kindness to them in their restoration from captivity, and re-establishment in their own land.

This psalm seems to have been sung in parts: the 8th, 15th, 21st, and 31st verses, with the 6th, 13th, 19th, and 28th, forming what may be called the burden of the song. In singing of which the whole chorus joined.

We may easily perceive that the psalm must have been sung in alternate parts, having a double burden.

3 And <sup>a</sup> gathered them out of the lands, from the east, and from the west, from the north, and <sup>b</sup> from the south.

4 They <sup>c</sup> wandered in <sup>d</sup> the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 <sup>e</sup> 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 <sup>f</sup> right way, that they might go to a city of habitation.

8 <sup>g</sup> Oh that ~~men~~ would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For <sup>h</sup> he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as <sup>i</sup> sit in darkness and in the shadow of death, *being* <sup>j</sup> bound in affliction and iron;

<sup>a</sup> Pa. cvi. 47. Isai. xliii. 5, 6. Jer. xxix. 14. xxxi. 8, 10. Ezek. xxxix. 27, 28. — <sup>b</sup> Heb. from the sea. — <sup>c</sup> Ver. 40. <sup>d</sup> Dent. xxxii. 10. — <sup>e</sup> Ver. 13, 19, 28. Ps. l. 15. Hos. v.

15. — <sup>f</sup> Ezra viii. 21. — <sup>g</sup> Ver. 15, 21, 31. — <sup>h</sup> Pa. xxxiv. 10. Luke i. 53. — <sup>i</sup> Luke i. 79. — <sup>j</sup> Job xxxvi. 8.

or *intercalary* verse often recurring, and another immediately following, giving a reason for the former. See the 8th and 9th, the 15th and 16th, the 21st and 22nd, the 31st and 32nd, and the 42nd and 43rd, which may be reckoned under the same denomination.

Dr. Lowth, in his 29th prelection, has made some excellent remarks on this psalm. "It is observable," says he, "that after each of the intercalary verses one is added, expressive of deliverance or praise. I would farther observe, that if the psalm be supposed to be made with a view to the *alternate* response of one side of the choir to the other, then it may be considered as if it were written exactly after the method of the ancient *pastorals*, where, be the subject of their verse what it will, each swain endeavours to excel the other; and one may perceive their thoughts and expressions gradually to *arise* upon each other; and hence a manifest beauty may be discovered in this divine pastoral. We will suppose, then, that the author composed it for the use of his brethren the Jews, when, in the joy of their hearts, they were assembled after their return from captivity. At such a time, what theme could be so proper for the subject of his poem, as the manifest goodness of Almighty God? The first performers, therefore, invite the whole nation to praise God for this; a great instance of it being their late return from captivity. At ver. 10, the other side take the subject; and rightly observe that the return of their great men, who were actually in chains, was a more remarkable instance of God's mercy to them, than the return of the people in general, who were only dispersed, we may suppose, up and down the open country. Then the first performers beautifully compare this unexpected deliverance to that which God sometimes vouchsafes to the languishing dying man, when he recalls, as it were, the sentence of death, and restores him to his former vigour. The others again compare it, with still greater strength and expression, to God's delivering the affrighted *mariner* from all the dreadful horrors of the ungovernable and arbitrary ocean. But the *first*, still resolved to outdo the rest, recur to that series of wonderful works which God had vouchsafed to their nation, ver. 32, and of which they had so lately such a convincing proof. Wherefore at last, as in a common chorus, they all conclude with exhorting each other to a serious consideration of these

things, and to make a proper return to Almighty God for them.

"No doubt the composition of this psalm is admirable throughout; and the descriptive part of it adds at least its share of beauty to the whole; but what is most to be admired is its *conciseness*, and withal the expressiveness of the diction, which strikes the imagination with inimitable elegance. The *weary* and *bewildered traveller*, the miserable *captive* in the hideous dungeon, the sick and dying man, the *seaman foundering* in a storm, are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured." I may add that had such an *Idyl* appeared in *Theocritus* or *Virgil*, or had it been found as a scene in any of the *Greek tragedians*, even in *Æschylus* himself, it would have been praised up to the heavens, and probably been produced as their master-piece.

Verse 1. *O give thanks*] Here is a duty prescribed; and the reasons of it are immediately laid down. 1. *He is good*. This is his nature. 2. *His mercy endureth for ever*. This is the *stream* that flows from the *fountain* of his goodness.

Verse 2. *Let the redeemed of the Lord say so*] For they have had the fullest proof of this goodness, in being saved by the continuing stream of his mercy.

Verse 3. *And gathered them out of the lands*] Though many Jews returned into Jerusalem from various parts of the world, under the reigns of *Darius Hystaspes*, *Artaxerxes*, and *Alexander the Great*; yet this prophecy has its completion only under the Gospel, when all the ends of the earth hear the salvation of God.

Verse 4. *They wandered in the wilderness*] Here begins the *first comparison*: the Israelites in captivity are compared to a *traveller in a dreary, uninhabited, and barren desert*, spent with hunger and thirst, as well as by the fatigues of the journey, ver. 5.

Verse 6. *Then they cried unto the Lord*] When the Israelites began to pray heartily, and the eyes of all the tribes were as the eyes of one man turned unto the Lord, then he delivered them out of their distresses.

Verse 7. *That they might go to a city of habitation.*] God stirred up the heart of *Cyrus* to give them liberty to return to their own land: and *Zerubbabel*, *Ezra*

11 Because they <sup>a</sup> rebelled against the words of God, and contemned <sup>b</sup> the counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* <sup>c</sup> none to help.

13 <sup>d</sup> Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 <sup>e</sup> He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 <sup>f</sup> Oh that *men* would praise the LORD

for his goodness, and for his wonderful works to the children of men!

16 For he hath <sup>g</sup> broken the gates of brass, and cut the bars of iron in sunder.

17 Fools <sup>h</sup> because of their transgression, and because of their iniquities, are afflicted.

18 <sup>i</sup> Their soul abhorreth all manner of meat; and they <sup>k</sup> draw near unto the gates of death.

19 <sup>l</sup> Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 <sup>m</sup> He sent his word, and <sup>n</sup> healed them,

<sup>a</sup> Lam. iii. 42. — <sup>b</sup> Ps. lxxiii. 24, cxix. 24. Luke vii. 30. Acts xx. 27. — <sup>c</sup> Ps. xxii. 11. Isai. lxiii. 5. — <sup>d</sup> Ver. 6, 19, 23. — <sup>e</sup> Ps. lxxviii. 6. cxlvi. 7. Acts xii. 7, &c. xvi. 26, &c. Ver. 8, 21, 31. — <sup>f</sup> Isai. xlv. 2. — <sup>g</sup> Lam. iii. 39. — <sup>h</sup> Job

xxxiii. 20. — <sup>i</sup> Job xxxiii. 22. Ps. ix. 13. lxxxviii. 3. Ver. 6, 13, 28. — <sup>j</sup> 2 Kings xx. 4, 5. Ps. cxlvii. 15, 18. Matt. viii. 8. — <sup>k</sup> Ps. xxx. 2. ciii. 3.

and Nehemiah, at different times, brought many of them back to Judea.

Verse 8. *Oh that men would praise the Lord*] This is what is called the *intercalary verse*, or *burden* of each part of this *responsive song*: see the *introduction*. God should be praised because he is *good*. We naturally speak highly of those who are eminent. God is infinitely excellent, and should be celebrated for his *perfections*. But *he does wonders for the children of men*; and, therefore, men should *praise the Lord*. And he is the more to be praised, because these wonders, נִפְלְאוֹת *niphlaoth*, miracles of mercy and grace, are done for the *undeserving*. They are done לִבְנֵי אָדָם *libney Adam*, for the children of *Adam*, the corrupt descendants of a rebel father.

Verse 9. *For he satisfieth the longing soul*] This is the reason which the Psalmist gives for the *duty* of thankfulness which he prescribes. *The longing soul*, נֶפֶשׁ שׁוֹקֵקָה *nephesh shokekah*, the *soul that pushes forward in eager desire* after salvation.

Verse 10. *Such as sit in darkness*] Here begins the *second similitude*, which he uses to illustrate the state of the captives in Babylon, viz., that of a *prisoner in a dreary dungeon*. 1. *They sit in or inhabit darkness*. They have no light, no peace, no prosperity. 2. "In the shadow of death." The place where death reigns, over which he has projected his shadow; those against whom the sentence of death has been pronounced. 3. They are *bound* in this darkness, have no liberty to revisit the light, and cannot escape from their executioners. 4. They are *afflicted*, not only by want and privation in general, but they are tortured in the prison, עָוִי *oni*, afflicted, humbled, distressed. 5. Their fetters are such as they cannot break; they are *iron*. The reason of their being in this wretched state is given,

Verse 11. *Because they rebelled against the words of God*] 1. God showed them their duty and their interest, and commanded them to obey his word; but they cast off all subjection to his authority, acted as if they were independent of heaven and earth, and broke out into open rebellion against him. 2. He *counselled* and exhorted them to return to him: but

they contemned his advice, and turned his counsel into ridicule. 3. As lenient means were ineffectual, he visited them in judgment: hence it is added,

Verse 12. *He brought down their heart with labour*] He delivered them into the hands of their enemies: and, as they would not be under subjection to God, he delivered them into slavery to wicked men: "So they fell down, and there was none to help;" God had forsaken them because they had forsaken him.

Verse 13. *Then they cried unto the Lord in their trouble*] This was the salutary effect which their afflictions produced: they began to cry to God for mercy and help; and God mercifully heard their prayer, and reversed their state; for,

Verse 14. *He brought them out of darkness*] 1. Gave them again peace and prosperity. 2. Repealed the *sentence of death*. 3. "Unbound the poor prisoners. 4. Broke their iron bonds in sunder.

Verse 15. *Oh that men, &c.*] This is the *intercalary verse*, or *burden*, of the *second part*, as it was of the *first*. See verse 8.

Verse 16. *For he hath broken*] This is the *reason* given for thanks to God for his deliverance of the captives. It was not a simple deliverance; it was done so as to manifest the *irresistible* power of God. He tore the prison in pieces, and cut the bars of iron asunder.

Verse 17. *Fools because of their transgression*] This is the *third comparison*; the captivity being compared to a *person in a dangerous malady*. Our Version does not express this clause well: *Fools* כִּזְבוֹת *midderech pisham*, because of the way of their transgressions, are afflicted. Most human maladies are the fruits of sin; *misery* and *sin* are married together in bonds that can never be broken.

Verse 18. *Their soul abhorreth all manner of meat*] A natural description of a sick man: appetite is gone, and all desire for food fails; nutriment is no longer necessary, for death has seized upon the whole frame. See a similar image, Job xxxiii. 20.

Verse 19. *Then they cry*] The effect produced by affliction as before.

Verse 20. *He sent his word, and healed them*] He

and delivered them from their destructions.

21 <sup>b</sup> Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And <sup>c</sup> let them sacrifice the sacrifices of thanksgiving, and <sup>d</sup> declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

<sup>a</sup> Job xxxiii. 28, 30. Ps. xxx. 3. xlix. 15. lvi. 13. ciii. 4. <sup>b</sup> Ver. 8, 15, 31. — <sup>c</sup> Lev. vii. 12. Ps. l. 14. cxvi. 17. Hebr. xiii. 15. — <sup>d</sup> Ps. ix. 11. lxxiii. 28. cxviii. 17. — <sup>e</sup> Heb. singing.

spoke: "Be thou clean, be thou whole;" and immediately the disease departed; and thus they were delivered from the destructions that awaited them.

Verse 21. *Oh that men, &c.*] The *intercalary* verse, or *burden*, as before.

Verse 22. *And let them sacrifice*] For their healing they should bring a sacrifice; and they should offer the life of the innocent animal unto God, as he has spared their lives; and let them thus confess that God has spared them when they deserved to die; and let them declare also "his works with rejoicing;" for who will not rejoice when he is delivered from death?

Verse 23. *They that go down to the sea in ships*] This is the fourth comparison. Their captivity was as dangerous and alarming as a dreadful tempest at sea to a weather-beaten mariner.

Verse 24. *These see the works of the Lord*] Splendid, divinely impressive, and glorious in fine weather.

*His wonders in the deep.*] Awfully terrible in a tempest.

Verse 25. *For he commandeth*] And what less than the command of God can raise up such winds as seem to heave old Ocean from his bed?

Verse 26. *They mount up to the heaven*] This is a most natural and striking description of the state of a ship at sea in a storm: when the sea appears to run mountains high, and the vessel seems for a moment to stand on the sharp ridge of one most stupendous, with a valley of a frightful depth between it and a similar mountain, which appears to be flying in the midst of heaven, that it may submerge the hapless bark, when she descends into the valley of death below. This is a sight the most terrific that can be imagined: nor can any man conceive or form an adequate idea of it, who has not himself been at sea in such a storm.

*Their soul is melted because of trouble.*] This is not less expressive than it is descriptive. The action of raising the vessel to the clouds, and precipitating her into the abyss, seems to dissolve the very soul; the whole mind seems to melt away, so that neither feeling, reflection, nor impression remains, nothing but the apprehension of inevitable destruction!

25 For he commandeth, and 'raiseth' the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: <sup>b</sup> their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and <sup>c</sup> are at their wit's end.

28 <sup>d</sup> Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

<sup>f</sup> Heb. maketh to stand. — <sup>g</sup> Jonah i. 4. — <sup>h</sup> Ps. xxii. 14. cxix. 28. Nah. ii. 10. — <sup>i</sup> Heb. all their wisdom is swallowed up. — <sup>k</sup> Ver. 6, 13, 19.

When the ship is buffeted between conflicting waves, which threaten either to tear her asunder or crush her together; when she reels to and fro, and staggers like a drunken man, not being able to hold any certain course; when sails and masts are an incumbrance, and the helm of no use; when all hope of safety is taken away; and when the experienced captain, the skilful pilot, and the hardy sailors, cry out, with a voice more terrible than the cry of fire at midnight, *We are ALL lost! we are all LOST!* then, indeed, are they at their wit's end; or, as the inimitable original expresses it, וְכֹל חֵכְמָתָם תִּיבְּלָא, *vechol chochmatham tith-balla*, "and all their skill is swallowed up,"—seems to be gulped down by the frightful abyss into which the ship is about to be precipitated. Then, indeed, can the hand of God alone "bring them out of their distresses." Then, a cry to the Almighty (and in such circumstances it is few that can lift up such a cry) is the only means that can be used to save the perishing wreck! Reader, dost thou ask why I paint thus, and from whose authority I describe? I answer: Not from any books describing storms, tempests, and shipwrecks; not from the relations of shipwrecked mariners; not from viewing from the shore a tempest at sea, and seeing a vessel beat to pieces, and all its crew, one excepted, perish. Descriptions of this kind I have read, with the shipwrecked mariner I have conversed, the last scene mentioned above I have witnessed; but none of these could give the fearful impressions, the tremendous and soul-melting apprehensions, described above. "Where then have you had them?" I answer, From the great deep. I have been at sea in the storm, and in the circumstances I describe; and, having cried to the Lord in my trouble, I am spared to describe the storm, and recount the tale of his mercy. None but either a man inspired by God, who, in describing, will show things as they are, or one who has been actually in these circumstances, can tell you with what propriety the Psalmist speaks, or utter the thousandth part of the dangers and fearful apprehensions of those concerned in a tempest at sea, where all the winds of heaven seem collected to urge an already crazy vessel among the most tremendous rocks upon a lee shore! God save the reader from such circumstances!

29 \* He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 \* Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

\* Ps. lxxxix. 9. Matt. viii. 26. — b Ver. 8, 15, 21. c Ps. xxii. 22, 26. cxi. 1. — d 1 Kings xvii. 1, 7.

When, in the visitation of the winds,  
He takes the ruffian billows by the top,  
Curling their monstrous heads, and hanging them,  
With deafening clamours, on the slippery clouds,  
That with the hurly death itself awakes!

HENRY IV.

A storm at sea—the lifting the vessel to the clouds—her sinking into the vast marine vallies—the melting of the soul—and being at their wit's end, are well touched by several of the ancient poets. See particularly Virgil's description of the storm that dispersed the fleet of Æneas, who was himself not unacquainted with the dangers of the sea:

Tollimur in cœlum curvato gurgite, et idem  
Subducta ad manes imos descendimus unda.

ÆN. iii., 364.

Now on a towering arch of waves we rise,  
Heaved on the bounding billows to the skies.  
Then, as the roaring surge retreating fell,  
We shoot down headlong to the gates of hell.

PRIT.

Rector in incerto est, nec quid fugiatve, petatve,  
Invenit: ambiguis ars stupet ipsa malis.

"The pilot himself is in doubt what danger to shun; or whither to steer for safety he knows not: his skill is nonplussed by the choice of the difficulties before him."

See more in the analysis.

Verse 29. *He maketh the storm a calm*] He causes the storm to stand dumb, and hushes the waves. See the original, where sense and sound emphatically meet:

יָם סָעָרָה לִּדְמָמָה וַיַּחֲשֶׂה נִלְיָהּ  
galleyhem vaiyecheshu lidemamah searah yakem

He shall cause the whirlwind to stand dumb, and he shall hush their billows.

Verse 30. *Then are they glad because they be quiet*] The turbulence of the sea being hushed, and the waves still, they rejoice to see an end to the tempest; and thus, having fine weather, a smooth sea, and fair wind, they are speedily brought to the desired haven.

Verse 31. *Oh that men*] The intercalary verse, or burden, as before. See ver. 8.

Verse 32. *Let them exalt him also in the congregation*] Their deliverance from such imminent danger,

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 \* He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may-yield fruits of increase.

\* Gen. xiii. 10. xiv. 3. xix. 25. — † Heb. saliness. — ‡ Ps. cxiv. 8. Isai. xli. 18.

and in a way which clearly showed the divine interposition, demands, not only gratitude of heart and the song of praise at the end of the storm, but when they come to shore that they publicly acknowledge it in the congregation of God's people. I have been often pleased, when in sea-port towns, to see and hear notes sent to the minister from pious sailors, returning thanks to the Almighty for preservation from shipwreck, and, in general, from the dangers of the sea; and for bringing them back in safety to their own port. Thus "they exalt the Lord in the congregation, and praise him in the assembly of the elders." And is it not something of this kind that the Psalmist requires?

Verse 33. *He turneth rivers into a wilderness*] After having, as above, illustrated the state of the Jews in their captivity, and the deliverance which God wrought for them, he now turns to the general conduct of God in reference to the poor and needy; and his gracious interpositions in their behalf, the providential supply of their wants, and his opposition to their oppressors. On account of the wickedness of men, he sometimes changes a fruitful land into a desert. See the general state of Egypt in the present time: once a fertile land; now an arid, sandy wilderness. Again, by his blessing on honest industry, he has changed deserts into highly fertile ground. And, as for the wickedness of their inhabitants, many lands are cursed and rendered barren; so, when a people acknowledge him in all their ways, he blesses their toil, gives them rain and fruitful seasons, and fills their hearts with joy and gladness.

Verse 26. *And there he maketh the hungry to dwell*] All this seems to apply admirably to the first colonists of any place. They flee from a land of want, an *in-grata terra* that did not repay their toil, and they seek the wilderness where the land wants only cultivation to make it produce all the necessaries of life. He, by his providence, so guides their steps as to lead them to rivers which they can navigate, and from which they can procure plenty of fish, and shows them wells or springs which they have not digged. The hungry dwell there; and jointly agree, for convenience and defence, to build them a city for habitation. They sow the fields which they have cleared; and plant vineyards, and orchards which

38 <sup>a</sup>He blesseth them also, so that they <sup>b</sup>are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are <sup>c</sup>minished and brought low through oppression, affliction, and sorrow.

40 <sup>d</sup>He poureth contempt upon princes, and causeth them to wander in the <sup>e</sup>wilderness, where there is no way.

<sup>a</sup> Gen. xii. 2. xvii. 16, 20. — <sup>b</sup> Exod. i. 7. — <sup>c</sup> 2 Kings x. 22. — <sup>d</sup> Job xii. 21, 24. — <sup>e</sup> Or, void place. — <sup>f</sup> 1 Sam. ii. 8. Ps. cxiii. 7, 8. — <sup>g</sup> Or, after. — <sup>h</sup> Ps. lxxviii. 52. — <sup>i</sup> Job

yield them increasing fruits, ver. 37, and he multiplies their cattle greatly, and does not suffer them to decrease, ver. 38. What a fine picture is this of the first peopling and planting of America, and of the multiplication and extension of that people; of the divine blessing on their industry, and the general and astonishing prosperity of their country! May they never again know what is spoken in the following verse!

Verse 39. *Again, they are minished*] Sometimes by war, or pestilence, or famine. How minished and brought low was the country already spoken of, by the long and destructive war which began in 1775, and was not ended till 1783! And what desolations, minishings, and ruin have been brought on the fertile empires of Europe by the war which commenced in 1792, and did not end till 1814! And how many millions of lives have been sacrificed in it, and souls sent unprepared into the eternal world! When God makes inquisition for blood, on whose heads will he find the blood of these slaughtered millions? Alas! Oh, alas!

Verse 40. *He poureth contempt upon princes*] How many have lately been raised from nothing, and set upon thrones! And how many have been cast down from thrones, and reduced to nothing! And where are now those mighty troublers of the earth? On both sides they are in general gone to give an account of themselves to God. And what an account!

Where there is *no way*.] Who can consider the fate of the late emperor of the French, *Napoleon*, without seeing the *hand of God* in his downfall! All the powers of Europe were leagued against him in vain; they were as stubble to his bow. "He came, he saw, and he conquered" almost every where, till God, by a *Russian frost*, destroyed his tens of thousands of veteran troops. And afterwards his armies of *raw conscripts* would have overmatched the world had not a particular providence intervened at *Waterloo*, when all the *skill* and *valour* of his opponents had been nearly reduced to nothing. How terrible art thou, O Lord, in thy judgments! Thou art fearful in praises, doing wonders.

*The dreary rock of St. Helena*, where there was no way, saw a period to the mighty conqueror, who had strode over all the countries of Europe!

Verse 41. *Yet setteth he the poor on high*] This probably refers to the case of the *Israelites* and their restoration from captivity. But these are incidents

41 <sup>a</sup>Yet setteth he the poor on high, <sup>b</sup>from affliction, and <sup>c</sup>maketh *him* families like a flock.

42 <sup>d</sup>The righteous shall see *it*, and rejoice: and all <sup>e</sup>iniquity shall stop her mouth.

43 <sup>f</sup>Whoso *is* wise, and will observe these things, even they shall understand the loving-kindness of the LORD.

xxii. 19. Ps. lii. 6. lviii. 10. — <sup>h</sup> Job v. 16. Ps. lxxiii. 11. Prov. x. 11. Rom. iii. 19. — <sup>i</sup> Ps. lxxiv. 9. Jer. ix. 12. Hos. xiv. 9.

which frequently occur, and mark the superintendence of a *benign Providence*, and the hand of a just God; and are applicable to a multitude of cases.

Verse 42. *The righteous shall see it*] The wicked are as inconsiderate as they are obstinate and headstrong.

*And rejoice*] To have such ample proofs that God ruleth in the earth, and that none that trust in him shall be desolate.

*All iniquity shall stop her mouth*.] God's judgments and mercies are so evident, and so distinctly marked, that atheism, infidelity, and irreligion are confounded, and the cause of error and falsehood has become hopeless. It was only the *mouth* that could do any thing; and that only by *lies*, *calumnies*, and *blasphemies*: but God *closes this mouth*, pours *contempt* upon the *head* and *judgment* upon the *heart*. This may also be applied to the case of the *Israelites* and the *Babylonians*. The former, when they turned to God, became *righteous*; the latter were a personification of *all iniquity*.

Verse 43. *Whoso is wise*] That is, He that is wise, he that fears God, and regards the operation of his hand, *will observe*—lay up and keep, *these things*. He will hide them in his heart, that he sin not against Jehovah. He will encourage himself in the Lord, because he finds that he is a *never-failing spring of goodness* to the righteous.

*They shall understand the lovingkindness of the Lord*] חַסְדֵי יְהוָה *chasdey Jehovah*, the *exuberant goodness of Jehovah*. This is his peculiar and most prominent characteristic among men; for "judgment is his strange work." What a wonderful discourse on Divine Providence, and God's management of the world, does this inimitable psalm contain! The *ignorant* cannot read it without profit; and by the study of it, the *wise man* will become yet wiser.

#### ANALYSIS OF THE ONE HUNDRED AND SEVENTH PSALM.

The title of this psalm is *Hallelujah*, because it sets forth the praises of God for delivering such as are oppressed from four common miseries; after each of which is expressed those intercalary verses: "Oh that men would praise the Lord," &c.; "They cried unto the Lord in their trouble." It also praises God for his providence in its effects.

I. A preface in which he exhorts all to praise God, especially the redeemed, ver. 1, 2.

II. A declaration of his goodness in particular.

1. To the travellers and strangers, famished, ver. 3—9.

2. To the prisoners and captives, ver. 10—16.

3. To the sick, ver. 16—23.

4. To the mariners, ver. 23—32.

III. A praise of God's power and providence, which is evidently seen in the changes and varieties in the world, of which he gives many instances, that prove him to be the sole Disposer and Governor of the universe, ver. 33—42.

IV. The conclusion, which sets forth the use we are to make of it, ver. 42, 43.

I. 1. This psalm, like the former, begins: "That we celebrate and set forth God's praise," and for the same reasons. "O give thanks unto the Lord;" 1. "For he is good;" 2. And merciful: "For his mercy endureth for ever."

2. And those whom he invites to perform this duty are all who are sensible that they have received any mercy or goodness from him in either soul or body, whom he calls the redeemed of the Lord; that men may know, when they are freed from any evil, that it is not by chance or their wisdom: God's hand is in it; he is the First Cause; the rest are only his instruments.

1. "Let the redeemed of the Lord say," i. e., that he is good and merciful.

2. "They say so whom he hath redeemed," &c. If the Holy Ghost means, when he speaks of our redemption by Christ, *the enemy*, the devil, or some tyrant, tribulation, &c.; then a corporeal and temporal redemption is meant. The next verse seems to refer to their banishment.

3. "And gathered them out of the lapds," &c. Which is yet as true of our spiritual redemption, Matt. viii. 11; John x. 16; and xi. 52.

II. Most expositors begin the *second* part at the second verse, but some at the fourth; but it is not material. In those two there was mention made of God's goodness in their deliverance, in their collection from all lands. But the following is a declaration of what they suffered during their absence from their country. And this is the misery which the prophet first instances in this place; then shows the course the travellers took, and lastly acquaints us with the manner of their deliverance. Their misery was—

1. "That they wandered." No small discomfort for an ingenious native to go from place to place as a vagrant. God's people were for a time pilgrims; "few and evil were their days."

2. The place adds to their misery. Travellers are not confined always to solitary places, they occasionally have company; but these "wandered in the wilderness in a solitary place," &c. Literally it was fulfilled in the *Israelites*, while they travelled through the wilderness.

3. "Hungry and thirsty." Men may wander, and be solitary; and yet have a sufficient supply of food; but God's people sometimes fast, as *Elijah*, *David*, &c.

4. And the famine was so great "that their soul," that is, their life, "was ready to faint." This is the *incrementum* that the prophet uses to aggravate the

misery of the travellers, and the several steps by which it rises.

The prophet shows the course which these travellers and hungry souls took for ease and help; and that it did not fail them, nor any one else who has tried it.

1. "Then in their trouble." God let them be brought into trouble to bring them back to himself.

2. "They cried." In their petition they were very earnest; it was no cold prayer, which froze on the way before it got to heaven; but fervent. *A cry*.

3. "And they cried." Not to any false god, but *unto the Lord*.

The success was answerable to their desire.

1. In general, "He delivered them out of their distresses."

2. But in particular, the deliverance was every way fit.

1. "They wandered in the wilderness," &c. ver. 4. "But he led them forth, that they might go to a city of habitation."

2. "They were hungry, and thirsty," &c. But "he filled the hungry soul," &c.

And upon this he concludes his exhortation to praise God, which he is so earnest for them to do, that he inserts the exhortation between each mention of the mercies.

1. The Lord delivered: "The Lord led them forth." Praise him then.

2. Of his mere mercy, not of desert: "For he is good."

3. And the effects of his goodness were seen in his works; let his praise then be as public as his works: "Oh that men," &c.

The *second* corporeal misery to which men are subject is captivity and imprisonment; he then shows the course the captives took, and God's mercy in their deliverance.

1. Captives; they were taken by the enemy, put in dungeons and prisons, where they were debarred the comfort of the sun: "For they sat in darkness," &c.; and in fear of death.

2. Besides, in this place "they were fast bound with affliction," &c., because of their rebellion against the Lord: "The iron entered into their soul." "He brought them low;" but they sought help of the Lord.

"They cried unto the Lord in their trouble." And found the same favour as the travellers did. "And he saved them out of their distresses."

The manner was suitable to their distress.

1. "For they sat in darkness," &c. "But he brought them out," &c.

2. "They were bound in affliction and iron," &c. The prison was not so strong but he was stronger, and delivered them from captivity. Now the Psalmist interposes his thanksgiving: "Oh that men," &c.

The *third* misery is some great sickness or pining away of the body under some grievous disease, such as when stung by fiery serpents, as the *Israelites*.

1. He describes the danger under which they *lur-*



gushed. 2. Shows the method they took for their recovery.

1. The appellation he fastens on the diseased persons, *fools*; not but that, generally speaking, they were wise enough; but in that they sinned with a high hand against God, "they are fools."

2. Now such *fools* God often smites with an incurable disease: "Fools, because of their transgression," &c. Not but that all sickness is from sin; but this that the prophet speaks of was their general apostasy, rebellion, and contempt of God's will and commandment.

The effect was lamentable and double.

1. "Their soul abhorred all manner of meat." Meat, with which the life of man is sustained, became loathsome to them, the disease was so grievous.

2. And deadly too; no art of the physician could cure them. "For they drew near to the gates of death," that is, the grave, where Death exercises his power, as the judges of Israel did in the gates.

But these, being but dead men in the eye of man, took the same course as they did before.

1. "They cried unto the Lord in their trouble."

2. And by God's blessing they recovered; God was alone their Physician.

3. This was the manner of their cure: "He saved them out of their distresses."

1. "He sent his word, and healed them." He said the word only, and they were made whole. Or if any medicine were made use of, it was his word which made it medicinal, as in the case of the bunch of figs, and therefore the prophet uses an apt word to put them in mind. "He sent his word," as a great prince sends forth his ambassadors to do his commands. Most probably the centurion had this in his mind when he said, "Say the word only, and my servant shall be whole."

2. "And he delivered them from their destructions," which are opposed to their previous danger. "They crew nigh," &c.

3. But he exhorts the saved to be thankful: "Oh that men," &c.

And he adds,

1. "Let them sacrifice their sacrifices."

2. But with these conditions and limitations: 1. That it be with a thankful heart, for an outward sacrifice is nothing. 2. That with the sacrifice there go an annunciation; that men *declare* and *publish* that the cure came from God. 3. That it be done with rejoicing; that we have an experience of God's presence, favour, and mercy, for which the heart ought to rejoice more than for the cure of the body.

The *fourth* misery arises from the danger at sea.

1. He describes.

2. Shows the course they take in a storm.

3. And the event following upon their prayers.

Upon which he calls upon them, as upon the three before, to praise God.

1. "They that go down to the sea in ships." For the sea is lower than the earth.

2. "That do business in great waters." As merchants, mariners, &c.

3. "These men see the works of the Lord," &c.

Others hear of them by relation, but these see them: they see the great whales, innumerable kinds of fish, and monsters; islands dispersed and safe in the waves; whirlpools, quicksands, rocks; and have experience of the virtue of the loadstone. They discover many stars we know not; and they behold the vast workings of the sea, which fill the most valiant with fear.

4. "For he commandeth," &c.

Now he describes the tempest:

1. From the cause. God speaks the word.

2. By it "he raiseth the stormy wind."

3. Which, inspired by his word, "lifts up the waves thereof."

—Fluctus ad sidera tollit.

"The waves arise to heaven."

4. "They" (that is, the passengers) "mount up to heaven," &c.

Hi summo in fluctu pendent, his unda dehiscens.

"They hung upon the wave; the sea yawns under them; and the bottom seems to be laid bare between the surges."

5. "Their soul is melted because of trouble." Their spirit fails.

Extemplo Æneæ solvuntur frigore membra.

"The limbs of the hero himself dissolve with terror."

6. "They reel to and fro." Tossed this way and that way.

Tres Eurus ab alto in brevia, et syrtes urget.

"They are dashed against the shoals and quicksands."

7. "They stagger and totter," &c. An apt simile.

Cui dubii stantque labantque pedes.

"They cannot keep their feet."

8. "And are at their wit's end." Omnis sapientia eorum absorbetur.—"Their judgment roves; their art fails; their skill is at an end."

Et meminisse viæ media Palinurus in unda.

"Even the pilot loses his way in the troubled deep."

Hitherto the prophet has poetically described the tempest and storm; and now he gives an account of the course they took to save their lives. "Then they cried unto the Lord," &c. An old proverb says: Qui nescit orare, discat navigare. "He who knows not how to pray, let him learn to be a sailor."

And the consequence of their praying was: "And he brings them out," &c. In this manner:—

1. "He makes the storm a calm."

—Dicto citius tumida æquora placat.

"By his word the swelling sea becomes calm."

2. "So that the waves thereof are still." Et cunctus pelagi cecidit fragor. "And the noise of it is hushed to silence."

3. "Then are they glad," &c., no more reeling to and fro; whence arises their joy.

—Læto testantur gaudia plausu.

"The clapping of hands expresses their joy."

4. And to increase it: "So he brings them to their desired haven."

—Magno telluris amore,  
Egressi optata nautæ potiuntur arena,  
Et sale tabentes artus in littore ponunt.

“The weather-beaten mariners having reached the shore, in an ecstasy of joy kiss the sand, and lay themselves down upon the beach.”

And now, in the last place, he calls upon them to pay their tribute of thankful duty for the miracle done them in their preservation: “Oh that men would praise the Lord,” &c.

And probably in their danger they might have made a vow, which is frequently done in such cases. Read the Life of *Nazianzen*. This vow the prophet would have them pay openly.

1. “Let them exalt him also in the congregation,” &c.

2. And that not only before the promiscuous multitude; but “let them praise him in the assembly of the elders,” &c. Sua tabula sacer votiva paries indicat, uvida suspendisse potenti vestimenta maris Deo. “Let them here suspend their votive tablet; and hang their wet clothes against a wall, as a grateful offering to him who rules the seas.”

III. The prophet had exalted God’s mercies in freeing men from these four miseries and calamities; these travellers through the wilderness, captivity, sickness, shipwreck; and now he manifests his power, providence, and wisdom in the vicissitudes we meet with below. In the earth we see strange mutations; in kingdoms, wonderful revolutions; yet we must go higher, and not rest short of the hand which governs all.

The prophet first instances the earth’s changes.

1. “He turns rivers into a wilderness,” &c. The fertility of any land arises from its rivers, as is apparent in Egypt from the overflowing of the *Nile*. And when Elisha would free the soil from barrenness, he first healed the waters. The drying up of rivers produces famine, and when the channels are directed from their courses, the fruitful land becomes a wilderness.

2. And the cause of this is: “The iniquity of them that dwell therein.”

On the contrary, God illustrates his mercy by sometimes changing the wilderness into a fruitful and abundant place.

1. “He turneth the wilderness into a standing water,” &c. They shall be fruitful for man’s sake.

2. “For there he makes the hungry to dwell.” God puts it into men’s minds to plant colonies in some newly found and good land, where the hungry find plenty, and are satisfied.

3. And to build houses: “That they may prepare a city,” &c.

Pars aptare locum tecto, pars ducere muros.

“Some dig out the foundations, others raise the walls.”

4. The endeavours of the colonists are: 1. “To sow fields.” 2. “To plant vineyards.” Which was the first trade in the world.

5. And God’s blessing on those endeavours: “God blessed them also.” 1. In children: “So that they multiplied greatly.” 2. In cattle: “And suffered not their cattle to decrease.”

But there is nothing in this world perpetual and stable: even those whom God had sometimes blessed and enriched continued not at one stay.

1. These are “minished, and brought low.”

2. These are “worn out by oppression,” &c. By some public calamity, war, famine, invasion, &c.

Even monarchs are subject to changes.

1. “He pours contempt upon princes.” It is a heavy judgment for princes, civil or ecclesiastical, to become contemptible; for then the reins of discipline are let loose, confusion follows, and all things grow worse. And this for the iniquity of those, &c.

2. “He causeth them to wander in the wilderness,” &c., which clause is subject to a double interpretation.

Either that he suffers princes to err in their counsels, lives, and example; or they enact unjust laws, favour wicked men, or oppress the good. But in the following verse there is some comfort.

“Yet setteth he the poor man on high,” &c. Delivers him from all affliction.

“And maketh him families like a flock.” Becomes his shepherd, and governs him by his special providence.

IV. He concludes the psalm with an *epiphonema*, in which he persuades good men to consider the former promises, and lay them to heart; to observe the whole course of God’s providence, that they impute not the changes of the world to chance or fortune, but bless God for all his dispensations.

1. “The righteous shall see it,” &c. Consider, meditate upon it.

2. “And rejoice.” When they are assured that God is their Guardian, and that all he lays upon them is for their real good.

“And all iniquity shall stop her mouth.” By the observation of the event, at last evil doers shall not have cause to laugh and blaspheme, but to confess that all is justly and wisely done by God.

And this consideration is that of the wise man who looks afar off.

1. “Who is wise,” &c., so as to mark these changes in the world properly.

2. “And they shall understand the loving-kindness of the Lord. It shall be seen by them how ineffable is his mercy towards those who truly fear him, and call upon his name: but our life is hid with Christ in God.

## PSALM CVIII.

The Psalmist encourages himself to praise the Lord for mercies he had received, 1—5. He prays for the divine succour, 6; and encourages the people to expect their restoration, and the enjoyment of all their former privileges and possessions, 7—13.

XXII. DAY. EVENING PRAYER.

A Song or Psalm of David.

1 <sup>a</sup> GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 <sup>b</sup> 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 <sup>c</sup> clouds.

5 <sup>d</sup> Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 <sup>e</sup> That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will

<sup>a</sup> Ps. lvii. 7. — <sup>b</sup> Ps. lvii. 8—11. — <sup>c</sup> Or, *skies*. — <sup>d</sup> Ps. lvii. 5, 11.

NOTES ON PSALM CVIII.

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

Verse 1. *Even with my glory.*] My greatest glory

rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; <sup>f</sup> Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 <sup>g</sup> Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 <sup>h</sup> Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

<sup>e</sup> Ps. lx. 5, &c. — <sup>f</sup> Gen. xlix. 10. — <sup>g</sup> Ps. lx. 9. — <sup>h</sup> Ps. lx. 12.

shall be in publishing thy praise. Some make the *glory* here to mean the LORD himself; some, the *ARK* of the *covenant*; some, the *SOUL* of the *Psalmist*; others, his *TONGUE*; some, the *GIFT* of *PROPHECY*; and some, the *Psalmist's SPIRIT* or *VEIN* of *poetry*. See the notes on Psalm lvii. 8.

Verse 3. *Among the people*] The *Jews*.

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

Verse 7. *God hath spoken in his holiness*] בקדשו *bekodsho*; some think this means *in his Holy One*, referring to the *prophet Jeremiah*, who predicted the captivity, its duration of *seventy* years, and the deliverance from it.

Verse 10. *The strong city*] The possession of the *metropolis* is a sure proof of the subjugation of the country.

Verse 13. *Through God we shall do valiantly*] From him we derive our courage, from him our strength, and by him our success.

[For the *ANALYSIS*, see the psalms from which this is composed.]

PSALM CIX.

The *Psalmist* speaks against his inveterate enemies, 1—5. He prays against them, and denounces God's judgments, 6—15. The reason on which this is grounded, 16—20. He prays for his own safety and salvation, using many arguments to induce God to have mercy upon him.

To the chief Musician, A Psalm of David.

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidia, Regia  
Israelitarum,  
cir. annum 33.

**H**OLD <sup>a</sup> not thy peace, O  
God of my praise ;

2 For the mouth of the wicked  
and the <sup>b</sup> mouth of the deceit-  
ful <sup>c</sup> are opened against me : they have spoken  
against me with a lying tongue.

3 They compassed me about also with words  
of hatred ; and fought against me <sup>d</sup> without a  
cause.

<sup>a</sup> Ps. lxxxiii. 1.—<sup>b</sup> Heb. *mouth of deceit*.—<sup>c</sup> Heb. *have opened themselves*.—<sup>d</sup> Ps. xxxv. 7. lxi. 4. John xv. 25.  
<sup>e</sup> Ps. xxxv. 7, 12. xxxviii. 20.—<sup>f</sup> Zech. iii. 1.—<sup>g</sup> Or, *an*

NOTES ON PSALM CIX.

The *title* of this psalm, *To the chief Musician, A Psalm of David*, has already often occurred, and on it the *Versions* offer nothing new. The *Syriac* says it is "a psalm of David, when the people, without his knowledge, made *Absalom* king ; on which account he was slain : but to us (Christians) he details the passion of Christ." That it contains a prophecy against *Judas* and the enemies of our Lord, is evident from Acts i. 20. Probably, in its primary meaning (for such a meaning it certainly has), it may refer to *Ahithophel*. The execrations in it should be rendered in the *future* tense, as they are mere prophetic denunciations of God's displeasure against sinners. Taken in this light, it cannot be a stumbling-block to any person. God has a right to denounce those judgments which he will inflict on the workers of iniquity. But perhaps the whole may be the execrations of *David's* enemies against himself. See on ver. 20. *Ahithophel*, who gave evil counsel against *David*, and being frustrated hanged himself, was no mean prototype of *Judas* the traitor ; it was probably on this account that *St. Peter*, Acts i. 20, applied it to the case of *Judas*, as a prophetic declaration concerning him, or at least a subject that might be accommodated to his case.

Verse 1. *Hold not thy peace*] Be not silent ; arise and defend my cause.

Verse 2. *The mouth of the wicked and—the deceitful are opened against me*] Many persons are continually uttering calumnies against me. Thou knowest my heart and its innocence ; vindicate my uprightness against these calumniators.

Verse 4. *For my love they are my adversaries*] In their behalf I have performed many acts of kindness, and they are my adversaries notwithstanding ; this shows principles the most vicious, and hearts the most corrupt. Many of the Fathers and commentators have understood the principal part of the things spoken here as referring to our Lord, and the treatment he received from the Jews ; and whatever the original intention was, they may safely be applied to this case, as the 2nd, 3rd, 4th, and 5th verses are as highly illustrative of the conduct of the Jewish rulers towards our Lord as the following verses are of the conduct of *Judas* ; but allowing these passages to be prophetic, it is the *Jewish state*, rather than an indi-

4 For my love they are my  
adversaries : but I *give myself*  
*unto* prayer.

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidia, Regia  
Israelitarum,  
cir. annum 33.

5 And <sup>a</sup> they have rewarded  
me evil for good, and hatred for my love.

6 Set thou a wicked man over him : and let  
<sup>b</sup> Satan stand at his right hand.

7 When he shall be judged, let him <sup>b</sup> be  
condemned : and <sup>c</sup> let his prayer become  
sin.

*adversary*.—<sup>b</sup> Heb. *go out guilty, or wicked*.—<sup>c</sup> Prov. xxviii. 9.

*vidual*, against which these awful denunciations are made, as it seems to be represented here under the person and character of an extremely hardened and wicked man ; unless we consider the curses to be those of *David's* enemies. See the note on verse 20.

*But I give myself unto prayer*] *ואני תפילתי* *vaani thephillah* ; "And I prayer." The *Chaldee* : *אני אתא ואני* *vaani atsallei*, "but I pray." This gives a good sense, which is followed by the *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The *Syriac*, "I will pray for them." This not so correctly, as dreadful *imprecations*, not *prayers*, follow. But probably the whole ought to be interpreted according to the mode laid down, verse 20. The translation and paraphrase in the old Psalter are very simple :

*Trans.* for that thing that thai sulde hate lufed me, thai babbited me ; bot I prayed.

*Par.* That is, thai sulde haf lufed me for I was godson, and thai babbited me sayande, in Belzebug he castes oute fendes ; bot I prayed for thaim.

Verse 6. *Let Satan stand at his right hand*.] As the word *satan* means an *adversary* simply, though sometimes it is used to express the evil spirit *Satan*, I think it best to preserve here its grammatical meaning: "Let an *adversary* stand at his right hand ;" i. e., Let him be *opposed* and *thwarted* in all his purposes.

All the *Versions* have *devil*, or some equivocal word. The *ARABIC* has *ابليس* *ebles*, the chief of the apostate spirits ; but the name is probably corrupted from the *GREEK* *διαβολος* *diabolos* ; from which the *LATIN* *diabolus*, the *ITALIAN* *diavolo*, the *SPANISH* *diabolo*, the *FRENCH* *diable*, the *IRISH* of *CELTIC* *diabul*, the *DUTCH* *duivel*, the *GERMAN* *teufel*, the *ANGLO-SAXON* *deoful*, and the *ENGLISH* *devil*, are all derived. The original, *διαβολος*, comes from *δαιβαλλειν*, to shoot or pierce through.

Verse 7. *Let him be condemned*] *רשעו יצא* *rasha*, "Let him come out a wicked man ;" that is, let his wickedness be made manifest.

*Let his prayer become sin*.] Thus paraphrased by *Calmet*: "Let him be accused, convicted, and condemned, and let the *defence* which he brings for his justification only serve to deepen his guilt, and hasten his condemnation." I once more apprise the reader,

8 Let his days be few; and  
 \* let another take his <sup>b</sup> office.

9 <sup>c</sup> Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 <sup>d</sup> Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 <sup>e</sup> Let his posterity be cut off; *and* in the

<sup>a</sup> Acts i. 20.—<sup>b</sup> Or, *charge*.—<sup>c</sup> Exod. xxii. 24.

<sup>d</sup> Job v. 5. xviii. 19.—<sup>e</sup> Job xviii. 19. Ps. xxxvii. 28.

that if these are not the words of *David's* enemies against himself (see on verse 20), they are *prophetic denunciations* against a rebellious and apostate person or people, hardened in crime, and refusing to return to God.

Verse 8. *Let another take his office.*] The original is *וַיִּשָׁבּוּ פֶקֻדָּתוֹ*, which the margin translates *charge*, and which literally means *superintendence, oversight, inspection from actual visitations*. The translation in our common Version is too technical. *His bishopric*, following the *Septuagint*, *ἐπισκοπήν*, and *Vulgate*, *episcopatum*, and has given cause to some light people to be *witty*, who have said, "The first bishop we read of was bishop Judas." But it would be easy to convict this witticism of blasphemy, as the word is used in many parts of the sacred writings, from Genesis downward, to signify offices and officers, appointed either by God immediately, or in the course of his providence, for the accomplishment of the most important purposes. It is applied to the patriarch Joseph, Gen. xxxix. 4, *וַיִּשָׁבֵב וַיִּשְׁמְרוּ וַיִּשְׁמְרוּ וַיִּשְׁמְרוּ* *vaiyaphkidehu*, *he made him bishop, alias overseer*; therefore it might be as *wisely* said, and much more correctly, "The first bishop we read of was bishop Joseph;" and many such bishops there were of God's making long before Judas was born. After all, Judas was no *traitor* when he was appointed to what is called his *bishopric, office, or charge* in the apostolate. Such witticisms as these amount to no argument, and serve no cause that is worthy of defence.

Our common Version, however, was not the first to use the word: it stands in the *Anglo-Saxon* *ḡ bircophas hīr, onpō oðer*, "and his episcopacy let take other." The old Psalter is nearly the same; I shall give the whole verse: *ƿa he made his days, and his bꝛashopꝛk another take*. "For Mathai was sett in stede of Judas; and his days was *ƿa* that hynged himself."

Verse 9. *Let his children be fatherless, &c.*] It is said that Judas was a married man, against whom this verse, as well as the preceding, is supposed to be spoken; and that it was to support them he stole from the bag in which the property of the apostles was put, and of which he was the treasurer.

Verse 10. *Let his children—beg*] The father having lost his *office*, the children must necessarily be destitute; and this is the hardest lot to which any can become subject, after having been born to the expectation of an ample fortune.

Verse 11. *Let the strangers spoil his labour.*] Many of these execrations were literally fulfilled in the case of the miserable Jews, after the death of our Lord.

They were not only expelled from their own country, after the destruction of Jerusalem, but they were prohibited from returning; and so taxed by the Roman government, that they were reduced to the lowest degree of poverty. *Domitian* expelled them from Rome; and they were obliged to take up their habitation without the gate Capena, in a wood contiguous to the city, for which they were obliged to pay a rent, and where the whole of their property was only a *basket and a little hay*. See JUVENAL, Sat. iii., ver. 11:—

Substitit ad veteres arcus, madidamque Capenam:  
 Hic ubi nocturnas Numa constituebat amicæ,  
 Nunc sacri fontis nemus, et delubra locantur  
 Judæis: quorum cophinus, fœnumque supellex:  
 Omnis enim populo mercedem pendere jussa est  
 Arbor, et ejectis mendicat silva Camœnis.

He stopped a little at the conduit gate,  
 Where Numa modelled once the Roman state;  
 In nightly councils with his nymph retired:  
 Though now the sacred shades and founts are hired  
 By banished Jews, who their whole wealth can lay  
 In a small basket, on a wisp of hay.  
 Yet such our avarice is, that every tree  
 Pays for his head; nor sleep itself is free;  
 Nor place nor persons now are sacred held,  
 From their own grove the Muses are expelled.

DRYDEN.

The same poet refers again to this wretched state of the Jews, Sat. vi., ver. 541; and shows to what vile extremities they were reduced in order to get a morsel of bread:—

Cum dedit ille locum, cophino fœnoque relicto,  
 Arcanam Judæa tremens mendicat in aurem,  
 Interpres legum Solymarum, et magna sacerdos  
 Arboris, ac summi fida internuncia cœli.  
 Implet et illa manum, sed parcius, ære minuto.  
 Qualia cunque voles Judæi somnia vendunt.

Here a *Jewess* is represented as coming from the wood mentioned above, to gain a few *obols* by fortune-telling; and, trembling lest she should be discovered, she leaves her *basket and hay*, and whispers lowly in the ear of some female, from whom she hopes employment in her line. She is here called by the poet the *interpreters of the laws of Solymæ*, or Jerusalem, and the *priestess of a tree*, because obliged, with the rest of her nation, to lodge in a *wood*; so that she and her countrymen might be said to *seek their bread out of desolate places, the stranger having spoiled their labour*. Perhaps the whole of the psalm relates to

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidis, Regis  
Israelitarum,  
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generation following let their  
name be blotted out.

14 <sup>b</sup> Let the iniquity of his  
fathers be remembered with the  
LORD; and let not the sin of his mother <sup>c</sup> be  
blotted out.

15 Let them be before the LORD continually,  
that he may <sup>d</sup> cut off the memory of them from  
the earth.

16 Because that he remembered not to shew  
mercy, but persecuted the poor and needy  
man, that he might even slay the <sup>e</sup> broken in  
heart.

17 <sup>f</sup> 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 <sup>g</sup> come <sup>h</sup> 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 con-  
tinually.

20 *Let this be* the reward of mine adversaries  
from the LORD, and of them that speak evil  
against my soul.

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 <sup>i</sup> like the shadow when it  
declineth: I am tossed up and down as the  
locust.

24 My <sup>k</sup> knees are weak through fasting;

<sup>a</sup> Prov. x. 7. — <sup>b</sup> Exod. xx. 5. — <sup>c</sup> Neh. iv. 5. Jer. xviii.  
23. — <sup>d</sup> Job xviii. 17. Ps. xxxiv. 16. — <sup>e</sup> Ps. xxxiv. 18.

<sup>f</sup> Prov. xiv. 14. Ezek. xxxv. 6. — <sup>g</sup> Numb. v. 22. — <sup>h</sup> Heb.  
within him. — <sup>i</sup> Ps. cii. 11. cxliv. 4. — <sup>k</sup> Hebr. xii. 13.

their infidelities, rebellions, and the miseries inflicted  
on them from the crucifixion of our Lord till the  
present time. I should prefer this sense, if what is  
said on ver. 20 be not considered a better mode of  
interpretation.

Verse 13. *Let his posterity be cut off*] It is a fact  
that the *distinction* among the Jewish tribes is entirely  
lost. Not a Jew in the world knows from what tribe  
he is sprung; and as to the royal family, it remains  
nowhere but in the person of Jesus the Messiah. He  
*alone* is the Lion of the tribe of Judah. Except as it  
exists in him, *the name is blotted out*.

Verse 16. *Persecuted the poor and needy man*] In  
the case of Jesus Christ all the dictates of justice and  
mercy were destroyed, and they persecuted this poor  
man unto death. They acted from a diabolical  
malice. On common principles, their opposition to  
Christ cannot be accounted for.

Verse 17. *As he loved cursing, so let it come unto  
him*] The Jews said, when crucifying our Lord, *His  
blood be upon us and our children!* Never was an  
imprecation more dreadfully fulfilled.

Verse 18. *Let it come into his bowels like water*] Houbigant thinks this is an allusion to the *waters of  
jealousy*; and he is probably right,—the bitter waters  
that produce the curse. See Numb. v. 18.

Verse 19. *And for a girdle*] Let the curse *cleave*  
to him throughout life: as the girdle binds all the  
clothes to the body, let the curse of God bind all  
mischiefs and maladies to his body and soul.

The *Hindoos*, *Budhists*, and others often wear a  
*gold* or *silver chain* about their waist. One of those  
chains, once the ornament of a *Moudehlar* in the  
island of Ceylon, lies now before me: it is silver, and  
curiously wrought.

Verse 20. *Let this be the reward of mine adver-  
saries from the Lord, and of them that speak evil*

*against my soul.*] Following the mode of interpre-  
tation already adopted, this may mean: All these  
maledictions shall be fulfilled on my enemies; they  
shall have them for their reward. So all the oppo-  
sition made by the Jews against our Lord, and the  
obloquies and execrations wherewith they have loaded  
him and his religion, have fallen upon themselves;  
and they are awful examples of the wrath of God  
abiding on them that believe not.

But is not this verse a *key* to all that preceded it?  
The original, fairly interpreted, will lead us to a  
somewhat different meaning: *אני פללה שמי כאשר ירצה  
והדברים ירו על נפשי zoth peullath soteney meth Yehovah,  
vehaddoberim ra al naphshi.* "This is the work of  
my adversaries before the Lord, and of those who  
speak evil against my soul," or *life*. That is, all that  
is said from the *sixth* to the *twentieth* verse consists of  
the evil words and imprecations of my enemies against  
my soul, labouring to set the Lord, by imprecations,  
against me, that their curses may take effect. This,  
which is a reasonable interpretation, frees the whole  
psalm from *every difficulty*. Surely, the curses con-  
tained in it are more like those which proceed from  
the mouth of the wicked, than from one inspired by  
the Spirit of the living God. Taking the words in  
this sense, which I am persuaded is the best, and  
which the *original* will well bear and several of the  
*Versions* countenance, then our translation may stand  
just as it is; only let the reader remember that at the  
*sixth* verse David begins to tell *how his enemies cursed  
him, while he prayed for them*.

Verse 21. *But do thou for me*] While they use  
horrible imprecations against me, and load me with  
their curses, *act thou for me*, and *deliver me* from  
their maledictions. While they *curse*, do thou *bless*.  
This verse is a further proof of the correctness of the  
interpretation given above.

Verse 22. *I am poor and needy*] I am *afflicted*

A. M. cir. 2981.  
B. C. cir. 1023.  
Davidis, Regis  
Israelitarum,  
cir. annum 33.

and my flesh faileth of fatness.  
25 I became also <sup>a</sup>a reproach  
unto them: *when* they looked  
upon me <sup>b</sup>they shook their

heads.

26 Help me, O LORD my God: O save me  
according to thy mercy:

27 <sup>c</sup>That they may know that this *is* thy  
hand; *that* thou, LORD, hast done it.

28 <sup>d</sup>Let them curse, but bless thou: when  
they arise, let them be ashamed; but let <sup>e</sup>thy  
servant rejoice.

<sup>a</sup> Ps. xxii. 6, 7. — <sup>b</sup> Matt. xxvii. 39. — <sup>c</sup> Job xxxvii. 7.  
<sup>d</sup> 2 Sam. xvi. 11, 12. — <sup>e</sup> Isai. lxxv. 14. — <sup>f</sup> Ps. xxxv. 26.

and *impoverished*; and *my heart is wounded*—*my  
very life is sinking through distress.*

Verse 23. *I am gone like the shadow*] “I have  
walked like the declining shadow,”—I have passed  
my meridian of health and life; and as the sun is  
going below the horizon, so am I about to go under  
the earth.

*I am tossed up and down as the locust.*] When  
swarms of locusts take wing, and infest the countries  
in the East, if the wind happen to blow *briskly*, the  
swarms are agitated and driven upon each other, so  
as to appear to be heaved to and fro, or tossed up  
and down. Dr. Shaw, who has seen this, says it gives  
a lively idea of the comparisons of the Psalmist.

Verse 24. *My knees are weak through fasting*] That  
*hunger* is as soon felt in *weakening the knees*, as in  
producing an *uneasy sensation in the stomach*, is  
known by all who have ever felt it. Writers in all  
countries have referred to this effect of hunger. Thus  
Tryphiodorus, II. Excid. ver. 155:—

Τυρομένου βαρυθειν ἀτερπεί γούνατα λιμφ.

“Their knees might fail, by hunger’s force subdued;  
And sink, unable to sustain their load.”—MERRICK.

So PLAUTUS, Curcul. act. ii, scen. 3:—

Tenebræ oboriuntur, genua inedia succidunt.

“My eyes grow dim; my knees are weak with  
hunger.”

And LUCRETIVS, lib. iv. ver. 950.—

Brachia, palpebræque cadunt, poplitesque procumbunt.

“The arms, the eyelids fall; the knees give way.”

Both the *knees* and the *sight* are particularly affected  
by hunger.

Verse 25. *When they looked upon me they shook  
their heads.*] Thus was David treated by *Shimei*, 2  
Sam. xvi. 5, 6, and our blessed Lord by the *Jews*,  
Matt. xxvii. 39.

Verse 27. *That they may know that this is thy hand*] Let  
thy help be so manifest in my behalf, that they  
may see it is thy hand, and that thou hast undertaken  
for me. Or, if the words refer to the passion of our  
Lord, Let them see that I suffer not on my own  
account; “for the transgression of my people am I  
smitten.”

Verse 28. *Let them curse, but bless thou*] See on  
2295

29 ‘Let mine adversaries be  
clothed with shame, and let  
them cover themselves with  
their own confusion, as with a  
mantle.

30 I will greatly praise the LORD with my  
mouth; yea, <sup>a</sup>I will praise him among the  
multitude.

31 For <sup>b</sup>he shall stand at the right hand of  
the poor, to save *him* <sup>c</sup>from those that condemn  
his soul.

cxxxii. 18. — <sup>d</sup> Ps. xxxv. 18. cxi. 1. — <sup>e</sup> Ps. xvi. 8. lxxxiii.  
23. cx. 5. cxxi. 5. — <sup>f</sup> Heb. *from the judges of his soul.*

ver. 20. Of the mode of interpretation recommended  
there, this verse gives additional proof.

Verse 29. *Let them cover themselves*] He here  
retorts their own curse, ver. 18.

Verse 30. *I will greatly praise the Lord*] I have  
the fullest prospect of deliverance, and a plenary  
vindication of my innocence.

Verse 31. *He shall stand at the right hand of the  
poor*] Even if Satan himself be the accuser, God  
will vindicate the innocence of his servant. Pilate  
and the Jews condemned our Lord to death as a  
malefactor; God showed his immaculate innocence  
by his resurrection from the dead.

The whole of this psalm is understood by many as  
referring solely to *Christ*, the traitor *Judas*, and the  
*wicked Jews*. This is the view taken of it in the  
analysis.

ANALYSIS OF THE HUNDRED AND NINTH PSALM.

The later expositors expound this psalm of *Doeg*,  
*Ahitophel*, and other persecutors of *David*; and so  
it may be understood in the type; but the ancient  
Fathers apply it to *Judas*, and the Jews who put  
Christ to death; which opinion, being more probable,  
and because Peter (Acts i. 20) applies a passage  
out of ver. 8 to *Judas*, I shall expound the psalm  
as of Christ, whom David personated, and of *Judas*,  
and the malicious *Jews*, as understood in the persons  
of his wicked and slanderous enemies.

The psalm has four parts:—

I. A short ejaculation, ver. 1, and the reasons ex-  
pressed in a complaint of the fraud and malice of his  
enemies, ver. 6.

II. A bitter imprecation against their fury, ver. 6—21.

III. A supplication presented to God for himself,  
and the reasons, ver. 21—30.

IV. A profession of thanks.

I. He begins with an ejaculation: “Hold not thy  
peace, O God of my praise.”

1. Either actively, that is, “O God, whom I praise,”  
even in the greatest calamities.

2. Or passively; “Who art my praise:” The  
Witness and Advocate of my innocency when I am  
condemned by malicious tongues; which sense  
appears best for this place.

“Hold not thy peace.” *Tacere*, to be silent, in

Scripture, when referred to God, is to connive, to rest, to appear not to regard; and, on the contrary, *loqui*, to speak, to do something for revenge or deliverance; it is what David here asks, that, when the malice of his enemies arrived at its height, God should not suffer them, but show his displeasure.

Then, by way of complaint, he describes their malicious nature, which he aggravates by an elegant gradation. "For the mouth of the wicked:" and they were, 1. Impious. 2. Deceitful. 3. Liars.

1. "For the mouth of the wicked:" *Caiaphas*, *Judas*, the *priests*, *Jews*, &c.

2. "And the mouth of the deceitful," &c. *They sought to entrap him in his words.*

3. "They have spoken against me," &c. "He casteth out devils through Beelzebub," &c.

And yet the mischief rises higher, even to hatred and malice.

1. "They compassed me about," &c. Manifesting in plain words the malice they carried in their hearts. "This man is not of God," &c.

2. "They hated me without a cause:" Wantonly, idly. They were not only evil, deceitful, and malicious; but very ungrateful. "He went about doing good;" and "How often would I have gathered you," &c.; and for this love they returned hatred.

1. "For my love, they are my adversaries:" But, nevertheless,

2. "I give myself to prayer:" "Father, forgive them; they know not," &c. Which base ingratitude of theirs he opens in fuller words. "They have rewarded me evil." And Theognis truly says,

Ἦ χάρις ἀλλαξαι τὴν φύσιν οὐ δύναται.

No kindness can invert an evil nature;  
A Jew will ever be a Jew.

II. The Prophet, having complained of the malice, spiteful usage, and ingratitude of his nation, their crafty dealing with him, and their lies against him, proceeds to pray against them, and that in most bitter and fearful imprecations. Enemies he foresaw they would be to the flourishing state of Christ's church, and that nothing had power to restrain or amend them; and therefore he curses them with a curse the most bitter that ever fell from the lips of man. In particular *Judas*, who was guide to them who took Jesus, is pointed out; but, as Augustine observes, he represented the person of the whole synagogue; therefore, it is involved necessarily. But some understand these curses as uttered by the Jews against *David*. See the note on ver. 20.

1. "Set thou a wicked man over him," &c.: A fearful imprecation. Subject him to the will of some impious and wicked man, to whose lust and violence he may be no better than a slave. Others understand by a *wicked man* a false teacher, who may seduce him by false doctrines.

2. "Let Satan stand at his right hand:" Have full power over him. Let him stand; which signifies a perpetual endeavour to urge him forward till he effect his intended mischief. And so it was with *Judas* and the *Jews*; Satan was their guide, and they followed him.

The second is, "When he shall be judged, let him be condemned;"—find no mercy, no favour, at the judge's hands; thus, when *Judas*, accused and condemned by his own conscience, went to the high-priest, who had bribed him, he would not acquit him; and *Judas*, in despair and grief for his sin, "went out and hanged himself."

The third, "Let his prayer become sin:" He turned his ear from hearing God, why then should God hear him? No prayer is acceptable to God but through Christ, and that out of a sincere heart; any other prayers become sin.

The fourth is the shortening of their life and honour.

1. "Let his days be few:" Length of days is promised only to the obedient, and is a blessing: but the prayer is that this man's life be a short one, and so *Judas*'s was.

2. "And let another take his office:" Which must be applied to *Judas*, since St. Peter (Acts i. 20) so interprets it; and it is at this day as true of the Jews, for they have no high-priest. Another, after the order of *Melchisedek*, has succeeded Aaron's priesthood.

The fifth is—

1. "Let his children be fatherless," &c.: Which follows on the former curse.

2. "Let his children be continually vagabonds, and beg:" And such the Jews are to this day; and beggars they were for a long time after the overthrow of Jerusalem.

The sixth execration is upon his goods.

1. "Let the extortioner catch all that he hath:" Probably the publicans.

2. "And let the strangers spoil his labour:" Which was verified by the soldiers of *Titus*, who ripped up the bellies of the captive *Jews* to see if they had swallowed gold.

But the prophet again returns to his children.

1. "Let there be none to extend mercy unto him," &c.: To beg, or to want, is a misery; but there is some comfort in it, when beggars meet with some to relieve it. But the prophet says, Let there be none to pity him, or his. *Judas* found none to pity him.

2. Men, because they must die themselves, desire, if possible, to be immortal in their issue. *Bellarmino* observes that *Judas* had no issue; for that *Matthias*, who came in his place, did not derive his office from him. Though a posterity of the *Jews* remained after the flesh, yet, in the next generation, their ecclesiastical and civil polity was at an end; and since their dispersion they are without king, without priest, without sacrifice, without altar, without ephod, and without teraphim, as foretold by *Hosea*.

3. "Let the iniquity of his fathers be remembered," &c.: This imprecation answers God's threat: "I will visit the iniquity of the fathers upon the children." And this curse has come upon the Jews to the uttermost; they are self-devoted: "Let his blood be upon us, and upon our children." The guilt of his blood is yet upon them; the iniquity of their fathers is yet remembered; and the sin of their mother, the synagogue, is not yet done away.

He repeats again the sin of their fathers, and the



sin of the synagogue; this verse being but the exposition of the former.

1. "Let them be before the Lord continually:" The sin their father and mother committed, never let it be forgotten by God.

2. "That he may cut off the memory," &c.: Except it be in contempt.

The prophet, having now finished his execrations, acquaints us with the causes of them.

1. Their want of pity to them in distress: "Have ye no regard, all ye that pass by?" Lam. i. 12. It is but just then "that they find judgment without mercy, that would show no mercy."

2. So far from that, "that he persecuted the poor and needy man," &c., which is the second cause; the inhumanity of *Judas* and the Jews against Christ, who is here called—1. *Poor*, because, "when he was rich for our sakes, he became poor, that we through his poverty might be rich;" 2 Cor. ix. 2. *The needy man*: "For the foxes have holes," &c.; Luke ix. 58. 3. *The broken in heart*. For he was in agony, and his soul was troubled, when he sweated great drops of blood; when he cried, "My God, my God!" not with compunction or contrition for any fault he had committed, but from a sense of pain, and his solicitude for the salvation of mankind.

In this verse there is noted the extreme cruelty and inhumanity of the *Jews*; for whoever persecutes a man for his life is inclined to it either from some real or supposed injury, or else through envy: but Christ was humble and lowly in heart; he went about doing good, and yet they persecuted him.

But, thirdly, he complains: "He loved cursing;" therefore, it is but reason that he should have what he loved: "As he clothed himself with cursing—so let it come," &c. No man can love a curse or hate a blessing, if it be proposed to the will under the form of a curse or blessing: but a man is said to love a curse when he follows a wicked course, and avoids the blessing of a good life. This *Judas* and the *Jews* did: *Judas*, by loving money more than his Master; the *Jews*, by—"Let his blood," &c.

Neque enim lex justior ulla est, &c.

It is just that a man should suffer for his own wicked inventions. But the prophet adds, Let it sit close to him as a garment; let it be converted into his substance: let him carry it perpetually, &c.

1. "As he clothed himself with cursing," &c. As in clothes he delights in.

2. "So let it come as waters," &c. As the stomach concocts and turns every thing into the very flesh of the animal; so let his curse be converted into his nature and manners.

3. "Let it come as oil into his bones," &c. Oil will pierce the bones; water will not.

This curse must be of great efficacy; he must always carry it.

1. "Let it be unto him," &c. Stick close as a garment.

2. "And for a girdle," &c. Compass him round about.

For a garment some read *pallium*; a cloak that a

man puts off at home, and calls for when he goes abroad: thus, let God set an outward mark upon him; let him be known as a cast-away.

If *Doeg* were the type of *Judas*, as most agree, in this psalm, then by the girdle might be understood *cingulum militare*, the military girdle, which, while they were of that profession, they cast not off: and he, *Doeg*, being a military man, the curse was to cleave to him, and compass him as his girdle.

The prophet concludes this part of the psalm with an exclamation, as being persuaded his curses were not in vain.

"Let this be the reward of mine adversaries," &c., who say that I am a deceiver, and deny me to be the Saviour of the world.

III. The prophet now turns from curses to prayer; and in the person of Christ, directs it to God for protection and deliverance both of himself and the whole church.

1. "But do thou for me," &c. He asks help against his persecutors on these three grounds: 1. Because his Lord was *Jehovah*, the fountain of all being and power. 2. Because it would be for his honour: "Do it for thy name's sake." Thy faithfulness and goodness to the church, and justice in executing vengeance on her enemies. 3. Do it, *because thy mercy is good*—easily inclined to succour the miserable.

2. "Deliver me," may have reference to Christ's prayer, "Father, save me from this hour," &c.

1. "Deliver me," for I am destitute of all human help.

2. "Deliver me," for my heart is wounded within me.

And to these he adds many other reasons; and uses two similes, the one drawn from the shadow of the evening, the other from the *locust*.

1. "I am gone like a shadow," &c. Which passes away in a moment silently: so was Christ led away as a prisoner, without any murmur: "He was led as a lamb," &c.; Isa. liii. Thus the apostles and martyrs died patiently.

2. "I am tossed up and down as the locust." From one tribunal to another, as the locust carried from place to place, Exod. x. 12, 19.

Secondly, he reasons from his bodily debility.

1. "My knees are weak through fasting." The little sustenance Christ took before his passion, and his watching in prayer all night.

2. "And my flesh faileth of fatness," through the excess of his fatigue, and the anguish of his Spirit: thus he could not bear his cross.

3. A third reason why God should pity and deliver is drawn from the opprobrious usage and the scorn they put upon him, than which there is nothing more painful to an ingenuous and noble nature: "I am become also a reproach unto them," &c. The *four* Gospels are an ample comment upon this verse.

The second part of his prayer is for a speedy resurrection: "Help me, O Lord my God: O save me," &c. And he supports his petition with a strong reason, drawn from the final cause: "Save me, that they may know," &c. That all men, the Jews especially,

may be convinced by my rising again, in despite of the watch and the seal, that it was not their malice and power that brought me to this ignominious death, but that my passion, suffering, and death proceeded from thy hand: "By his resurrection he was declared," Rom. i. 4. And in the close of his prayer he sings a triumph over his enemies, the *devil*, *Judas*, the *Jews*, those bitter enemies to him and his church.

1. "Let them curse." Speak evil of me and my followers.

2. "But bless thou." Bless all nations that have faith in me.

3. "When they arise." For, 1. Arise they will, and endeavour by every means to destroy my kingdom; 2. but "Let them be ashamed." Confounded that their wishes are frustrated.

4. "But let thy servant (which condition Christ took upon himself) rejoice;" because thy name is thereby glorified.

And he continues his execrations by way of explanation: "Let mine adversaries," &c., be con-

founded at the last day, for their ingratitude and malice, before angels and men.

IV. He closes all with thanks, which he opposes to the confusion of the wicked.

1. "I will greatly praise the Lord." With affection and a great jubilee.

2. "I will praise him among the multitude." Before all the world.

For which he assigns this reason,—

1. "He shall stand at the right hand of the poor." That is, such as are *poor in spirit*, who ask and find mercy from God: to such I will be as a shield and buckler.

2. "I will stand at the right hand of the poor, to save him," &c. From the devil and all his instruments. Christ is the all-covering shield of his church: "He hath blotted out the handwriting of ordinances," &c. So that, cum a mundo damnatur, a Christo absolvetur. "When we are condemned by the world, we are absolved by Christ."

PSALM CX.

The Messiah sits in his kingdom at the right hand of God, his enemies being subdued under him, 1, 2. The nature and extent of his government, 3. His everlasting priesthood, 4. His execution of justice and judgment, 5, 6. The reason on which all this is founded, his passion and exaltation, 7.

XXIII. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2969.  
B. C. cir. 1015.  
Davidis, Regis  
Israelitarum,  
cir. annum 40.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

A. M. cir. 2969.  
B. C. cir. 1015.  
Davidis, Regis  
Israelitarum,  
cir. annum 40.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from

\* Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 25. Hebr. i. 13. 1 Pet. iii. 22. See Ps. xlv.

6, 7.—<sup>b</sup> Judg. v. 2. — <sup>c</sup> Ps. xcvi. 9.—<sup>d</sup> Or, more than the womb of the morning: thou shalt have, &c.

NOTES ON PSALM CX.

The *Hebrew*, and all the *Versions*, except the *Arabic*, attribute this psalm to *David*: nor can this be doubted, as it is thus attributed in the *New Testament*; see the places in the margin. We have in it the celebration of some great potentate's accession to the crown; but the subject is so grand, the expressions so noble, and the object raised so far above what can be called *human*, that no history has ever mentioned a prince to whom a literal application of this psalm can be made. To Jesus Christ alone, to his everlasting priesthood and government, as King of kings and Lord of lords, can it be applied.

The *Jews*, aware of the advantage which the Christian religion must derive from this psalm, have laboured hard and in vain to give it a contrary sense. Some have attributed it to *Eliezer*, the servant or steward of Abraham; and state that he composed it on the occasion of his master's victory over the *four kings* at the valley of *Shaveh*, Gen. xiv. Others say it was done by *David*, in commemoration of his victory over the *Philistines*. Others make *Solomon* the

author. Some refer it to *Hezekiah*, and others to *Zerubbabel*, &c.: but the bare reading of the psalm will show the vanity of these pretensions. A King is described here who is *David's* Lord, and sits at the right hand of God; a conqueror, reigning at Jerusalem, King from all eternity—having an everlasting priesthood, Judge of all nations, triumphing over all potentates, indefatigable in all his operations, and successful in all his enterprises. Where has there ever appeared a prince in whom all these characters met? There never was one, nor is it possible that there ever can be one such, the Person excepted to whom the psalm is applied by the authority of the Holy Spirit himself. That the *Jews* who lived in the time of our Lord believed this psalm to have been written by David, and that it spoke of the Messiah alone, is evident from this, that when our Lord quoted it, and drew arguments from it in favour of his mission, Matt. xxii. 42, they did not attempt to gainsay it. *St. Peter*, Acts ii. 34, and *St. Paul*, 1 Cor. xv. 25; Hebr. i. 13, v. 6, 10, vii. 17, x. 12, 13, apply it to show that Jesus is the Messiah. Nor was there any attempt to con-

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B. C. cir. 1015.  
Davidis, Regis  
Israelitarum,  
cir. annum 40.

A. M. cir. 2989.  
B. C. cir. 1015.  
Davidis, Regis  
Israelitarum,  
cir. annum 40.

the womb of the morning : thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, <sup>b</sup> Thou art a

priest for ever after the order of Melchizedek.

5 The LORD <sup>c</sup> at thy right hand shall strike through kings <sup>d</sup> in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies ; <sup>e</sup> he shall wound the heads over <sup>f</sup> many countries.

7 <sup>g</sup> He shall drink of the brook in the way : <sup>b</sup> therefore shall he lift up the head.

<sup>a</sup> Numb. xxiii. 19. — <sup>b</sup> Hebr. v. 6. vi. 20. vii. 17, 21. See Zech. vi. 13. — <sup>c</sup> Ps. xvi. 8. — <sup>d</sup> Ps. ii. 5, 12. Rom. ii. 5.

Rev. xi. 18. — <sup>e</sup> Ps. lxxviii. 21. Hab. iii. 13. — <sup>f</sup> Or, great. <sup>g</sup> Judg. vii. 5, 6. — <sup>h</sup> Isai. liii. 12.

tradict them ; not even an intimation that they had misapplied it, or mistaken its meaning. Many of the later Jews also have granted that it applied to the *Messiah*, though they dispute its application to Jesus of Nazareth. All the critics and commentators whom I have consulted apply it to our Lord ; nor does it appear to me to be capable of interpretation on any other ground. Before I proceed to take a general view of it, I shall set down the chief of the *various readings* found in the MSS. on this psalm.

Verse 1. *Said unto my Lord*. Instead of אדוני *ladoni*, "my Lord," one MS. seems to have read יהוה *Yehovah*, "Jehovah said unto Jehovah, 'Sit thou on my right hand,'" &c. See *De Rossi*.

*Thy footstool*. יהם לרגליך *hadom leragleycha*, "the footstool to thy feet." But *eight* MSS. drop the prefix *le* ; and read the word in the *genitive* case, with the *Septuagint*, *Vulgate*, and *Arabic*. Many also read the word in the *singular* number.

Ver. 3. Instead of בקדושתם *behadrey kodesh*, "in the beauties of holiness," בהררי קדש *beharerey kodesh*, "in the mountains of holiness," is the reading of *thirty-four* of *Kennicott's* MSS., and *fifty-three* of those of *De Rossi*, and also of several printed editions.

Ver. 3. Instead of ילדותך *yaldutheca*, "of thy youth," ילדתיך *yalduticha*, "I have begotten thee," is the reading, as to the *consonants*, of *sixty-two* of *Kennicott's* and *twenty three* of *De Rossi's* MSS., and of some ancient editions, with the *Septuagint*, *Arabic*, and *Anglo-Saxon*.

Ver. 4. *After the order*, על דברתי *al dibrathi*, דברתי *dibratho*, "his order," is the reading of *twelve* of *Kennicott's* and *De Rossi's* MSS.

Ver. 5. *The Lord*, אדוני *adonai* ; but יהוה *Yehovah* is the reading of a great number of the MSS. in the above collections.

Ver. 6. Instead of בגוים *baggoyim*, "among the heathens" or *nations*, בגוים *goyim*, "he shall judge the heathens," is the reading of one ancient MS.

Instead of ראש *rosh*, "the head," ראשי *rashey*, "the heads," is the reading of one MS., with the *Chaldee*, *Septuagint*, *Vulgate*, and *Anglo-Saxon*.

Ver. 7. For ירים *yarim*, "he shall lift up," ירה *yarom*, "shall be lifted up," is the reading of *six* MSS. and the *Syriac*.

Instead of ראש *rosh*, "THE head," ראשו *rosho*, "his head," is the reading of *two* MSS. and the *Syriac*.

A few add יהוה *Yehovah*, "Praise ye Jehovah ; but this was probably taken from the beginning of the following psalm.

The learned *Venema* has taken great pains to ex-

pound this psalm : he considers it a divine oracle, partly relating to David's Lord, and partly to David himself.

1. David's Lord is here inducted to the highest honour, regal and sacerdotal, with the promise of a most flourishing kingdom, founded in Zion, but extending *every where*, till every enemy should be subdued.

2. David is here promised God's protection ; that his enemies shall never prevail against him ; but he must go through many sufferings in order to reach a state of glory.

3. The time in which this oracle or prophecy was delivered was probably a little after the time when David had brought home the ark, and before he had his wars with the neighbouring idolatrous nations. The kingdom was *confirmed* in his hand ; but it was not yet *extended* over the neighbouring nations.

Verse 1. *The Lord said unto my Lord*] *Jehovah* said unto my *Adoni*. That David's Lord is the *Messiah*, is confirmed by our Lord himself and by the apostles Peter and Paul, as we have already seen.

*Sit thou at my right hand*] This implies the possession of the utmost confidence, power, and pre-eminence.

*Until I make thine enemies*] Jesus shall reign till all his enemies are subdued under him. Jesus Christ, as God, ever dwelt in the fulness of the Godhead ; but it was as *God-man* that, after his resurrection, he was raised to the *right hand of the Majesty on high*, ever to appear in the presence of God for us.

Verse 2. *The rod of thy strength*] *The gospel—the doctrine of Christ crucified* ; which is the powerful sceptre of the Lord that bought us ; is *quick and powerful, sharper than any two-edged sword* ; and is the power of God to salvation to all them that believe.

The kingdom of our Lord was to be founded in Zion ; and thence, by gradual conquests, to be extended over the whole earth. It was in Zion the preaching of the gospel first began ; and it is by the gospel that Christ *rules*, even *in the midst of his enemies* ; for the gospel extends a moralizing influence over multitudes who do not receive it to their salvation.

Verse 3. *Thy people shall be willing in the day of thy power*] This verse has been wofully perverted. It has been supposed to point out the irresistible operation of the grace of God on the souls of the elect, thereby making them willing to receive Christ

as their Saviour. Now, whether this doctrine be true or false, it is not in this text, nor can it receive the smallest countenance from it. There has been much spoken against the doctrine of what is called *free will* by persons who seem not to have understood the term. *Will* is a free principle. *Free will* is as absurd as *bound will*; it is not *will* if it be *not free*; and if it be *bound* it is no *will*. *Volition* is essential to the being of the soul, and to all rational and intellectual beings. This is the most essential discrimination between *matter* and *spirit*. *MATTER* can have no *choice*; *SPiRIT* has. *Ratiocination* is essential to intellect; and from these *volition* is inseparable. God uniformly treats *man* as a *free agent*; and on this principle the whole of divine revelation is constructed, as is also the doctrine of future rewards and punishments. If man be *forced* to believe, he believes not at all; it is the *forcing power* that believes, not the *machine* forced. If he be forced to *obey*, it is the *forcing power* that *obeys*; and he, as a machine, shows only the effect of this irresistible force. If man be incapable of *willing good*, and *nilling evil*, he is incapable of being *saved* as a rational being; and if he acts only under an *overwhelming compulsion*, he is as incapable of being damned. In short, this doctrine reduces him either to a *punctum stans*, which by the *vis inertia* is incapable of being moved but as acted upon by foreign influence; or, as an intellectual being, to nonentity. "But if the text supports the doctrine laid upon it, vain are all these reasonings." *Granted*. Let us examine the text. The Hebrew words are the following: עַם נְדָבָה בַּיּוֹם הַהוּא *ammecha nedaboth beyom cheylecha*, which literally translated are, *Thy princely people, or free people, in the day of thy power*; and are thus paraphrased by the *Chaldee*: "Thy people, O house of Israel, who willingly labour in the law, thou shalt be helped by them in the day that thou goest to battle."

The *Syriac* has: "This praiseworthy people in the day of thy power."

The *Vulgate*: "With thee is the principle or origin (principium) in the day of thy power." And this is referred, by its interpreters, to the Godhead of Christ; and they illustrate it by John i. 1: *In principio erat Verbum*, "In the beginning was the Word."

The *Septuagint* is the same; and they use the word as St. John has it in the Greek text: *Mera sou ē archē en hēmerais tēs dunnamēnos sou* "With thee is the Arche, or principle, in the day of thy power."

The *Æthiopic* is the same; and the *Arabic* nearly so, but rather more express: "The government, ریاست *riyasat*, exists with thee in the day of thy power."

The *Anglo-Saxon*, *mit ðe fruma on dæge mæznan þiner*. "With thee the principle in day of thy greatness."

The old *Psalter*, *With the begynnyns in day of thy vertu*. Which it thus paraphrases: "I, the fader begynnynng with the, begynnynng I and thou, an begynnynng of al thyng in day of thy vertu."

*Coverdale* thus: "In the day of thy power shal my people offre the free will offerings with an holy

worship." So *Tindal*, *Cardmarden*, *Beck*, and the *Liturgic Version*.

The *Bible* printed by *Barker*, the king's printer, 4to. Lond. 1615, renders the whole verse thus: "Thy people shall come willingly at the time of assembling thine army in holy beauty; the youth of thy womb shall be as the morning dew."

By the authors of the *Universal History*, vol. iii., p. 223, the whole passage is thus explained: "The Lord shall send the rod, or sceptre, of thy power out of Sion," i. e., out of the tribe of Judah: compare Gen. xlix. 20, and Ps. lxxviii. 68. "Rule thou over thy free-will people;" for none but such are fit to be Christ's subjects: see Matt. xi. 29. "In the midst of thine enemies," Jews and heathens; or, in a spiritual sense, the world, the flesh, and the devil. "In the day of thy power," i. e., when all power shall be given him, both in heaven and earth; Matt. xxviii. 18. "In the beauties of holiness," which is the peculiar characteristic of Christ's reign, and of his religion.

None of the *ancient Versions*, nor of our *modern translations*, give any sense to the words that countenances the doctrine above referred to; it merely expresses the character of the people who shall constitute the kingdom of Christ. נָדָב *nadab* signifies to be *free, liberal, willing, noble*; and especially *liberality in bringing offerings to the Lord*, Exod. xxv. 2. xxxv. 21, 29. And נָדִיב *nadib* signifies a *nobleman, a prince*, Job xxi. 8; and also *liberality*. נְדָבָה *nedabah* signifies a *freewill-offering*—an offering made by superabundant gratitude; one *not commanded*: see Exod. xxxvi. 3; Lev. vii. 16, and elsewhere. Now the עַם נְדָבָה *am nedaboth* is the people of liberality—the princely, noble, and generous people; Christ's real subjects; his own children, who form his church, and are the salt of the world; the bountiful people, who live only to get good from God that they may do good to man. Is there, has there ever been, any religion under heaven that has produced the *liberality, the kindness, the charity*, that characterize *Christianity*? Well may the followers of Christ be termed the *am nedaboth*—the cheerfully beneficent people. They hear his call, come *freely*, stay *willingly*, act *nobly*, live *purely*, and obey *cheerfully*.

The *day of Christ's power* is the time of the gospel, the reign of the Holy Spirit in the souls of his people. *Whenever* and *wherever* the gospel is preached in sincerity and purity, *then* and *there* is the day or time of Christ's power. It is the time of his exaltation. The days of his *flesh* were the days of his *weakness*; the time of his *exaltation* is the day of his *power*.

*In the beauties of holiness*] בְּהַדְרֵי קֹדֶשׁ *behadrey kodesh*, "In the splendid garments of holiness." An allusion to the beautiful garments of the high-priest. Whatever is intended or expressed by superb garments, they possess, in holiness of heart and life indicative of their divine birth, noble dispositions, courage, &c. Their garb is such as becomes the children of so great a King. Or, They shall appear on the *mountains of holiness*, bringing glad tidings to Zion.

*From the womb of the morning*] As the dew flows

from the womb of the morning, so shall all the godly from thee. They are *the dew of thy youth*; they are the *offspring* of thy own *nativity*. As the human nature of our Lord was begotten by the creative energy of God in the womb of the Virgin; so the followers of God are born, not of blood, nor of the will of the flesh, but by the Divine Spirit.

Youth may be put here, not only for *young men*, but for *soldiers*;—so the *Trojana juvenus*, “the Trojan troops,” or *soldiers*, in Virgil, *Æn.* i. ver. 467;—and for persons courageous, heroic, strong, active, and vigorous. Such were the apostles, and first preachers of the gospel; and, indeed, all genuine Christians. They may be fully compared to *dew*, for the following reasons:

1. Like dew, they had their origin from heaven.
2. Like dew, they fructified the earth.
3. Like dew, they were innumerable.
4. Like dew, they were diffused over the earth.
5. Like dew, they came from the morning; the dawn, the beginning of the gospel day of salvation.

1. As the morning arises in the EAST, and the sun, which produces it, proceeds to the WEST; so was the coming of the Son of man, and of his disciples and apostles.

2. They began in the EAST—Asia Proper and Asia Minor; and shone unto the WEST—Europe, America, &c. Scarcely any part of the world has been hidden from the bright and enlivening power of the Sun of Righteousness; and now this glorious sun is walking in the greatness of its strength.

Saw ye not the cloud arise,  
Little as a human hand?  
Now it spreads along the skies,  
Hangs o'er all the thirsty land.  
Lo, the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the spirit of his love.

The heavenly dew is dropping everywhere from the womb of the morning; and all the ends of the earth are about to see the salvation of God.

Verse 4. *The Lord hath sworn*] Has most firmly purposed, and will most certainly perform it, feeling himself bound by his *purpose*, as an *honest man* would by his *oath*.

*And will not repent*] Will never change this purpose: it is perfectly without condition, and without contingency. Nothing is left here to the will of man or angel. Christ shall be incarnated, and the gospel of his salvation shall be preached over the whole earth. This is an *irresistible decree* of that God who loves mankind.

*Thou art a priest for ever*] The word *קֹהֵן* *cohen* signifies, not only a *priest*, but also a *prince*; as, in the patriarchal times, most heads of families had and exercised both *political* and *acerdotal authority* over all their descendants. Every priest had a *threefold office*: 1. He was an *instructor* of the family or tribe over which he presided. 2. He *offered sacrifices* for the sins of the people, to reconcile them to God, and give them access to his presence. 3. He was their

*mediator*, and interceded for them. So is Christ, the grand, the universal *Instructor*, by his word and Spirit; the *Lamb of God*, who, by his *sacrificial offering* of himself, takes away the sin of the world, and still continues to exhibit himself before the throne in his sacrificial character; and also the great *Mediator* between God and man: and in these characters he is a *PRIEST for ever*. He will instruct, apply the sacrificial offering, and intercede for man, till time shall be no more.

*After the order of Melchizedek.*] For the elucidation of this point, the reader is requested to refer to the notes on Gen. xiv. 18, 19, and to the *observations* at the end of that chapter, where the subject, relative to the *person, name, and office* of this ancient king, is fully discussed; and it will be necessary to read that note, &c., as if appended to this place.

*Melchizedek was king of Salem*, that is, *king of Jerusalem*; for *Salem* was its ancient name: but *שָׁלֵם* *salem* signifies *peace*, and *צְדָקָה* *zedek*, *righteousness*. Christ is styled the *Prince of peace*; and he is the *king* that rules in the empire of righteousness; and all *peace* and *righteousness* proceed from him, Heb. vii. 2.

He is *priest after the order of Melchizedek*—after his *pattern*; in the same kind or manner of way in which this ancient king was priest.

*Calmet* properly observes that there were *three orders* of priesthood. 1. That of *royalty*. All ancient kings being, in virtue of their office, *priests* also. This seems to have been considered as the *natural right* of royalty, as it obtained in almost every nation of the earth, from the beginning of the world down to the end of the Roman empire. 2. That of the *first-born*. This right appertained naturally to Reuben, as the first-born in the family of Jacob. 3. That of the *Levites*, instituted by God himself, and taken from Reuben because of his transgression. The *Levitical priesthood* ended with the *Jewish polity*; and that also of the *first-born*, which had been absorbed in it. This *order*, therefore, was not perpetual; it was intended to last only for a time. But that of *royalty* is perpetual, though not now in general use, because founded in what is called *natural right*. It is, therefore, according to this most ancient order, that Christ is a *Priest for ever*. The kings of England as *heads of the church*, appointing all bishops, continue to assume, in a certain way, this original right.

Melchizedek is said to be “without father, without mother, without beginning of days, or end of life.” We have no account of his *parents*; nothing of his *birth*; nothing of his *death*. Christ, as to his divine nature, is without father or mother, and without beginning of days; nor can he have any end. Other priests could not continue by reason of death; but he is the Eternal; he cannot die, and therefore can have no successor: “*He is a priest for ever.*” Therefore, as Melchizedek was a priest and a king, and had no successor; so shall Christ be: of the increase and government of his kingdom there shall be no end.

Melchizedek was *priest of the Most High God*; and consequently not of *one people or nation*, but of the *universe*. Aaron was priest of *one people*, and for a *time* only; Jesus is priest of *all mankind*, and for

ever. He tasted death for every man ; he is the King eternal ; he has the keys of hell and of death. As God is the King and Governor of all human beings, Christ, being the *priest of the Most High God*, must also be the *priest for and over* all whom this most high God made and governs ; and therefore he is the priest, the atoning sacrifice, of the *whole human race*. In this the main similitude consists between the *order of Melchizedek and that of Christ*.

Verse 5. *The Lord at thy right hand*] Here *Venema* thinks the psalm speaks of *David*. As Jesus is at the right hand of God, so he will be at thy hand, giving thee all the support and comfort requisite.

*Shall strike through kings*] As he did in the case of Abraham, Gen. xiv. 1—16 (for to this there seems to be an allusion), where he smote *four kings*, and *filled the pits* with the *dead bodies* of their troops. That the allusion is to the above transaction seems the most probable ; because in the same chapter, where the *defeat of the four kings* is mentioned, we have the account of *Melchizedek coming to meet Abraham*, and receiving the *tenth of the spoils*.

Verse 6. *He shall judge among the heathen*] David shall greatly extend his dominion, and rule over the *Idumeans, Moabites, Philistines, &c.*

*He shall fill—with the dead bodies*] He shall fill pits—make heaps of slain ; there shall be an immense slaughter among his enemies.

*He shall wound the heads*] He shall so bring down the power of all the neighbouring kings, as to cause them to acknowledge him as their lord, and pay him tribute.

Verse 7. *He shall drink of the brook in the way*] He shall have sore travail, and but little ease and refreshment : but he shall still go on from conquering to conquer.

*Therefore shall he lift up the head.*] Or *his head*. He shall succeed in all his enterprises, and at last be peaceably settled in his ample dominions.

But these verses, as well as the former, may be applied to our Lord. The fifth verse may be an address to Jehovah : *Adonai at thy right hand*, O Jehovah, *shall smite kings*—bring down all powers hostile to his empire, *in the day of his wrath*—when, after having borne long, he arises and shakes terribly the rulers of the earth.

Ver. 6. *He shall judge*, give laws, *among the heathen*—send his gospel to the whole *Gentile world*. *He shall fill* the field of battle with the dead bodies of the slain, who had resisted his empire, and would not have him to reign over them.

*He shall wound the heads over many countries.*—This must be spoken against some *person* possessing a very extensive sway. Perhaps Antichrist is meant ; he who has so *many countries* under his *spiritual domination*. Christ shall destroy every person, and every thing, which opposes the universal spread of his own empire. He will be a *King*, as well as a *Priest*, for ever.

Ver. 7. *He shall drink of the brook*—he shall suffer sorely, and even *die* in the struggle : but in that death his enemies shall all perish ; and *he shall lift up the head*—he shall rise again from the dead, pos-

sessing all power in heaven and earth, *ascend* to the throne of glory, and reign till time shall be no more. He must suffer and die, in order to have the *triumph* already mentioned.

While all have acknowledged that this psalm is of the utmost importance, and that it speaks of Christ's *priesthood* and *victories*, it is amazing how various the interpretations are which are given of different passages. I have endeavoured to give the general sense in the preceding notes, and to explain all the particular expressions that have been thought most *difficult* ; and by giving the *various readings* from the MSS., have left it to the learned reader to make farther improvements.

It has, however, long appeared to me that there is a *key* by which all the difficulties in the psalm may be unlocked. As this has not been suggested by any other, as far as I know, I shall without apology lay it before the reader :—

The hundred and tenth psalm is a WAR SONG, and every phrase and term in it is MILITARY.

1. In the *first* place may be considered here the *proclamation of the divine purpose* relative to the *sacerdotal, prophetic, and regal offices* of the LORD JESUS CHRIST : “ *Jehovah said unto my Lord, SIT THOU ON MY RIGHT HAND.*”

2. A grievous *battle*, and consequent *victory* over the enemy, foretold : I WILL MAKE THINE ENEMIES THE FOOTSTOOL TO THY FEET, ver. 1.

3. The *ensign* displayed : “ THE LORD SHALL SEND FORTH THE ROD OF THY STRENGTH ;” the *pole* on which the banner shall be *displayed*, at the *head* of his *strength*—his numerous and *powerful forces*.

4. The *inscription, device, or motto* on this *ensign* : “ RULE THOU IN THE MIDST OF THINE ENEMIES,” ver. 2.

5. The *muster of the troops*. A host of bold, spirited *volunteers* ; not *mercenaries*, neither *kidnapped* nor *impressed* ; but עַם נְדָבוֹת *am nedaboth*, a volunteer people ; high-born, loyal subjects ; veteran soldiers ; every man *bringing gifts* to his General and King.

6. The *regimentals or uniform* in which they shall appear : “ THE BEAUTIES OF HOLINESS ;” חֲדָרֵי קֹדֶשׁ *hadrey kodesh*, the *splendid garments of holiness*. The apparel showing the *richness* of the *King*, and the *worth* and *order* of the *soldiers* ; every man being determined to do his duty, and feeling assured of conquest. The Lacedæmonian soldiers were clothed in *scarlet* ; and never went to battle without *crowns* and *garlands* upon their heads, being always sure of victory. *Potter's Ant.*, vol. ii., p. 55.

7. The *number of the troops* : THEY SHALL BE AS THE DROPS OF DEW AT BREAK OF DAY :—*innumerable* ; and this shall be in consequence יַלְדֻתְךָ *yalduthecha*, of *thy nativity*—the *manifestation of Jesus*. THOU shalt be born unto *men* ; THEY shall be born of *thy Spirit*, ver. 3.

8. The *title of the commander* : “ THOU ART A PRIEST,” כֹּהֵן *cohen*, a *Priest* and a *Prince*. So was *Agamemnon* in *Homer*, and *Æneas* in *Virgil*. Both were *princes* ; both were *priests* ; and both were *heroes*.

9. The *perpetuity of this office* : “ FOR EVER ;” עַד עַד

islem, for futurity—for all time—till the earth and the heavens are no more.

10. The resolution of setting up such a Priest and King, and leaving such an army: ACCORDING TO THE ORDER OF MELCHIZEDEK. The Commander, muster, and establishment of the corps shall be according to the plan of that ancient king and priest; or, translating the words literally, *לעל דבארתי מלכי צדק* by *al dabarti mal'ki tzedek*, all shall be executed as I have spoken to my righteous king; I have sworn, and will not change my purpose. All my purposes shall be fulfilled. This speaking may refer to the purpose, ver. 1, confirmed by an oath, ver. 4.

11. Victory gained: ADONAI AT THY RIGHT HAND HATH TRANSFIXED (מַחֲסֵף מַחֲסֵף) KINGS IN THE DAY OF HIS WRATH, i. e., of battle and victory. Jesus, the Almighty King and Conqueror, fights and gains his battles, while sitting at the right hand of the Majesty on high, ver. 5.

12. Judgment instituted and executed: "HE SHALL JUDGE AMONG THE HEATHEN," בִּגְוִיִּם *baggoyim*, among the nations. He shall bring forth, judge, and condemn his enemies; and he shall fill pits with the bodies of executed criminals, ver. 6.

13. False religion, supporting itself by the secular arm, under the name of true religion, shall be destroyed. *מַחֲסֵף רוֹשׁ עַל אֶרֶץ רַבָּה* *machats rosh al erets rabbah*; "He smites the head that is over an extensive land" or country. The priesthood that is not according to the order of Melchizedek shall be destroyed; and all government that is not according to him who is the eternal King and Priest, shall be brought down and annihilated. Who is this great head? this usurping power? this antichristian authority? Let the Italian archbishop answer, ver. 6.

14. Refreshment and rest, the fruits of the victories which have been gained: "HE SHALL DRINK OF THE BROOK IN THE WAY; THEREFORE, SHALL HE LIFT UP THE HEAD." He and his victorious army, having defeated and pursued his enemies, and being spent with fatigue and thirst, are refreshed by drinking from a rivulet providentially met with in the way. But the rout being now complete and final,

15. The emperor is proclaimed and triumphs: God lifts up the head, — *רוֹשׁ* *rosh*, the Chief, the Captain; as the word often means. Jesus, the Captain of our salvation, has a complete triumph; eternal peace and tranquillity are established. The Messiah is all in all—the last enemy, Death, is destroyed. Jesus, having overcome, has sat down with the Father upon his throne; and his soldiers, having also overcome through the blood of the Lamb, seated with him on the same throne, are for ever with the Lord. They see him as he is; and eternally contemplate and enjoy his glory:

"Far from a world of grief and sin,  
With God eternally shut in."

Hallelujah! The Lord God Omnipotent reigneth!  
Amen, Amen.

ANALYSIS OF THE ONE HUNDRED AND TENTH PSALM.

This Psalm is short in appearance, but deep and copious in mysteries. The subject, without doubt, is

Christ; since both St. Peter (Acts ii. 34) and St. Paul (Heb. i. 13) expound it of Christ; and in Matt. xxii. 44 Christ applies it to himself.

In this psalm Christ is described as a Priest and a King.

I. Christ's kingdom, in the three first verses.

II. His priesthood, from the fourth to the seventh.

I. In reference to his kingdom the prophet acquaints us, 1. With his person; 2. With his power, and the acquisition of it; 3. The continuance of it; 4. The execution of it—First, Over his enemies; Secondly, Over his own people, which is the sum of the three first verses.

1. The person who was to reign was David's Lord; his son according to the flesh, but his Lord as equal to God; Phil. ii. 6, 7. As made flesh, and born of a virgin, the son of David; but as Immanuel, the Lord of David, which the Jews not understanding could not reply to Christ's question, Matt. xxii. 45.

2. As to his power, the Author of it was God: "The Lord said to my Lord," &c. Decreed it from everlasting. And again, "The Seed of the woman," &c.

3. And of his kingdom. He took possession, when the Lord said unto him, "Sit thou on my right hand." Christ, as the Son of God, was ever at God's right hand, equal to him in might and majesty; but, as man, was exalted to honour, not before his glorious ascension, Acts ii. 34; Ephes. i. 20; Phil. ii. 9.

4. For the continuance of it. It is to be UNTIL, which notes, not a portion of time, but a perpetuity. "Sit till I make," &c. Sit at God's right hand, that is, in power and glory, till he shall say to all the wicked, "Depart from me," Matt. xxv., but not so as to be then dethroned. But when once all his enemies shall be made his footstool, then he shall visibly rule, "sitting at his Father's right hand for evermore;" go on to reign, neither desist to propagate and enlarge thy kingdom, till all men bow the knee to thy name, till all opponents be overthrown.

The beginning of this kingdom was in Zion: "The Lord shall send," &c.

1. The rod of his power was his sceptre; that is, "His word, the gospel, the wisdom of God," 1 Thess. ii. 13; "The sword of the Spirit," Ephes. vi. 17; "The mighty power of God," &c., Rom. i. 16.

2. And this was to be sent out of Zion, Isa. xxiii. "It behoved Christ to suffer," &c., Luke xxiv. 46. The sound of the apostles' words went into all lands; but Zion must first hear, Acts xiii. 46.

And now the prophet comes to the execution of his power: "Rule thou in the midst," &c. Converting all such as believe his gospel, and confounding those who will not have him to reign over them. Now these enemies are the most in number; for the church, however greatly increased, is still surrounded by Turks, Jews, &c. Rule thou; be thou Ruler; go on, and set up thy standard universally; for believers are easily dealt with; they love thy government.

1. "For thy people shall be willing." Not forced by compulsion; "they shall flow together as water," Isai. ii.

2. But not before thy grace has brought down

their hearts: "In the day of thy power," that is, in the days of thy solemn assemblies, when the gospel light shall be sent forth, and the apostles and messengers go abroad to preach thy truth.

2. The third quality of this good people is, "that they be holy." For some read the words thus: "They shall offer freewill-offerings with a holy worship." Our last translators point it, "Thy people shall be willing in the day of thy power." Here they pause, and read on thus: "In the beauty of holiness, from the womb of the morning." The *Vulgate*, *In splendoribus sanctorum*, "In the splendour of the saints," and stops there; but let the reading be as it will, all expositors are agreed that holiness must be the ornament of Christ's church:—

4. Which sanctity these good people have not from themselves, but by the influence of the Holy Spirit, for "they shall worship in the beauty," &c. This is a very difficult place, and the rendering of it is so various, so perplexed by the several modes of pointing it, that the difficulty is increased. But see the notes. The Fathers expound this passage of Christ himself; and the later divines, of his people, which is most probable. By their *youth* they understand their regeneration; by the *dews*, the graces bestowed on them; which come immediately from God. The prophet phrases it, "From the womb of the morning." As if the Holy Ghost had said, "The preaching of thy word shall bring forth a great and good people, plentiful as the drops of the morning dew. As the secret and refreshing dews come from heaven to refresh the earth, so thy power, regenerating the hearts of men by the secret operation of thy Holy Spirit, shall produce an immortal seed, children begotten to God. 'Thou hast the dew,' the grace of God, to beautify thy youth, and to make them holy by the direct influence of thy Spirit, to produce entire regeneration."

II. The prophet, having foretold Christ's kingdom, now predicts his priesthood, under which his prophetic office may be implied. That Messiah was to be a priest at his coming, God sware:—

1. "The Lord sware." His word of assurance was given with his oath. In the priesthood of Christ lies the main weight of our redemption; therefore God swears that he shall be a priest to offer himself, and to intercede for us, without which he had in vain been our Prophet and our King.

2. "And will not repent." This is also added for our greater assurance. God is sometimes represented as repenting, as in the case of *Nineveh*; but now that he was to save the world by this Priest, his Son, he takes an oath to do it, and he will not repent. His sentence for judgment is ever conditional; but his decree for mercy is absolute. "He will not repent," &c.

The matter of the oath follows: "Thou art a priest for ever, after the order of Melchizedek."

1. *Thou* is emphatical: *Thou—David's* Lord, art a Priest, and none such a Priest as *thou*.

2. *Art*; for this priest was the *I am*; therefore, justly said, *Thou art*.

3. *A Priest*; whose office the apostle describes, Heb. v. 1.

4. *For ever*—Not as Aaron and his successors, who were priests, &c., Heb. vii. 23, 24.

5. *After the order*—The right, the law, the custom, the rites. See the notes.

6. *Of Melchizedek*.—Which is opposed to the order of *Aaron*. He was not then to be a priest after the order of *Aaron*, but by a former and higher order.

The difference lies in this:—

1. In the constitution of him to the priesthood. He was made with an oath; and so were not any of *Aaron's* order, Heb. vii. 20, 21.

2. In the succession. In *Aaron's* priesthood, the high-priest, being mortal, died, and another succeeded; but this priest, as *Melchizedek*, "had neither beginning of days nor end of life," Heb. vii.

3. *Melchizedek* was priest and king: so was *Christ*. *Aaron* was only a priest.

4. "Aaron and his sons offered up oxen," &c., Lev. xvi. 6. "But *Christ*, being holy," &c., offered no sacrifice for *himself*, but for *our* sins, Isai. liii. 9.

5. "Aaron was a local priest; but *Christ* an universal priest," John iv. 22.

6. "Aaron was anointed with material oil; *Christ*, with the Holy Ghost," Luke iv. 18, 21.

7. "Aaron's priesthood was temporary; *Christ's*, for ever."

A priest is to be,—

1. A person taken from among men, but select, *f.* for the office; thus was *Christ* a perfect man.

2. A priest must be ordained by God: "For no man," &c. "So *Christ* glorified not himself to be made a high-priest." "Thou art my Son," &c.

3. The high-priest was ordained of men in things pertaining to God, to be their advocate, mediator, interpreter, and reconciler, in all those things in which men make their addresses to God, or God is to signify his will to them; and so was *Christ*, for he is the Advocate, the Mediator for his people; he reconciles them to God, he interprets his will to us by preaching his gospel to the poor.

4. The high-priest was ordained that he might offer gifts and sacrifices for sin. Their sacrifices were the blood of bulls, &c.; but *Christ's* was most infinitely precious, even *his own blood*, Eph. v. 2; Heb. ix. 26, x. 10—12.

5. The high-priest must have compassion on the ignorant, and those who are out of the way; such was *Christ*: "For we have not," &c., Heb. iv. 15.

6. Lastly, the high-priest was compassed with infirmities; and so was *Christ*: "In all things it became him," &c. "He took our infirmities," &c.

It remains now to show,—

1. How he is "a priest for ever?"

2. How a priest "after the order of Melchizedek?" He is "a priest for ever," in respect to his person, office, and effect.

1. In respect of his person and office. For he succeeded no priest, his vocation being immediate. Neither is any to succeed him in this priesthood; "for he lives for ever," and therefore needs not, as the priests under the old law, any successor to continue his priesthood.

2. A priest he is for ever in respect of the effect;



because by that sacrifice which he once offered on the cross he purchased the inestimable effects of redemption and eternal salvation, in which sense the priesthood is eternal.

“That Christ is a priest for ever” is evident; but it remains to be shown how he is a priest after the order—the rite, the manner, the word, and power given and prescribed to Melchizedek.

1. This Melchizedek was king of Salem, and priest of the most high God, Gen. xiv.; so was Christ a King of Jerusalem above, God’s own city, and a priest, “offering himself a sacrifice for sin.”

2. Melchizedek is by interpretation king of righteousness; so is Christ the Lord our righteousness, Jer. xxiii. 6, 1 Cor. i. 30.

3. Melchizedek is king of Salem, i. e., peace; so Christ is the Prince of peace, Isa. ix. 6.

4. “Melchizedek was without father or mother;” so was this our priest, as revealed by God to us, “without beginning of days or end of life,” as touching his Godhead.

5. “Melchizedek blessed Abraham;” so Christ us, “in turning every one of us away from his iniquities.”

6. “Melchizedek brought forth bread and wine to refresh Abraham’s army;” so Christ instituted the sacrament, set forth in bread and wine, to refresh the hungry and thirsty souls of his genuine followers.

After the prophet had said “that the Messiah shall be a priest,” &c., he intimates in this verse that, notwithstanding all opposition that shall be made against him, yet his priesthood should be eternal; for,

1. “The Lord is on thy right hand.” Giving thee power in defence of his church.

2. “And this thy Lord shall strike through kings,” &c. The greatest of thy enemies.

3. “In the day of his wrath.” For such a day there is, and it will come, when the proudest tyrant shall not escape.

In the following verse Christ is described as a valiant conqueror.

1. “He shall rule and judge.” Not only the Jews, but all people.

2. “He shall fill the places,” &c. Make such a slaughter among his enemies, as enraged soldiers do in the storming of a city, when they fill the trenches with the dead bodies.

“He shall wound the heads,” &c. Even kings and monarchs, those in the greatest power and authority.

The prophet, through the whole of the psalm, had spoken of Christ’s exaltation: that he was set at God’s right hand; by oath was made a priest; and that, in defence of his kingdom and priesthood, he would subdue, conquer, and break to pieces his enemies. In this last verse he tells us by what means he came to this honour: his cross was the way to the crown; his passion and humiliation, to his exaltation: “He,” saith David, “shall drink of the brook by the way; therefore, shall he lift up his head;” as if he had said, with the apostle: “He humbled himself, and became obedient to death,” &c.

1. “He shall drink.” To drink, is to be afflicted, Jer. xlix. 12.

2. “He shall drink of the brook,” נחל *nachal*, of the torrent; and that is more than of the cup, for a cup contains but a certain portion of sorrows, but a torrent, a whole flood of miseries. In a cup, that which is drunk may be clear and clean; but in a torrent, a man can expect nothing but muddy and troubled water. Thus the prophet intimates here that the drink offered him should be much and troubled. And in his passion he descended into the depth of the torrent, and drank deep of it.

3. “In the way.” On his journey that preceded his resurrection and ascension.

But *claritas humilitatis præmium*, “glory is the reward of humility.” Because he thus humbled himself, and willingly underwent his death and passion, for the glory of his Father, and the salvation of man; therefore shall God “lift up his head.” He shall ascend into heaven; sit on his right hand, and be constituted the Judge of quick and dead. He shall rise from the dead, and have all power committed to him in heaven and earth.

PSALM CXI.

The Psalmist praises the Lord, and extols his works as great, honourable, glorious, and magnificent, 1—4; his providence and kindness to his followers, 5—8; the redemption he has granted to his people, 9. The fear of the Lord is the beginning of wisdom, 10.

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
R. Persarum,  
cir. annum  
secundum.

**P**RAISE <sup>a</sup>ye the LORD. <sup>b</sup>I will praise the LORD with my whole heart, in the assembly of the upright, and in the

congregation.

2 <sup>c</sup>The works of the LORD are great, <sup>d</sup>sought

out of all them that have pleasure therein.

3 His work is <sup>e</sup>honourable and glorious; and his righteousness endureth for ever.

4 He hath made his wonderful works to be

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
R. Persarum,  
cir. annum  
secundum.

<sup>a</sup> Heb. *Halleljah*. — <sup>b</sup> Ps. xxxv. 18. lxxxix. 5. cvii. 32. cxl. 30. cxlix. 1. — <sup>c</sup> Job xxxviii., xxxix., xl., xli. Ps.

xcii. 5. cxxxix. 14. Rev. xv. 3. — <sup>d</sup> Ps. cxliii. 5. — <sup>e</sup> Ps. cxlv. 4, 5, 10.

NOTES ON PSALM CXI.

This is one of the alphabetical or acrostic psalms: 2305

but it is rather different from those we have already seen, as the first eight verses contain each two mem-

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
R. Persarum,  
cir. annum  
secundum.

remembered: <sup>a</sup> the LORD *is*  
gracious and full of compassion.

5 He hath given <sup>b</sup> meat <sup>c</sup> unto  
them that fear him: he will

ever be mindful of his covenant.

6 He hath shewed his people the power of  
his works, that he may give them the heritage  
of the heathen.

7 The works of his hands *are* <sup>d</sup> verity and  
judgment; <sup>e</sup> all his commandments *are* sure.

<sup>a</sup> Ps. lxxxvi. 5. ciii. 8. — <sup>b</sup> Heb. *prey*. — <sup>c</sup> Matt. vi. 26, 33. — <sup>d</sup> Rev. xv. 3. — <sup>e</sup> Ps. xix. 7. — <sup>f</sup> Isai. xl. 8. Matt. v. 18. — <sup>g</sup> Heb. *are established*. — <sup>h</sup> Ps. xix. 9. Rev. xv. 3. — <sup>i</sup> Matt. i. 21. Luke i. 68. — <sup>k</sup> Luke i. 49. — <sup>l</sup> Deut.

*bers*; and each member commences with a consecutive letter of the Hebrew alphabet. But the two last verses are composed of *three members* each, characterized the same way, making *twenty-two* members or hemistichs in the whole, to each of which a consecutive letter of the alphabet is prefixed. But this division is not proper: it should follow the arrangement in the Hebrew poetry, where every hemistich stands by itself, and each contains a complete sense. The psalm has no *title* in the Hebrew, unless the word *Hallelujah* be considered as such; and the thanksgivings which it contains were probably composed for the benefit of the Jews after their return from captivity.

Verse 1. *I will praise the Lord with my whole heart*] If we profess to "sing to the praise and glory of God," the *heart*, and the *whole heart*, without division and distraction, must be employed in the work.

*In the assembly*] בסוד *besod*, in the *secret assembly*—the *private religious meetings* for the communion of *saints*. And in the congregation, עדת *edah*, the *general assembly*—the *public congregation*. There were such meetings as the former ever since God had a church on the earth; and to convey general information, there must be *public assemblies*.

Verse 2. *The works of the Lord are great*] גדלים *gedolim*, *vast in magnitude*; as רבים *rabbim* signifies their *multitude and variety*.

*Sought out*] Investigated, carefully examined.

*Of all them that have pleasure therein.*] By all that delight in them: by every genuine philosopher; every lover of nature; he who traces out the great First Cause by means of his works. And the man that does so will be astonished at the perfections of the Creator, and admire all the operations of his hands.

Verse 3. *His work is honourable, &c.*] He has done nothing in *nature or grace* that does not redound to his own honour and glory; and because all is done in *righteousness*, it *endureth for ever*.

Verse 4. *He hath made his wonderful works*] He who seeks them out will never *forget* them; and every thing of God's framing is done in such a way, as to strike the imagination, interest the senses, and charm and edify the intellect. But the Psalmist may here intend principally the works of God in behalf of the Jewish people; and particularly in their deliver-

8 <sup>a</sup> They <sup>b</sup> stand fast for ever  
and ever, *and are* <sup>c</sup> done in  
truth and uprightness.

9 <sup>d</sup> He sent redemption into  
his people: he hath commanded his covenant  
for ever: <sup>e</sup> holy and reverend *is* his name.

10 <sup>f</sup> The fear of the LORD *is* the beginning  
of wisdom: <sup>g</sup> a good understanding have all  
they that <sup>h</sup> do *his commandments*: his praise  
endureth for ever.

iv. 6. Job xxviii. 28. Prov. i. 7. ix. 10. Eccles. xii. 13. Eccles. i. 16. — <sup>m</sup> Or, *good success*. Prov. iii. 4. — <sup>n</sup> Heb. *that do them*.

ance from the Babylonish captivity, which this psalm is supposed to celebrate.

Verse 5. *He hath given meat*] טרף *tereph*, *PREY*. This may allude to the *quails* in the wilderness. The word signifies what is taken in *hunting*—wild beasts, venison, or *fowls* of any kind; particularly such as were proper for food. It also signifies *spoil* taken from enemies. And he may also refer to the wondrous manner in which they were fed and supported during their captivity; and by his support he proved that he was mindful of his covenant. He had promised such blessings; he was faithful to his promises.

Verse 6. *The power of his works*] They have seen that these things did not arrive in the common course of nature; it was not by might nor by power, but by the Spirit of the Lord of hosts they were done. And it required a display of the power of God to give them the heritage of the heathen.

Verse 7. *Verity and judgment*] His works are *verity* or *truth*, because they were wrought for the fulfilment of the promises he made to their fathers. And they were *just*; for their punishment was in consequence of their infidelities: and the punishment of the Babylonians was only in consequence of their gross iniquities; and in both respects he had proved his work to be according to justice and judgment.

Verse 8. *They stand fast for ever*] עמךים *semuchim*, they are *propped up, buttressed, for ever*. They can never fail; for God's power supports his works, and his providence preserves the record of what he has done.

Verse 9. *He sent redemption*] He sent Moses to redeem them out of Egypt; various *judges* to deliver them out of the hands of their oppressors; Ezra, Nehemiah, and Zerubbabel, to deliver them from Babylon; and the Lord Jesus to redeem a whole lost world from sin, misery, and death.

*Holy and reverend is his name.*] The word *reverend* comes to us from the Latins, *reverendus*, and is compounded of *re*, intensive, and *vereor*, to be *feared*; and *most* or *right* reverend, *reverendissimus*, signifies *to be greatly feared*. These terms are now only titles of ecclesiastical respect, especially in the *Protestant* ministry; but there was a time in which these were no empty titles. Such was the power of the clergy, that, when they walked not in the fear of the Lord,

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they caused the people to fear, and they themselves were to be feared; but, when the secular power was added to the spiritual, they were then truly *reverendi* and *reverendissimi*, to be feared and greatly to be feared. But *reverend* is not applied to God in this way; nor does the word *nora* bear this signification; it rather means *terrible*: *Holy and terrible, or holy and tremendous, is his name*. This title belongs not to man; nor does any minister, in assuming the title *reverend*, assume *this*. Indeed, the word *reverend*, as now used, gives us a very imperfect conception of the original term. *Holy and tremendous is God's name*. He is glorious in holiness, fearful in praises, doing wonders, both in the way of judgment and in the way of mercy.

Verse 10. *The fear of the Lord is the beginning of wisdom*] The original stands thus: ראשית חכמה יראת יהוה *reshith chokmah, yirath Jehovah, The beginning of wisdom is the fear of Jehovah*. *Wisdom* itself begins with this *fear*; true *wisdom* has this for its commencement. It is the first ingredient in it, and is an essential part of it. In vain does any man pretend to be *wise* who does *not fear the Lord*; and he who fears the Lord departs from evil: he who lives in sin neither fears God, nor is wise.

*A good understanding have all they that do his commandments*] These last words we add as necessary to make up the sense; but there is no need of this expedient, as the words of the original literally read thus: "The beginning of wisdom is the fear of Jehovah; good discernment to the doers." That is, *They who act according to the dictates of wisdom, the commencement of which is the fear of Jehovah, have a sound understanding, discern their duty and their interest, and live to secure their own peace, their neighbour's good, and God's glory*.

#### ANALYSIS OF THE HUNDRED AND ELEVENTH PSALM.

It is supposed that this hymn was set by the author to be sung at the passover; and that it might be the more readily learned and remembered, the colons are in number as many as, and arranged in the order of, the letters of the Hebrew alphabet. It is an exhortation to praise God for his wonderful benefits bestowed on the world at large, and especially on Israel and the church.

There are *three* parts in this psalm:—

I. A resolution of the Psalmist to praise God; the manner in which he would do so; and the company with whom he would do it, ver. 1.

II. An expression of the reasons which moved him to praise God, viz., his admirable benefits, special and general, ver. 2—9.

III. An inference from the premises by way of sentiment, in which he commends the fear of God, ver. 10.

1. The title of this psalm is, "Hallelujah, praise ye the Lord;" and he adds,—

1. "I will praise the Lord." And shows how it should be done.

2. Not hypocritically; not with the lips only, but "with the heart."

3. "With the whole heart."

4. Not only secretly, but also "in the assembly of the upright," &c. 1. Both in the assembly, where these good and upright men are. 2. And also in a mixed multitude, and secretly among good men.

II. And, having made a pious confession of his readiness to practise the duty, he next sets down the ground and matter of his praise.

*First*. His works of *power*, in the creation and conservation of the world, or the favours shown to the church: "And these works of the Lord are great."

1. *Great*, not only for variety and beauty, but also in base creatures his wisdom is admirable, and to be admired. 2. *Great*; for it was great to take to himself a people out of another people, to make a covenant with them, and to reveal his promises, and give them a law, to settle among them a policy for church and state. 3. Fools and impious men, indeed, but little consider these works; they think not of their Author: but in the eyes of all wise men "they are sought out," &c.

*Secondly*. His works of *wisdom*, in governing the creatures he has created, and in guiding and collecting his church. 1. It is *honourable*; and much more so its Author. 2. And *glorious*; far above the works of princes. 3. And *righteous*: "He is a righteous God, and his righteousness endureth for ever." For he never departs from the exact rule of justice.

Which record must be kept:—

"He hath made his wonderful works," &c. As in the Jewish hosts.

*Thirdly*. His works of *mercy*. They proceed from mere mercy: "For the Lord is gracious," &c. 1. "Gracious," in doing these works. 2. "Full of compassion," as a father towards his children.

Of these the prophet gives several instances:—

1. "He hath given meat," &c. He nourished his people for forty years in the wilderness, giving them meat from heaven.

2. "He will ever be mindful," &c. Notwithstanding their provocations.

3. "He hath shewed his people," &c. As in the turning of *Jordan* backwards, overthrowing *Jericho*, staying the sun and moon, &c.

4. "That he might give them," &c. By the expulsion of the Canaanites: "The works of the Lord are great," &c.

He now uses an acclamation: "The works of his hands are,—

1. *Verity*. Making good his promise to *Abraham*.

2. *Judgment*. Executed on idolaters and profane persons.

And shows unto all the world that,—

1. "All his commandments are sure." That his laws, especially his moral laws, are of everlasting obligation on all.

2. That these commands "stand fast for ever;" for they are established in truth, equity, justice, and reason.

The prophet next speaks of a mercy far exceeding all the rest, the work of human redemption by Christ. This may be thus expounded, and better than in reference to the redemption of Israel out of Egypt.

1. "He sent redemption," &c. A Redeemer, so long promised.

2. "He hath commanded his covenant," &c. Which is still extant.

III. The prophet, having enumerated many of God's works of power, wisdom, and mercy, concludes the psalm with three acclamations.

"Holy and reverend," &c. Either in his service, or whenever he is signified.

1. *Holy*—unpolluted by hypocrisy. The command is, "Be ye holy, for I am holy."

2. *Reverend*—not rashly or negligently performed. Or, as some read it, *terrible*; and it is a fearful thing to fall into the hands of the living God.

The second acclamation follows upon the preceding:

1. This fear "is the beginning of wisdom." For

these men begin to be wise; "to eschew evil, and do good."

2. This fear, if it be right, will be practical: "For a good understanding," &c.

The third acclamation is, "His praise endureth for ever." Which some refer to God, others to man; but both are true. For the praise must continue for ever: "His power, mercy," &c.

If referred to man, then the sense will be,—

1. "His praise." For "they that dwell in thy house," &c.; Ps. lxxxiv. 4.

2. Or "his praise." The commendation of a good man "will be had in everlasting remembrance;" Ps. cxii. 6. "The name of the wicked shall rot," &c.; Prov. x. 7. "Well done, thou good and faithful servant," &c.; Matt. xxv. 21. His praise is in this world lasting, but in the world to come everlasting.

PSALM CXII.

*The blessedness of the man that fears the Lord, both as it regards himself and his family, 1—3; his conduct to his family, his neighbours, and the poor, 4—9; the envy of the wicked at his prosperity, 10.*

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**P**RAISE ye the LORD.  
Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

<sup>a</sup> Heb. *Hallelujah*.—<sup>b</sup> Ps. cxxviii. 1.—<sup>c</sup> Ps. cxix. 16, 35, 47, 70, 143.—<sup>d</sup> Ps. xxv. 13, xxxvii. 26. cii. 28.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

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cir. annum  
secundum.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth:

<sup>e</sup> Matt. vi. 33.—<sup>f</sup> Job xi. 17. Ps. xcvi. 11.—<sup>g</sup> Ps. cxviii. 26. Luke vi. 35.

NOTES ON PSALM CXII.

This is another of the acrostic or alphabetical psalms, under the title *Hallelujah*. It is formed exactly as the preceding in the division of its verses. It has ten verses in the whole: the first eight contain each two hemistichs, beginning with a consecutive letter of the alphabet; the ninth and tenth verses, three each, making twenty-two in the whole. It is understood to have been written after the captivity, and probably by Zechariah and Haggai: to them it is ascribed by the Vulgate.

Verse 1. *Blessed is the man that feareth the Lord*] This seems to be the continuation of the preceding psalm: there it was asserted that the beginning of wisdom was the fear of the Lord; and here the blessedness of the man who thus fears is stated.

That *delighteth greatly*] It is not enough to fear God, we must also love him: fear will deter us from evil; love will lead us to obedience. And the more a man fears and loves God, the more obedient will he be; till at last he will delight greatly in the commandments of his Maker.

Verse 2. *His seed shall be mighty*] *וְיָרַו זָרְעוֹ*, his posterity. So the word should always be understood in this connexion.

Verse 3. *Wealth and riches shall be in his house*]

This is often the case: a godly man must save both time and money. Before he was converted he lost much time, and squandered his money. All this he now saves, and therefore wealth and riches must be in his house; and if he do not distribute to the necessities of the poor, they will continue to accumulate till they be his curse; or God will, by his providence, sweep them away. Both צדקה *tsedakah* and δακρυοσποννη are often used to signify, not only justice and righteousness, but also beneficence and almsgiving; and this is most probably the meaning here. See ver. 9.

Verse 4. *There ariseth light in the darkness*] The upright are always happy; and when tribulations come, God lifts up the light of his countenance upon him, and causes all occurrences to work together for his good.

He is *gracious, and full of compassion, and righteous*.] He enjoys the favour of God; that grace makes him compassionate; and in the general tenor of his conduct he is righteous. From these principles he shows favour (ver. 5) to him that needs it; that is, to the real poor he gives of his substance; and others he obliges by lending, they not being utterly in want, but standing in need only of a little present help. But he takes heed to whom he gives and to whom he lends:

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he will guide his affairs <sup>a</sup> with  
<sup>b</sup> discretion.

6 Surely <sup>c</sup> he shall not be  
moved for ever : <sup>d</sup> the righteous

shall be in everlasting remembrance.

7 <sup>e</sup> He shall not be afraid of evil tidings :  
his <sup>f</sup> heart is fixed, <sup>g</sup> trusting in the LORD.

8 His heart *is* established, <sup>h</sup> he shall not be  
afraid until he <sup>i</sup> see *his desire* upon his enemies.

<sup>a</sup> Eph. v. 15. Col. iv. 5. — <sup>b</sup> Heb. *judgment*. — <sup>c</sup> Ps.  
v. 5. — <sup>d</sup> Prov. x. 7. — <sup>e</sup> Prov. i. 33. — <sup>f</sup> Ps. lviii. 7.  
<sup>g</sup> Ps. lxi. 10. — <sup>h</sup> Prov. iii. 33. — <sup>i</sup> Ps. lix. 10. cxviii. 7.

that in the first case his bounty may be well applied,  
and in the second he may not oblige the person who  
only seeks, under the notion of a *loan*, to appropriate  
the money *borrowed*. To prevent evils of this kind  
he acts prudently, and *guides his affairs with dis-  
cretion*, ver. 5.

Verse 7. *He shall not be afraid of evil tidings*] He  
knows that God governs the world, therefore he fears  
not for futurity. And as to the *calumnies* of men, he  
fears *them* not, because *his heart is fixed*—determined  
to walk in the path of duty, whatever persecutions he  
may suffer, for *he trusts in the Lord*.

Verse 8. *His heart is established*] לבן סמך *samuch  
libbo*, "his heart is propped up;" he is *buttressed up*  
by the strength of his Maker.

Verse 9. *He hath dispersed*] He has scattered  
abroad his munificence; he has given particularly to  
the *poor*; his *righteousness*—his almsgiving, his cha-  
rity, *remaineth for ever*. See on ver. 3.

*His horn*] His power and authority *shall be  
exalted with honour*. He shall rise to influence only  
through his own worth, and not by extortion or  
flattery.

Verse 10. *The wicked shall see it*] רשע *rasha*, the  
*wicked one*. Some think *Satan* is meant. It is dis-  
tinguished from רשעים *reshaim*, *wicked men*, in the  
conclusion of the verse.

*Shall gnash with his teeth*] Through spite and ill  
will.

*And melt away*] Through envy and hopeless ex-  
pectation of similar good; for *his desire* in reference  
to *himself*, and in reference to him who is the object  
of his *envy*, *shall perish*—shall come to nothing.

ANALYSIS OF THE HUNDRED AND TWELFTH PSALM.

The Psalmist, having put it down for an infallible  
maxim, in the close of the former psalm, "that the  
fear of the Lord is the beginning of wisdom," in this  
sets down the felicity of that man who fears God, in  
several particulars.

There are two parts in this psalm:—

I. A general proposition, that he is blessed.

II. An enumeration of particulars in which that  
blessedness consists, from ver. 2 to the end.

I. To the first part he prefixes an *hallelujah*,  
"praise the Lord," which is the intent; and scope of  
the psalm; that he be praised for those rewards of  
piety he bestows on such as fear him.

9 <sup>k</sup> He hath dispersed, he hath  
given to the poor; <sup>l</sup> his right-  
eousness endureth for ever;  
his <sup>m</sup> horn shall be exalted with  
honour.

10 <sup>n</sup> The wicked shall see *it*, and be grieved;  
<sup>o</sup> he shall gnash with his teeth, and <sup>p</sup> melt  
away: <sup>q</sup> the desire of the wicked shall perish.

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<sup>k</sup> 2 Cor. ix. 9. — <sup>l</sup> Deut. xxiv. 13. Ver. 3. — <sup>m</sup> Ps. lxxv.  
10. — <sup>n</sup> See Luke xiii. 28. — <sup>o</sup> Ps. xxxvii. 12. — <sup>p</sup> Ps.  
lviii. 7, 8. — <sup>q</sup> Prov. x. 28. xi. 7.

He delivers this one general proposition to per-  
suade them to piety: "Blessed is the man," &c.,  
that believes, honours, and serves him.

For fear a man should mistake, supposing he fears  
the Lord when he really does not, he adds these  
three restrictions to his proposition:—

1. "Keep his commandments." An obedient fear.
2. "He delights in them," &c. Is pleased with  
their equity, and loves them.
3. "He delights greatly," &c. It must be a  
thankful and ready fear, performed with alacrity and  
earnestness, done with all the heart.

II. In the rest of the psalm he insists on what this  
blessedness consists in:

1. That the righteous shall have temporal goods,  
and that they shall be blessings.
2. That though they shall enjoy them, they are not  
exempted from crosses, 2 Tim. iii. 12.
3. That God distributes these temporal blessings  
not equally, but most profitably for him.

This being premised, he enumerates the blessings  
here promised:—

1. "His seed shall be mighty," &c. Which was  
verified in Abraham and his posterity: "I will shew  
mercy to thousands," &c.
2. "Wealth and riches," &c. That is, abundance  
of all things *shall be in his house*, and remain in it for  
his just dealing; and contentment preserves his well  
obtained goods to his posterity.
3. "Unto the upright there ariseth light," &c. The  
light of counsel and consolation, in the midst of  
doubts, tribulations, and afflictions, which the pro-  
phet ascribes to God's mercy and goodness.

4. He hath bowels of compassion, of which he  
shows two effects: 1. "A good man sheweth favour,"  
&c. Easily forgives an injury. 2. Imagines he is  
not born for himself, but to do good to others.

5. "He will guide his affairs with discretion." Discern  
between truth and falsehood; be no acceptor of  
persons, but in all things just and upright.

6. He is patient and constant. Troubles and  
dangers may increase; but in the midst of all he  
looks to heaven, and remains firm in his principles.

7. "The righteous shall be had," &c. His name is  
written in the book of life, and it is precious in the  
church, such as those of the martyrs; while the  
wicked are detested, such as Judas, Cain, Pilate.

At the last day the one shall have "Come, ye blessed;" the other, "Go, ye cursed."

8. "He shall not be afraid of evil tidings," Scandals may arise; but he remembers "the servant is not above his lord," therefore he bears all patiently, and for these reasons: 1. "Because his heart is fixed," &c. He has a sure rock; God will clear his innocence. 2. "His heart is established," &c. He knows God will take care of him.

9. The ninth felicity to the righteous is, God has given him a charitable heart. 1. "He hath dispersed," acts liberally, that others as well as himself may reap. 2. He does it freely, without looking for any thing again: "He gives." 3. "He hath given to the poor." To those who need his kindness.

For this liberality he is a great gainer in two respects:—

1. "The good work he hath done," &c. His charity and piety are increased by it.

2. "His horn," &c. His power, honour, dignity, and glory.

His last felicity is,

1. "The wicked shall see it," and be grieved at his felicity.

2. "He shall gnash his teeth" as a mad dog, and seek his ruin.

3. But shall not be able to harm him: "The desire of the wicked shall perish." He that fears God is a happy man; he that fears him not, most unhappy. Reader, in what state art thou? Happy or unhappy?

## PSALM CXIII.

An exhortation to bless God for his own excellencies, 1—6; and for his great mercy to the poor and necessitous, 7—9.

A. M. cir. 3469.  
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**P**RAISE ye the LORD.  
Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 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 high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our

God, who dwelleth on high.

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifeth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
R. Persarum,  
cir. annum  
secundum.

<sup>a</sup> Heb. *Hallelujah*. — <sup>b</sup> Ps. cxxxv. 1. — <sup>c</sup> Dan. ii. 20. <sup>d</sup> Isai. lix. 19. Mal. i. 11. — <sup>e</sup> Ps. xcvi. 9. xcix. 2. — <sup>f</sup> Ps. viii. 1. — <sup>g</sup> Ps. lxxxix. 6. — <sup>h</sup> Heb. *exalteth himself to dwell*. — <sup>i</sup> Ps. xi. 4. cxxxviii. 6. Isai. lviii. 15. — <sup>k</sup> 1 Sam.

ii. 8. Ps. cvii. 41. — <sup>l</sup> Job xxxvi. 7. — <sup>m</sup> 1 Sam. ii. 5. Ps. lxxviii. 6. Isai. liv. 1. Gal. iv. 27. — <sup>n</sup> Heb. *to dwell in a house*.

## NOTES ON PSALM CXIII.

Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii., form the great *Hallel*, and were sung by the Jews on their most solemn festivals, and particularly at the *passover*. To these reference is made by the *evangelists*, Matt. xxvi. 30, and Mark xiv. 26, there called the *hymn* which Jesus and his disciples sung at the *passover*, for the whole of the psalms were considered as one grand hymn or thanksgiving. It was probably composed after the return from the captivity. It has no title but *Hallelujah* in the *Hebrew* and ancient *Versions*.

Verse 1. *Praise, O ye servants*] Probably an address to the Levites. The Anglo-Saxon has *heþiað cnapan þulft, praise the Lord, ye knaves*. *Knaps* or *knave* signified among our ancestors a *servant*; sometimes a *male*, a *young man*.

Verse 3. *From the rising of the sun*] From morning to evening be always employed in the work. Or it may be a call on *all mankind* to praise God for his innumerable mercies to the *human race*. Praise

him from *one end of the world unto the other*. And therefore the Psalmist adds,

Verse 4. *The Lord is high above all nations*] He governs all, he provides for all; therefore let all give him praise.

Verse 5. *Who is like unto the Lord*] Those who are highly exalted are generally unapproachable; they are proud and overbearing, or so surrounded with *magnificence* and *flatterers*, that to them the poor have no access; but God, though *infinitely* exalted, *humbleth himself to behold even heaven itself*, and much more does he *humble himself* when he condescends to behold *earth* and her inhabitants (ver. 6). But so does he love his creatures that he rejoices over even the meanest of them to do them good.

Verse 7. *He raiseth up the poor*] The poorest man, in the meanest and most abject circumstances, is an object of his merciful regards. He may here allude to the wretched state of the captives in *Babylon*, whom God raised up out of that dust and dunghill. Others apply it to the resurrection of the dead.

Verse 8. *With the princes*] מַדְבִּימ *nadebim*, very properly translated by the Anglo-Saxon, ealþonmannum, the aldermen, the most respectable of his people.

Verse 9. *He maketh the barren woman to keep house*] This is a figure to point out the *desolate, decreasing state* of the captives in Babylon, and the happy change which took place on their return to their own land. These are nearly the words of Hannah, 1 Sam. ii. 5.

ANALYSIS OF THE HUNDRED AND THIRTEENTH PSALM.

The scope of this psalm is the same with those that went before, that is, to excite men to praise God.

This psalm contains three parts:—

I. An exhortation to God's servants to praise him.  
II. A form set down how and where to praise him, ver. 2, 3.

III. The reasons to persuade us to it. 1. By his infinite power, ver. 4, 5. 2. His providence, as displayed in heaven and earth, ver. 6.

I. The prophet exhorts men "to praise the Lord;" and,

1. He doubles and trebles his exhortation, that it be not coldly but zealously done, or else to show that he alone is worthy of praise.

2. "Praise the Lord, O ye servants," &c.: They are to praise him, for he is their Lord; praise him likewise with a pure heart.

II. The manner of praising him. Say,

1. "Blessed be the name of the Lord." Job i.

2. "From this time forth," &c.: In prosperity or adversity, in this life or the future.

3. "From the rising of the sun," &c.: In all places, even over all the world.

III. And now follow the reasons to persuade men to praise God.

1. Because of his majesty, infinite power, and glory, which extend not to earth alone, but heaven also: "The Lord is high above," &c.

2. Because of his providence, benignity, and bounty, which being united with so much majesty, appear the more admirable. "Who is like the Lord," &c. None in heaven or on earth are to be compared to him. "Yet he humbleth himself," &c. He is present with the highest angels, and with the poorest of his creatures, to help them.

In "humbling himself to behold the things on earth" he gives two instances: 1. In states and kingdoms. 2. In private families.

1. In states: "He raiseth up the poor," &c.: Let then no man say, that God does not regard them that are of low estate; he raiseth up the poor, to the end "that he may set him with the princes," &c.

2. In private families: "He maketh the barren woman," &c. "Children are an heritage of the Lord." Some expositors refer the meaning of this last verse to the church of the *Gentiles*: "Rejoice, O barren," &c. Isai. liv. 1.

PSALM CXIV.

Miracles wrought at the exodus of the Israelites from Egypt, at the Red Sea, and at Jordan, 1—6; and at the rock of Horeb, 7, 8.

XXIII. DAY. EVENING PRAYER.

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
Regis Persarum,  
cir. annum  
secundum.

WHEN <sup>a</sup> Israel went out of Egypt, the house of Jacob <sup>b</sup> from a people of strange language;

<sup>2</sup> <sup>c</sup> Judah was his sanctuary, and Israel his dominion.

<sup>3</sup> <sup>d</sup> The sea saw it, and fled: <sup>e</sup> Jordan was driven back.

<sup>4</sup> <sup>f</sup> The mountains skipped like rams, and the little hills like lambs.

<sup>5</sup> <sup>g</sup> What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

<sup>6</sup> Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

<sup>7</sup> Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

<sup>8</sup> <sup>h</sup> Which turned the rock into a standing water, the flint into a fountain of waters.

A. M. cir. 3469.  
B. C. cir. 535.  
Cyri,  
Regis Persarum,  
cir. annum  
secundum.

<sup>a</sup> Exod. xiii. 3.—<sup>b</sup> Ps. lxxxii. 5.—<sup>c</sup> Exod. vi. 7. xix. 6. xxv. 8. xxxix. 45, 46. Deut. xxvii. 9.—<sup>d</sup> Exod. xiv. 21.

Ps. lxvii. 16.—<sup>e</sup> Josh. iii. 13, 16.—<sup>f</sup> Ps. xxxix. 6. lxviii. 16. <sup>g</sup> Hab. iii. 8.—<sup>h</sup> Exod. xvii. 6. Numb. xx. 11. Ps. cvii. 36.

NOTES ON PSALM CXIV.

This psalm has no title. The word *Hallelujah* is prefixed in all the Versions except the *Chaldee* and *Syriac*. It seems like a fragment, or a part of another psalm. In many MSS. it is only the *beginning* of the following; both making but one psalm in all the Versions, except the *Chaldee*. It is elegantly and energetically composed; but begins and ends very abruptly, if we separate it from the following. As to the *author* of this psalm, there have been various

opinions; some have given the honour of it to *Shadrach, Meshech, and Abed-nego*; others, to *Esther*; and others, to *Mordecai*.

Verse 1. *A people of strange language*] This may mean no more than a *barbarous* people; a people whom they did not know, and who did not worship their God. But it is a fact that the language of the Egyptians in the time of Joseph was so different from that of the Hebrews that they could not understand each other. See Ps. lxxxii. 5; Gen. xlii. 23.

The *Chaldee* has here *מעמי ברברא meammey barbarey*, which gives reason to believe that the word is *Chaldee*, or more properly *Phœnician*. See this word fully explained in the note on Acts xxviii. 2. My old *Psalter* understood the word as referring to the religious state of the Egyptians: *In gangyng of Isrel oute of Egypt, of the house of Jacob fra hethen folke.*

Verse 2. *Judah was his sanctuary*] He set up his true worship among the Jews, and took them for his peculiar people.

And *Israel his dominion.*] These words are a proof, were there none other, that this psalm was composed *after* the days of David, and *after* the division of the tribes, for then the distinction of *Israel* and *Judah* took place.

Verse 3. *The sea saw it, and fled*] Mr. Addison has properly observed (see Spect. No. 461) that the author of this psalm designedly works for effect, in pointing out the miraculous driving back the Red Sea and the river Jordan, and the commotion of the hills and mountains, without mentioning any *agent*. At last, when the reader sees the sea rapidly retiring from the shore, Jordan retreating to its source, and the mountains and hills running away like a flock of affrighted sheep, that the passage of the Israelites might be every where uninterrupted; then the *cause* of all is suddenly introduced, and the *presence of God* in his grandeur solves every difficulty.

Verse 5. *What ailed thee, O thou sea*] The original is very abrupt; and the *prosopœia*, or personification, very fine and expressive:—

What to thee, O sea, that thou fleddest away!  
O Jordan, that thou didst roll back!  
Ye mountains, that ye leaped like rams!  
And ye hills, like the young of the fold!

After these very sublime interrogations, God appears; and the Psalmist proceeds as if answering his own questions:

At the appearance of the Lord, O earth, thou didst tremble;  
At the appearance of the strong God of Jacob.  
Converting the rock into a pool of waters;  
The granite into water springs.

I know the present Hebrew text reads *חולי chuli*, “tremble thou,” in the *imperative*; but almost all the *Versions* understood the word in the *past tense*, and read as if the Psalmist was answering his own questions, as stated in the translation above. “Tremble thou, O earth.” As if he had said, Thou mayest well tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob.

Verse 8. *The flint*] I have translated *חלמיש challamish*, GRANITE; for such is the rock of Horeb, a piece of which now lies before me.

This short and apparently imperfect psalm, for elegance and sublimity, yields to few in the whole book.

It is so well translated in the old *Psalter*, that I think I shall gratify the reader by laying it before him.

Ver. 1. *In gangyng of Isrel oute of Egypt,  
Of the house of Jacob fra hethen folke.*

Ver. 2. *Made is Jude his halawpyng  
Isrel might of hym.*  
Ver. 3. *The se sawe and fled,  
Jordan turned is agayne;*  
Ver. 4. *Rames gladdd als wethers,  
And hills als lambes of shepe.*  
Ver. 5. *What is to the se, that thou fled?  
And thou Jordan that thou ert turned  
agayne?*  
Ver. 6. *Rames gladdd als wethers?  
And hills als lambs of shepe*  
Ver. 7. *Fra the face of Worde styrde is the erth,  
Fra the face of God of Jacob;*  
Ver. 8. *That turnes the stane in stank of waters,  
And roche in wels of waters.*

And, as a still more ancient specimen of our language, I shall insert the Anglo-Saxon, with a literal reading, line for line, as near to the Saxon as possible. merely to show the affinity of the languages.

Ver. 1. On utgange Iſrael of Egyptan;  
huf Jacob of folce ælðeoſigum.  
Ver. 2. zeponten iſ Iubea halgune huf,  
Iſrael andſpeald huf.  
Ver. 3. Sæ zereah 7 fleah  
Iordau zecurped iſ underþæc.  
Ver. 4. Muntar hi fægnoðon ƿra ƿramƿar  
7 beorzar ƿra ƿra lamb ƿceap.  
Ver. 5. Hƿæt iſ ðe ƿæ ƿ þu fluze  
7 þu ea, forðon zecurped iſ underþæc?  
Ver. 6. Muntar zefægnoðon ƿra ƿra ƿramƿar  
7 hylla ƿra ƿra lambra ƿceapa.  
Ver. 7. ƿram anſine ƿulhetef aƿcƿetoc iſ eorþe  
ƿram anſine zober Jacob.  
Ver. 8. Seðe zecyrtet ƿtan on mere ƿæteƿa  
7 cludaƿ on ƿyllan ƿæteƿa.  
Ver. 1. On outgang Israel of Egypt,  
House Jacob of folk foreigners;  
Ver. 2. Made is Jacob holyness his;  
Israel andweald (government) his.  
Ver. 3. Sea saw, and flew!  
Jordan turned underback!  
Ver. 4. Mounts they fain (rejoiced) so (as) rams;  
And burghs (hillocks) so (as) lamb-sheep.  
Ver. 5. What is the sea, that thou flew?  
And thou river for that thou turned is  
underback?  
Ver. 6. Mounts ye fained (rejoiced) so so rams;  
And hills so so lambs-sheep.  
Ver. 7. From sight Lord's stirred is earth;  
From sight God of Jacob.  
Ver. 8. Who turned stone in mere waters;  
And cliffs in wells waters.

I have retained some words above in nearly their Saxon form, because they still exist in our old writes; or, with little variation, in those of the present day:—

Ver. 2. *Andweald*, government. Hence *weal* and *wealth*, *commonweal* or *wealth*; the general government, that which produces the *welfare* of the country.  
Ver. 4. *Fægnoðon*, fained—desired fervently, felt delight in expectation.  
Ver. 4. *Burgh*, a hill—a mound or heap of earth.



such as was raised up over the dead. Hence a *barrow*; and hence the word *bury*, to inhume the head.

Ver. 8. *Mere*, or *meer*, a large pool of water, a lake, a *lough*, still in use in the north of England. Gentlemen's ponds, or large sheets of water so called; and hence *Winander-mere*, a large lake in Westmoreland. *Mere* also signifies *limit* or *boundary*; hence the *Mersey*, the river which divides Lancashire from Cheshire, and serves as a *boundary* to both counties. The *mere* that spreads itself out to the *sea*.

Instead of *ciudas*, which signifies *rocks*, one MS. has *clif*; *clif*, which signifies a *craggy mountain* or *broken rock*.

The reader will see from this specimen how much of our ancient language still remains in the present; and perhaps also how much, in his opinion, we have amplified and improved our mother tongue.

## ANALYSIS OF THE HUNDRED AND FOURTEENTH PSALM.

David in this psalm chants forth the wonderful works and miracles that God wrought, when he brought forth Israel out of Egypt.

This psalm has *two* parts:—

I. A narration of Israel's deliverance, amplified by the state they were in, ver. 1; the state to which they were brought, ver. 2; the miracles then done, ver. 3; and the law given, ver. 4.

II. A *prosopopœia* set down by way of dialogue: 1. The prophet asks the sea and *Jordan* why they fled, ver. 5, 6. 2. To which the answer is, that "the earth trembled," &c., ver. 7, 8.

I. In the narration, Israel's condition is set down by way of comparison, in order that their deliverance might make the deeper impression. We must recollect that *Jacob* and *Judah* in this place signify the whole nation of the Israelites that descended out of Jacob's loins; but of the house of *Jacob* there is made particular mention, because with him they came into *Egypt*; and of *Judah*, because from him they were called *Jews*. This being premised, 1. We are presented with the condition of the Jews *before* their deliverance; before they were formed into a state or church; they were among "a people of a strange language."

2. The condition of the Jews *after* their deliverance: "When Israel went out of Egypt," &c., then "Judah was his sanctuary," &c. 1. "His sanc-

tuary:" A people sanctified and adopted by him, consecrated to his worship as holy temples and sanctuaries, and having a holy priest to govern them in points of piety. 2. "His dominion:" In which he reigned as King by his laws and Spirit, and appointed godly magistrates to rule them in matters of policy; for the government was a theocracy, till they cast it off by choosing a king.

The prophet explains the manner of their deliverance, which was by miracles and signs; and gives us these instances:—

1. "The sea saw it, and fled," as the people advanced to it. "At the presence of the Lord it turned back all night," Exod. xiv. In a poetical strain he attributes this to the sense of the sea: "The sea saw," &c.

2. "Jordan was driven back." &c. Forty years after, when they were entering the promised land, then *Jordan* suffered a long reflux, Josh. iv.

3. At *Sinai*, when the law was given, then the mountains and hills quaked: "The mountains skipped like rams," &c.

II. This psalm abounds with poetical imagery; and having related the wonderful deliverances wrought for God's people, the Psalmist expostulates with the sea and mountains, and interrogates them as to what so strangely altered their course. "What ailed thee, O thou sea, &c.?—Ye mountains, that ye skipped like rams," &c.

To which, in the person of the earth speaking to herself, the prophet answers; thus making both a *prosopopœia* and an *apostrophe*.

1. "Tremble, thou earth, at the presence of the Lord," &c. As if it had been said, Would you know the reason why we fly? The cause is, the Lord has appeared and showed his force and power, and laid his commands upon us; and therefore, not abiding his presence, the mountains are moved, &c.

2. Of his power this miracle is sufficient for an instance: "Which turned the rock into a standing water, the flint into a fountain of waters." Causing not only waters to flow from thence, but turning the very substance of a flint, which is apter to yield fire than water, into that fluid element, Numb. xx. [See the note on ver. 8.]

## PSALM CXV.

*God alone is to be glorified, 1—3. The vanity of idols, 4—8. Israel, the house of Aaron, and all that fear God are exhorted to trust in the Lord, 9—11. The Lord's goodness to his people, and his gracious promises, 12—16. As the dead cannot praise him, the living should, 17, 18.*

A. M. cir. 3469.  
B. C. cir. 535.  
Cyrī,  
R. Persarum,  
cir. annum  
secundum.

A. M. cir. 3469.  
B. C. cir. 535.  
Cyrī,  
R. Persarum,  
cir. annum  
secundum.

NOT <sup>a</sup>unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

is their help and their shield.  
11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

2 Wherefore should the heathen say, <sup>b</sup>Where is now their God?

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.

3 <sup>c</sup>But our God is in the heavens: he hath done whatsoever he hath pleased.

13 <sup>b</sup>He will bless them that fear the LORD, both small <sup>1</sup>and great.

4 <sup>d</sup>Their idols are silver and gold, the work of men's hands.

14 The LORD shall increase you more and more, you and your children.

5 They have mouths, but they speak not: eyes have they, but they see not:

15 Ye are <sup>a</sup>blessed of the LORD <sup>1</sup>which made heaven and earth.

6 They have ears, but they hear not: noses have they, but they smell not:

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

17 <sup>m</sup>The dead praise not the LORD, neither any that go down into silence.

8 <sup>e</sup>They that make them are like unto them; so is every one that trusteth in them.

18 <sup>n</sup>But we will bless the LORD from this time forth and for evermore. Praise the LORD.

9 <sup>f</sup>O Israel, trust thou in the LORD: <sup>2</sup>he is their help and their shield.

10 O house of Aaron, trust in the LORD: he

<sup>a</sup> See Isai. xlviii. 11. Ezek. xxxvi. 32.—<sup>b</sup> Ps. xlii. 3, 10. lxxix. 10. Joel ii. 17.—<sup>c</sup> 1 Chron. xvi. 26. Ps. cxxxv. 6. Dan. iv. 35.—<sup>d</sup> Deut. iv. 28. Ps. cxxxv. 15, 16, 17. Jer. x. 3, &c.—<sup>e</sup> Ps. cxxxv. 18. Isai. xlv. 9, 10, 11. Jonah ii. 8. Hab. ii. 18, 19.—<sup>f</sup> See Ps. cxviii. 2, 3, 4. cxxxv. 19.

20.—<sup>g</sup> Ps. xxxiii. 20. Prov. xxx. 5.—<sup>h</sup> Ps. cxviii. 1, 4. <sup>i</sup> Heb. *with*.—<sup>k</sup> Gen. xiv. 19.—<sup>l</sup> Gen. i. 1. Ps. xvi. 5. <sup>m</sup> Ps. vi. 5. lxxxviii. 10, 11, 12. Isai. xxxviii. 18.—<sup>n</sup> Ps. cxiii. 2. Dan. ii. 20.

NOTES ON PSALM CXV.

This psalm is written as a part of the preceding by *eighteen of Kennicott's* and *fifty-three of De Rossi's* MSS.; by some ancient editions, the *Septuagint*, the *Syriac*, the *Vulgate*, the *Æthiopic*, the *Arabic*, and the *Anglo-Saxon*. The old *Anglo-Scottish* Psalter reads it consecutively with the foregoing. Who the author of both was, we know not, nor on what occasion it was written. It seems to be an *epinikion* or triumphal song, in which the victory gained is entirely ascribed to Jehovah.

Verse 1. *Not unto us, O Lord*] We take no merit to ourselves; as thine is the kingdom, and the power in that kingdom, so is thy glory.

*For thy mercy, and for thy truth's sake.*] Thy mercy gave thy promise, thy truth fulfilled it.

Verse 2. *Wherefore should the heathen say*] This appears to refer to a time in which the Israelites had suffered some sad reverses, so as to be brought very low, and to be mocked by the heathen.

Verse 3. *He hath done whatsoever he hath pleased.*] There was too much cause for his abandoning us to our enemies; yet he still lives and rules in heaven and in earth.

Verse 4. *Their idols are silver, &c.*] They are metal, stone, and wood. They are generally made in the form of man, but can neither see, hear, smell, feel, walk, nor speak. How brutish to trust in such! and next to these, in stupidity and inanity, must they be who form them, with the expectation of deriving any good from them. So obviously vain was the whole

system of idolatry, that the more serious heathens ridiculed it, and it was a butt for the jests of their freethinkers and buffoons. How keen are those words of Juvenal!—

Audis,

Jupiter, hæc? nec labra moves, cum mittere vocem Debueras, vel marmoreus vel aeneus? aut cur In carbone tuo charta pia thura soluta Ponimus, et sectum vituli jecur, albaque porci Omenta? ut video, nullum discrimen habendum est Effigies inter vestras, statuanque Bathylli.

SAT. xiii., ver. 113.

“Dost thou hear, O Jupiter, these things? not move thy lips when thou oughtest to speak out, whether thou art of marble or of bronze? Or, why do we put the sacred incense on thy altar from the opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus.”

This irony will appear the keener, when it is known that Bathyllus was a fiddler and player, whose image, by the order of Polycrates, was erected in the temple of Juno at Samos. See Isai. xli. 1, &c., xli. 7; Jer. x. 4, 5, &c., and Ps. cxxxv. 15, 16.

Verse 9. *O Israel*] The body of the Jewish people.

Verse 10. *O house of Aaron*] All the different classes of the priesthood.

Verse 11. *Ye that fear the Lord*] All real peni-

tents, and sincere believers, *trust in the Lord*, in the almighty, omniscient, and infinitely good Jehovah.

*He is their help and shield.*] He is the succour, support, guardian, and defence of all who put their confidence in him.

Verse 12. *The Lord hath been mindful*] He has never yet wholly abandoned us to our enemies.

*He will bless the house of Israel*] He will bless the people as a nation; he will bless the priesthood and Levites; he will bless all them who fear him, great and small, in whatsoever station or circumstances found. There is a great deal of emphasis in this verse: several words are redoubled to make the subject the more affecting. I give a literal translation:

Ver. 12: "The Lord has been mindful of us; he will bless the house of Israel; he will bless the house of Aaron. Ver. 13: He will bless them that fear Jehovah, the small with the great. Ver. 14: Jehovah will add upon you, upon you and upon all your children. Ver. 15: Blessed are ye of the Lord, the Maker of heaven and earth. Ver. 16: The heavens of heavens are the Lord's; but the earth he hath given to the sons of Adam."

Jehovah is absolute Master of the universe. He has made the heavens of heavens, and also the earth; and this he gives to the children of Adam. When he exiled him from *Paradise*, he turned him out into the *earth*, and gave it to him and his sons for ever, that they might dress, till, and eat of its produce all their days.

Verse 17. *The dead praise not the Lord*] *הַמֵּתִים הַמְּחַמְּתִים*, those dead men who worshipped as gods dumb idols, dying in their sins, worship not Jehovah; nor can any of those who *go down into silence* praise thee: earth is the place in which to praise the Lord for his mercies, and get a preparation for his glory.

Verse 18. *But we will bless the Lord*] Our fathers, who received so much from thy bounty, are *dead*; their *tongues* are *silent* in the *grave*; we are in their place, and wish to magnify thy name, for thou hast dealt bountifully with us. But grant us those further blessings before we die which we so much need; and we will praise thee as *living* monuments of thy mercy, and the praise we begin *now* shall continue for ever and ever.

The *Targum*, for "neither any that go down into silence," has "nor any that descend into the house of earthly sepulture," that is, the *tomb*. The Anglo-Saxon: *γ na ealle þa ðe nýðerfærungis on helle, neither all they that go down into hell.* *Nogh the Dede sal loue the Lord, ne al that liggites in hell.* Old Psalter. The word *hell* among our ancestors meant originally the *covered*, or *hidden obscure* place, from *helan*, to *cover* or *conceal*: it now expresses only the *place of endless torment*.

## ANALYSIS OF THE HUNDRED AND FIFTEENTH PSALM.

The prophet, being zealous of God's honour, which the heathens were solicitous to give to their idols, earnestly beseeches God to manifest that power which belongs to him alone, and which he will not give to another.

This psalm has *four* parts:

I. His petition for God's honour, ver. 1; which belongs to no idol, ver. 3—9.

II. An exhortation to praise God, and hope in him, ver. 10—12.

III. The benefit that will arise from it; a blessing, ver. 12—16.

IV. A profession, that for the blessing they will bless God, ver. 17, 18.

I. Some join this psalm to the former, conceiving that the prophet, having expressed the goodness of God in the deliverance of his people from *Egypt*, would not have any of the glory attributed to *Moses* or *Aaron*, but wholly to God. Therefore he begins:

1. "Not unto us," &c. Or any leader among us.

2. "But unto thy name," &c. We seek it not; take it wholly to thyself.

And this, for these reasons, he desires might always be shown to his people.

1. "Give glory to thy name," &c. For the manifestation of his mercy.

2. "Do it for thy truth's sake." As a promise-keeping God.

3. "Wherefore should the heathen say," &c. Give them not occasion to blaspheme, as if thou hadst forsaken thy people. Should the heathen ask, we can answer: "As for our God, he is in the heavens, which his miracles testify. He can deliver or afflict his people as he pleases."

But where are their gods?

1. "Their idols are silver and gold." The mere productions of the earth.

2. "The work of men's hands." Works, and not makers of works.

3. They are of no use or power, though formed like men: "For they have mouths," &c. "They have hands, but they handle not," &c. They have not the power of articulating sounds; they are lower than even the beasts that perish.

The prophet, having thus described the idols, now notices their makers.

1. "They that make them," &c. Quite senseless people.

2. "So is every one that puts his trust," &c. Christ says, "Having eyes," &c., Mark viii.

II. The prophet, having passed this sarcasm upon the idols and idolaters, leaves them, and exhorts the *Israelites*.

1. "O Israel, trust thou," &c. You are God's servants; and to encourage them he adds, "He is their help," &c. The protector of the whole nation.

2. "O house of Levi," &c. You are the leaders and guides in religion; and therefore, you ought especially to trust in him who is the shield of your tribe.

3. "Ye that fear the Lord," &c. In whatever nation you live; for all who fear him, and do righteously, are accepted of him.

III. That this exhortation might be the deeper rooted, he puts them in mind that God "hath been mindful of us," by his special providence.

1. "He will bless the house of Israel!" as a nation.

2. "He will bless the house of Aaron" as the priesthood.

3. "He will bless them that fear the Lord," &c., without distinction.

The prophet, taking his example from God, pours his blessing upon them also, and upon their children.

1. "The Lord shall increase you," &c.

2. "Ye are the blessed of the Lord," &c. Though the world speak evil of you.

3. "The Lord which made heaven and earth." Which words are added that they may be assured that their blessings are real, and come forth from his hand directly and alone.

4. They come from one able to bless; for, 1. *The heaven, even the heavens*, &c. In them he especially shows his presence, majesty, and glory; but sends his dews and rain upon the earth. 2. As for the earth, *he hath given it*, &c., that by his blessing upon

their labours they might have food and raiment; therefore praise him.

IV. For this is the true end of their being: which he illustrates by an antithesis.

1. "For the dead praise not the Lord," &c. These temporal blessings are not felt by the dead—they need them not: but the living should render continual thanks for them to God their author.

2. But we that are upon earth enjoy his protection and temporal care of us; and besides we have his far richer spiritual blessings; therefore, "we will bless the Lord," &c., by ourselves while we live, and aim by our instructions and prayers that our posterity may do the same when we are gone down into silence.

3. However, ye that are alive this day, "praise ye the Lord."

PSALM CXVI.

The Psalmist praises God for his deliverance from thralldom, which he compares to death and the grave, 1—9. The exercises through which he had passed, 10, 11. His gratitude for these mercies, and resolution to live to God's glory, 12—19.

XXIV. DAY. MORNING PRAYER.

A. M. cir. 3489.

B. C. cir. 515.

Darii I.,

R. Persarum,  
cir. annum  
sextum.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him<sup>b</sup> as long as I live.

<sup>a</sup> Ps. xviii. 1.—<sup>b</sup> Heb. *in my days*.

NOTES ON PSALM CXVI.

This psalm is also without a *title*, and its *author* is unknown. It appears to have been written after the captivity, and to be a thanksgiving to God for that glorious event. The Psalmist compares this captivity to *death* and the *grave*; and shows the happy return to the promised land, called here *The land of the living*. The people recollect the vows of God which were upon them, and purpose to fulfil them. They exult at being enabled to worship God in the temple at Jerusalem.

The *Syriac*, which abounds in conjectural prefaces, supposes this psalm to have been written on the occasion of Saul coming to the mouth of the cave in which David lay hidden; but spiritually taken, it relates to the bringing of a new people, the Gentiles, to the Christian faith. In a few MSS. this psalm is joined to the preceding. Many think it relates wholly to the passion, death, and triumph of Christ. Most of the Fathers were of this opinion.

Verse 1. *I love the Lord, because he hath heard*] How vain and foolish is the *talk*, "To love God for his benefits to us is mercenary, and cannot be pure love!" Whether pure or impure, there is no other love that can flow from the heart of the creature to its Creator. *We love him*, said the holiest of Christ's disciples, *because he first loved us*; and the increase of our love and filial obedience is in proportion to the increased

3 <sup>c</sup> The sorrows of death compassed me, and the pains of hell<sup>d</sup> gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

<sup>c</sup> Ps. xviii. 4, 5, 6.—<sup>d</sup> Heb. *found me*.

sense we have of our obligation to him. We love him for the benefits bestowed on us. *Love begets love*.

Verse 2. *Because he hath inclined his ear*] The Psalmist represents himself to be so sick and weak, that he could scarcely speak. The Lord, in condescension to this weakness, is here considered as *bowing down his ear to the mouth of the feeble suppliant*, that he may receive every word of his prayer.

*Therefore will I call upon him*] I have had such blessed success in my application to him, that I purpose to invoke him as long as I shall live. He that prays much will be emboldened to pray more, because none can supplicate the throne of grace in vain.

Verse 3. *The sorrows of death*] חבלים חבלי *chablim maveth*, the *cables or cords of death*; alluding to their bonds and fetters during their captivity; or to the cords by which a criminal is bound, who is about to be led out to execution; or to the bandages in which the dead were enveloped, when head, arms, body, and limbs were all *laced down together*.

*The pains of hell*] מטערי שאיל *metzarey sheol*, the *straitnesses of the grave*. So little expectation was there of life, that he speaks as if he were condemned, executed, and *closed up* in the tomb. Or, he may refer here to the *small niches* in cemeteries, where the coffins of the dead were placed.

Because this psalm has been used in the thanksgiving of women after safe delivery, it has been sup-

A. M. cir. 3489.  
B. C. cir. 515.  
Darii I.,  
R. Persarum,  
cir. annum  
sextum.

5 <sup>a</sup> Gracious *is* the LORD,  
and <sup>b</sup> righteous; yea, our God  
*is* merciful.

6 The LORD preserveth the  
simple: I was brought low, and he helped me.

7 Return unto thy <sup>c</sup> rest, O my soul: for  
<sup>d</sup> the LORD hath dealt bountifully with thee.

8 <sup>e</sup> For thou hast delivered my soul from

<sup>a</sup> Ps. ciii. 8. — <sup>b</sup> Ezra ix. 15. Neh. ix. 8. Ps. cxix. 137.  
civ. 17. — <sup>c</sup> Jer. vi. 16. Matt. xi. 29. — <sup>d</sup> Ps. xiii. 6.

posed that the pain suffered in the act of parturition was equal, for the time, to the torments of the damned. But this supposition is shockingly absurd; the utmost power of human nature could not, for a moment, endure the wrath of God, the deathless worm, and the unquenchable fire. The body must die, be decomposed, and be built up on indestructible principles, before this punishment can be borne.

Verse 5. *Gracious is the Lord*] In his own nature. *And righteous*] In all his dealings with men.

*Our God is merciful.*] Of tender compassion to all penitents.

Verse 6. *The Lord preserveth the simple*] פשוטים *pehshaim*, which all the Versions render *little ones*. Those who are meek and lowly of heart, who feel the spirit of little children, these he preserves, as he does little children; and he mentions this circumstance, because the Lord has a peculiar regard for these *young ones*, and gives his angels charge concerning them. Were it otherwise, children are exposed to so many dangers and deaths, that most of them would fall victims to accidents in their infancy.

Verse 7. *Return unto thy rest, O my soul*] God is the *centre* to which all immortal spirits tend, and in connexion with which alone they can find *rest*. Every thing *separated* from its *centre* is in a state of *violence*; and, if intelligent, cannot be happy. All human souls, while separated from God by sin, are in a state of violence, agitation, and misery. From God all spirits come; to him all must return, in order to be finally happy. This is true in the general case; though, probably, the *rest* spoken of here means the *promised land*, into which they were now *returning*.

A proof of the late origin of this psalm is exhibited in this verse, in the words למנוחתי *limenuchaichi*, "to thy rest," and אליי *alaichi*, "to thee," which are both *Chaldaisms*.

Verse 8. *Thou hast delivered my soul from death*] Thou hast rescued my *life* from the *destruction* to which it was exposed.

*Mine eyes from tears*] Thou hast turned my *sorrow* into *joy*.

*My feet from falling.*] Thou hast taken me out of the land of *snares* and *pitfalls*, and brought me into a *plain path*. How very near does our ancient mother tongue come to this:—פסדון he nepode raple mine of *deathe*, eagan mine of *tearum*, fet mine of *glue*. For thou he nerode sawle mine of *deathe*; eagan mine of *tearum*; fet mine of *slide*.

death, mine eyes from tears,  
and my feet from falling.

9 I will walk before the LORD  
in the land of the living.

10 <sup>a</sup> I believed, therefore have I spoken: I  
was greatly afflicted:

11 <sup>b</sup> I said in my haste, <sup>c</sup> All men *are* liars.

12 What shall I render unto the LORD for

cxix. 17. — <sup>e</sup> Ps. lvi. 13. — <sup>f</sup> Ps. xxvii. 13. — <sup>g</sup> 2 Cor. iv. 13. — <sup>h</sup> Ps. xxxi. 22. — <sup>i</sup> Rom. iii. 4.

And this language is but a little improved in the Old Psalter:—

for he took my saule fra deude; my eghen fra teres; my fete fra slippyng.

Verse 9. *I will walk before the Lord*] אהלך *ethhallee*, I will *set myself* to walk. I am *determined to walk*; my eyes are now brightened, so that I can *see*; my feet are *strengthened*, so that I can *walk*; and my *soul is alive*, so that I can *walk with the living*.

The *Vulgate*, the *Septuagint*, the *Æthiopic*, the *Arabic*, and the *Anglo-Saxon* end this psalm here, which is numbered the *cxivth*; and begin with the *tenth* verse another psalm, which they number *cxvth*; but this division is not acknowledged by the *Hebrew*, *Chaldee*, and *Syriac*.

Verse 10. *I believed, therefore have I spoken*] Distressed and afflicted as I was, I ever believed thy promises to be true; but I had great struggles to maintain my confidence; for my afflictions were great, oppressive, and of long standing.

It is scarcely worth observing that the letters called *heemantic* by the Hebrew grammarians, and which are used in forming the *derivatives* from the *roots*, are taken from the *first* word in this verse, האמנתי *heemanti*, "I have believed;" as the *prefaces* in that language are found in the technical words משה וכלב *Mosheh vecaleb*, "Moses and Caleb;" and the *formatives of the future* are found in the word איתן *eythan*, "strength."

Verse 11. *I said in my haste*] This is variously translated: *I said in my flight*, CHALDEE. In my *excess*, or *ecstasy*, VULGATE. In my *ecstasy*, εκστασις, SEPTUAGINT. في تهايرى *tahayury*, in my *giddiness*, ARABIC. In my *fear* or *tremor*, SYRIAC. Ic epeð on utzange minum, *I quoth in outgoing mine*, when I was *beside* myself, ANGLO-SAXON. In my *outz passyng*, Old Psalter. When passion got the better of my reason, when I looked not at God, but at my afflictions, and the impossibility of human relief.

*All men are liars.*] כל האדם כוזב *col haadam cozeb*, "the whole of man is a lie." Falsity is diffused through his nature; deception proceeds from his tongue; his actions are often counterfeit. He is imposed on by others, and imposes in his turn; and on none is there any dependance till God converts their heart.

"O what a thing were man, if his *attires*  
Should alter with his *mind*,  
And, like a *dolphin's skin*,  
His *clothes* combine with his *desires* !

A. M. cir. 3489.  
B. C. cir. 515.  
Darii I.,  
R. Persarum,  
cir. annum  
sextum.

all his benefits toward me?  
13 I will take the cup of sal-  
vation, and call upon the name  
of the LORD.

14 <sup>a</sup> I will pay my vows unto the LORD now  
in the presence of all his people.

15 <sup>b</sup> Precious in the sight of the LORD is  
the death of his saints.

16 O LORD, truly <sup>c</sup> I am thy servant; I am  
thy servant, and <sup>d</sup> the son of thine handmaid:

<sup>a</sup> Ver. 18. Ps. xxii. 25. Jonah ii. 9. — <sup>b</sup> Ps. lxxii. 14.  
<sup>c</sup> Ps. cxliii. 12. cxix. 125. — <sup>d</sup> Ps. lxxxvi. 16. — <sup>e</sup> Lev. vii.

Surely if each one saw another's heart,  
There would be no commerce;  
All would disperse,  
And live apart." HERBERT.

To the same purpose I shall give the following  
Italian proverb:

Con arte e con inganno,  
Si vive mezzo l'anno.  
Con inganno e con arte  
Si vive l'altro parti.

"Men live half the year by deceit and by art;  
By art and deceit men live the other part."

Who gives this bad character of mankind? MAN.

Verse 12. *What shall I render*] מה אשיב mah ashib,  
"What shall I return?"

For his benefits] תגמולוהי tagmulohi, "His retribu-  
tions," the returns he had made to my prayers and  
faith.

Verse 13. *I will take the cup of salvation*] Literally,  
*The cup of salvation, or deliverance, will I lift up.*  
Alluding to the action in taking the cup of blessing  
among the Jews, which, when the person or master  
of the family lifted up, he said these words, "Blessed  
be the Lord, the Maker of the world, who has created  
the fruit of the vine!"

But it may probably allude to the libation-offering,  
Numb. xxviii. 7; for the three last verses seem to  
intimate that the Psalmist was now at the temple,  
offering the meat-offering, drink-offering, and sacri-  
fices to the Lord. Cup is often used by the Hebrews  
to denote plenty or abundance. So, the cup of trem-  
bling, an abundance of misery; the cup of salvation, an  
abundance of happiness.

And call upon the name of the Lord.] I will invoke  
his name, that I may get more of the same blessings;  
for the only return that God requires is, that we ask  
for more. Who is like God? One reason why we  
should never more come to a fellow-mortal for a  
favour is, we have received so many already. A  
strong reason why we should claim the utmost sal-  
vation of God is, because we are already so much in  
debt to his mercy. Now this is the only way we  
have of discharging our debts to God; and yet,  
strange to tell, every such attempt to discharge the  
debt only serves to increase it! Yet, notwithstanding,  
the debtor and creditor are represented as both pleased,

thou hast loosed my bonds.  
17 I will offer to thee <sup>e</sup> the  
sacrifice of thanksgiving, and  
will call upon the name of the  
LORD.

18 <sup>f</sup> I will pay my vows unto the LORD now  
in the presence of all his people,

19 In the <sup>g</sup> courts of the LORD's house, in  
the midst of thee, O Jerusalem. Praise ye  
the LORD.

12. Ps. l. 14. cvii. 22. — <sup>f</sup> Ver. 14. — <sup>g</sup> Ps. xcvi. 8. c. 4.  
cxxxv. 2.

both profited, and both happy in each other! Reader,  
pray to him, invoke his name; receive the cup—  
accept the abundance of salvation which he has pro-  
vided thee, that thou mayest love and serve him with  
a perfect heart.

Verse 14. *I will pay my vows unto the Lord now  
in the presence of all his people.*] He was probably  
now bringing his offering to the temple. These words  
are repeated, ver. 18.

Verse 15. *Precious in the sight of the Lord*] Many  
have understood this verse as meaning, "the saints  
are too precious in the Lord's sight, lightly to give  
them over to death;" and this, Calmet contends, is  
the true sense of the text. Though they have many  
enemies, their lives are precious in his sight, and  
their foes shall not prevail against them.

Verse 16. *I am thy servant*] Thou hast preserved  
me alive. I live with, for, and to THEE. I am thy  
willing domestic, the son of thine handmaid—like one  
born in thy house of a woman already thy property.  
I am a servant, son of thy servant, made free by thy  
kindness; but, refusing to go out, I have had my ear  
bored to thy door-post, and am to continue by free  
choice in thy house for ever. He alludes here to the  
case of the servant who, in the year of jubilee being  
entitled to his liberty, refused to leave his master's  
house; and suffered his ear to be bored to the door-  
post, as a proof that by his own consent he agreed to  
continue in his master's house for ever.

Verse 17. *I will offer to thee*] As it is most pro-  
bable that this psalm celebrates the deliverance from  
Babylon, it is no wonder that we find the Psalmist so  
intent on performing the rites of his religion in the  
temple at Jerusalem, which had been burnt with fire,  
and was now reviving out of its ruins, the temple  
service having been wholly interrupted for nearly  
four score years.

Verse 19. *In the midst of thee, O Jerusalem.*] He  
speaks as if present in the city, offering his vowed  
sacrifices in the temple to the Lord.

Most of this psalm has been applied to our Lord  
and his church; and in this way it has been con-  
sidered as prophetic; and, taken thus, it is innocently  
accommodated, and is very edifying. This is the  
interpretation given of the whole by the *Old Psalter*.

ANALYSIS OF THE HUNDRED AND SIXTEENTH PSALM.

This psalm is gratulatory; for it shows how great

straits the Psalmist was brought into, from which God delivered him.

This psalm has *three* parts:—

I. The Psalmist makes profession of his love, and shows the reasons of it: God's goodness in hearing and delivering him from his low and sad condition, ver. 1—9.

II. He professes his duty and faith, ver. 9—11.

III. He promises to be thankful, and in what manner, ver. 12—19.

I. He begins with the expression of his content and love: "I love the Lord." And he gives these reasons:—

1. "Because he hath heard," &c. This is reason enough why I should love him.

2. "Because he hath inclined," &c. An evidence that he was heard. Upon which experience that he was heard he adds: "Therefore will I call," &c.

Another reason which moved him to love God was, that he heard him in the extremity of his deep distress; for,—

1. "The sorrows of death," &c. Death is the king of fear.

2. "The pains of hell," &c. He feared the anger of God for his sins.

3. "I found trouble and sorrow." The Psalmist was sensible of his condition: though others might suppose him compassed with prosperity, yet he knew himself distressed.

But he prayed to the Lord.

1. "Then." In these troubles and pangs.

2. "I called upon," &c. Invocation to God was his sole refuge.

3. "O Lord, I beseech thee," &c. He sets down the very words of his prayer.

And then, that he might show that he prayed to God in faith and hope, he points out the attributes of God for the encouragement of others.

1. "God is gracious." It is he who inspires prayer and repentance, remits sin, and pardons those who fly in faith to him for mercy.

2. "And righteous and just." He will perform what he has promised.

3. "Yea, our God is merciful." He mingles mercy with his justice; he corrects with a father's hand, and loves to forgive rather than to punish. Of which David gives an instance in himself: "I was brought low, and he helped me." And all others may find the same, who come in the way that I did to him for pardon.

Another reason he gives for loving God was, the tranquillity of soul he found after this storm was over: "Therefore, return unto thy rest, O my soul." Hitherto thou hast been tossed up and down on the waves of sorrow, finding no port or haven: now faith has opened to thee a harbour where thou mayest be safe: "For the Lord hath dealt," &c.: but of his infinite mercy he has given thee joy for sadness. He attributes to him the whole of his work.

1. "Thou hast delivered," &c. Turned my heaviness into joy, by removing all fear of death.

2. "Thou hast delivered my eyes," &c. Made me joyful.

3. "Thou hast delivered my feet," &c. When my infirmity is great, the devil takes advantage of me that I might fall; but now thou hast settled my feet—made me able to resist him. And this God does for all who call upon him, and trust in him.

II. The Psalmist, having expressed his sorrows and God's goodness, now professes his dutiful attachment, 1. By his obedience; 2. By a faithful confession of his errors, and future confidence.

1. "I will walk before the Lord," &c. Be careful to please God, by walking, not after the flesh, but after the Spirit.

He professes his faith, on which he will evermore rely.

1. "I believed, and therefore," &c. Which confidence came from faith.

2. "I was greatly afflicted," &c.; but I became docile and humble to the Spirit of God. When David was tossed between hope and despair, he found those sorrows were not easily quieted; for "I said in my haste," &c.

Which clause is differently understood by commentators.

1. Some suppose it to be an amplification of his former grief. I was so amazed, and overwhelmed with sorrow, that if any one reminded me of God's promises, "I said in my haste, All men are liars." I will not believe God; he hath no care for me.

2. Others again refer this clause to the preceding: They talk of happiness and felicity, but none is to be found in the land of the living.

3. Some again refer it to *Absalom*, who deceived *David* by his vow at *Hebron*; or to *Ahithophel*, who revolted from him.

4. Again, others suppose that he taxed even *Samuel* himself that he spoke not by God's Spirit, when he anointed him king over Israel; because, during *Saul's* persecution, there appeared so little hope of it. But the first sense is the most cogent.

III. Henceforth, to the end of the psalm, *David* declares his gratitude: "What shall I render to the Lord," &c. As if he had said, I acknowledge the benefits God has bestowed upon me; but in what way can I best evince my gratitude?

1. "I will take the cup of salvation." Here interpreters vary as to what is to be understood by the *cup of salvation*. 1. Some refer it to the eucharistical sacrifices of the old law, in which, when a man offered a sacrifice to God for some deliverance, he made a feast to the people, as did *David*, 1 Chron. i., ii., iii. 2. The Fathers understood it of the cup of patience and affliction, which is often in Scripture called a cup, Matt. xx. 22. 3. But here it seems to signify plenty, abundance, &c. See the note.

2. "I will pay my vows," &c. It was usual in God's service to make vows, or to confess his name in an open assembly. God cares for all his people, however circumstanced; for *precious in the sight of the Lord is the death of his saints*. The servants of God trouble themselves in vain when they distrust him; for in life he is with them, and in death he will not forsake them.

The Psalmist does not become proud upon God's

favours; but in all humility, though a king, he exclaims,—

1. "O Lord, truly I am thy servant," &c.

2. "And yet no slave, but a willing servant: "Thou hast loosed my bonds,"—taken from my neck the bonds of fear: thou hast made me thy servant through love.

3. And therefore will I do what thy servants ought to do.

Showing his earnestness, he repeats again, "I will offer to thee the sacrifice of thanksgiving, and will

call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." Within the church, and at all times, he would praise and do him worship. What is not done according to God's word and Spirit is of little service. He who neglects *public worship* is not very likely to keep up private devotion, either in his *family* or in his *closet*. "I will pay my vows in the midst of thee, O Jerusalem."

## PSALM CXVII.

The Psalmist calls upon the nations of the world to praise the Lord for his mercy and kindness, and for the fulfilment of his promises, 1, 2.

A. M. cir. 3489,  
B. C. cir. 515.  
Dari i.,  
R. Persarum,  
cir. annum  
sextum.

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness

is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

A. M. cir. 3489.  
B. C. cir. 515.  
Dari i.,  
R. Persarum,  
cir. annum  
sextum.

<sup>a</sup> Rom. xv. 11.

<sup>b</sup> Ps. c. 5.

## NOTES ON PSALM CXVII.

This is the shortest psalm in the whole collection; it is written as a part of the preceding in thirty-two of *Kennicott's* and *De Rossi's* MSS., and is found thus printed in some ancient editions. The whole psalm is omitted in one of *Kennicott's* and in two of *De Rossi's* MSS. It celebrates the redemption from the Babylonish captivity, the grand type of the redemption of the world by our Lord Jesus.

The *Syriac* says: "It was spoken concerning Ananias and his followers when they came out of the furnace; but it also foretells the vocation of the Gentiles by the preaching of the gospel." In this way St. Paul applies it, Rom. xv. 11.

Verse 1. *O praise the Lord, all ye nations*] Let all the *Gentiles* praise him, for he provides for their eternal salvation.

*Praise him, all ye people.*] All ye *Jews*, praise him; for ye have long been his peculiar people. And while he sends his Son to be a *light to the Gentiles*, he sends him also to be the *glory of his people Israel*.

Verse 2. *For his merciful kindness is great*] נבר גבאר, *is strong*: it is not only *great in bulk or number*, but it is *powerful*; it *prevails over sin, Satan, death, and hell*.

*And the truth of the Lord endureth for ever.*] Whatsoever he has *promised*, that he will most infallibly *fulfil*. He has promised to *send his Son into the world*, and thus he *has done*. He has promised that he should *die for transgressors*, and this he *did*. He has promised to *receive all who come unto him through Christ Jesus*, and this he *invariably does*. He has promised that his *gospel shall be preached in every nation*, and this he *is doing*; the truth of the Lord remaineth for ever. Therefore, *Praise ye the Lord!*

2320

## ANALYSIS OF THE HUNDRED AND SEVENTEENTH PSALM.

This psalm contains a *doxology* to God for his *mercy and truth*; and it is *prophetical*, having reference to the calling of the *Gentiles*; Rom. xv. 11.

It contains two parts:

I. *An exhortation to praise God.*

II. *The reason for it.*

I. 1. He speaks to the *Gentiles*: "Praise the Lord, all ye nations." Praise him for the *promise* of salvation; and then, when fulfilled, praise him for the *enjoyment* of this salvation,—for the *remission* of sins, and gift of the *Holy Ghost*.

2. He speaks to the converted *Jews*, whom he notes under the name of *people*, as they are called Ps. ii. 1, Acts iv. 25. As they and the *Gentiles* are intended to make *one church*, so they should join in the praise of him of *whom the whole family in heaven and earth is named*.

II. *The reason given* :—

1. Because *his mercy is great*. It is strong; *confirmed* toward us, in sending his Son to save both *Jews and Gentiles* from their sins.

2. Because the truth of his promises is *fulfilled*. The promised *Messiah is come*, and *has performed* all that was prophesied of him.

3. Because this truth is *for ever*. His *promises* and their *fulfilment* belong to *all generations*. There will never be another *Messiah*; Jesus is the true one: he tasted death for every man; he forgives iniquity, transgression, and sin; and his blood cleanses from all unrighteousness. Now, for all this, "Praise ye the Lord!"

[*N. B.* Proclaiming the eternal mercy of God in Christ is more likely to persuade sinners to return to their Maker than all the fire of hell.]



## PSALM CXVIII.

A general exhortation to praise God for his mercy, 1—4. The Psalmist, by his own experience, encourages the people to trust in God, and shows them the advantage of it, 5—9; then describes his enemies, and shows how God enabled him to destroy them, 10—13. The people rejoice on the account, 15, 16. He speaks again of the help he received from the Lord; and desires admission into the temple, that he may enter and praise the Lord, 17—19. The gate is opened, 20. He offers praise, 21. The priests, &c. acknowledge the hand of the Lord in the deliverance wrought, 22—24. The Psalmist prays for prosperity, 25. The priest performs his office, blesses the people, and all join in praise, 26, 27. The Psalmist expresses his confidence, 28. The general doxology, or chorus, 29.

**O** <sup>1</sup> GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

<sup>2</sup> Let Israel now say, that his mercy endureth for ever.

<sup>3</sup> Let the house of Aaron now say, that his mercy endureth for ever.

<sup>4</sup> Let them now that fear the LORD say, that his mercy endureth for ever.

<sup>1</sup> Chron. xvi. 8, 24. Ps. cvi. 1. cvii. 1. cxxxvi. 1. <sup>2</sup> See Ps. cxv. 9, &c. <sup>3</sup> Ps. cxx. 1. <sup>4</sup> Heb. out of distress. <sup>5</sup> Ps. xviii. 19. <sup>6</sup> Ps. xxvii. 1. lvi. 4, 11. cxlvi. 5.

## NOTES ON PSALM CXVIII.

Most probably David was the author of this psalm, though many think it was written after the captivity. It partakes of David's spirit, and every where shows the hand of a master. The style is grand and noble; the subject, majestic.

Dr. Kennicott, who joins this and the hundred and seventeenth psalm together, considers the whole as a dialogue, and divides it accordingly. The whole of the hundred and seventeenth he gives to the Psalmist as part the first, with the first four verses of the hundred and eighteenth. The second part, which is from the fifth verse to the twenty-first inclusive, he gives to the Messiah. The third part, from the twenty-second verse to the twenty-seventh, he gives to the chorus. And the fourth part, the twenty-eighth and twenty-ninth verses, he gives to the Psalmist. Of the whole he has given an improved version.

Bishop Horsley is still different. He considers the hundred and seventeenth psalm as only the exordium of this. The whole poem, he states, is a triumphant processional song. The scene passes at the front gate of the temple. A conqueror with his train appears before it; he demands admittance to return thanks for his deliverance and final success, in an expedition of great difficulty and danger. The conqueror and his train sing the hundred and seventeenth psalm, and the first four verses of the hundred and eighteenth, as they advance to the gate of the temple, in this manner.—The hundred and seventeenth psalm, Chorus of the whole procession. The first verse of the hundred and eighteenth psalm, A single voice. The second, Another single voice. The third, A third single voice. The fourth, Chorus of the whole procession. Arrived at the temple gate, the conqueror alone sings the fifth, sixth, and seventh verses. The eighth and ninth are sung by his train in chorus. The conqueror, again alone, sings

<sup>5</sup> I called upon the LORD <sup>a</sup> in distress: the LORD answered me, and <sup>c</sup> set me in a large place.

<sup>6</sup> The LORD is <sup>e</sup> on my side; I will not fear: what can man do unto me?

<sup>7</sup> The LORD taketh my part with them that help me: therefore shall <sup>i</sup> I see my desire upon them that hate me.

Isai. li. 12. Hebr. xiii. 6. — <sup>s</sup> Heb. for me. — <sup>h</sup> Ps. liv. 4. <sup>i</sup> Ps. lix. 10.

the tenth, eleventh, twelfth, thirteenth, and fourteenth verses. His train, in chorus, sing the fifteenth and sixteenth. The conqueror alone sings the seventeenth, eighteenth, and nineteenth verses. The twentieth is sung by the priests and Levites within, in chorus. The twenty-fifth by the conqueror alone within the gates. The twenty-sixth, by the priests and Levites in chorus. The twenty-seventh, by the conqueror's train in chorus. The twenty-eighth, by the conqueror alone. The twenty-ninth, by the united chorus of priests and Levites, and the conqueror's train, all within the gates. "Now," the learned Bishop adds, "the Jewish temple was a type of heaven; the priests within represent the angelic host attending round the throne of God in heaven; the Conqueror is Messiah; and his train, the redeemed." On this distribution the Bishop has given a new version. The simple distribution into parts, which I have given in the contents, is, in my opinion, the best. Ingenious as Dr. Kennicott and Bishop Horsley are, they seem to me too mechanical. This is the last of those psalms which form the great hallel, which the Jews sung at the end of the passover.

Verse 2. *Let Israel now say*] Seeing the hand of the Lord so visibly, and the deliverance gained, that God's mercy endureth for ever.

Verse 3. *The house of Aaron*] The priesthood is still preserved, and the temple worship restored.

Verse 4. *That fear the Lord*] All sincere penitents and genuine believers. See the notes on Ps. cxv. 9—11.

Verse 5. *I called upon the Lord*] I am a standing proof and living witness of God's mercy. Take encouragement from me.

Verse 7. *The Lord taketh my part with them that help me*] Literally, *The Lord is to me among my helpers. Therefore shall I see my desire upon them that hate me.* Literally, *And I shall look among them that hate me.* As God is on my side, I fear not to look

8 <sup>a</sup> *It is better to trust in the LORD than to put confidence in man.*

9 <sup>b</sup> *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 <sup>c</sup> destroy them.

11 They <sup>d</sup> compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about <sup>e</sup> like bees; they are quenched <sup>f</sup> as the fire of thorns: for in the name of the LORD I will <sup>g</sup> destroy them.

<sup>a</sup> Ps. xl. 4. lxxii. 8, 9. Jer. xvii. 5, 7.—<sup>b</sup> Ps. cxlvi. 3. <sup>c</sup> Heb. cut them off.—<sup>d</sup> Ps. lxxxviii. 17.—<sup>e</sup> Deut. i. 44. <sup>f</sup> Eccles. vii. 6. Nah. i. 10.—<sup>g</sup> Heb. cut down.—<sup>h</sup> Exod.

the whole of them in the face. I shall see them defeated.

Verse 8. *Better to trust in the Lord*] Man is feeble, ignorant, fickle, and capricious; it is better to trust in Jehovah than in such.

Verse 9. *In princes.*] Men of high estate are generally *proud, vain-glorious, self-confident, and rash*: it is better to trust in God than in them. Often they cannot deliver, and often they will not when they can. However, in the concerns of our *salvation*, and in matters which belong to *Providence*, they can do nothing.

Verse 10. *All nations compassed me about*] This is by some supposed to relate to David, at the commencement of his reign, when all the neighbouring Philistine nations endeavoured to prevent him from establishing himself in the kingdom. Others suppose it may refer to the Samaritans, Idumeans, Ammonites, and others, who endeavoured to prevent the Jews from rebuilding their city and their temple after their return from captivity in Babylon.

*But in the name of the Lord will I destroy them.*] Dr. Kennicott renders אָמַלְתִּים *amitam*, "I shall disappoint them;" Bishop Horsley, "I cut them to pieces;" Mr. N. Berlin, *repuli eas*, "I have repelled them." "I will cut them off;" Chaldee. *Ultus sum in eos*, "I am avenged on them;" *Vulgate*. So the *Septuagint*.

Verse 12. *They compassed me about like bees; they are quenched as the fire of thorns*] I shall refer to Dr. Delaney's note on this passage. The reader has here in miniature two of the finest images in Homer; which, if his curiosity demands to be gratified, he will find illustrated and enlarged, Iliad ii., ver. 86.

Επισσευοντο δε λαοι.

Ἦντε θνητα εἰσι μελισσῶν ἀδιανῶν,  
Πετρῆς ἐκ γλαφυρῆς αἰε νεῶν ἐρχομένων,  
Βοτρυδὸν δὲ πεπονται ἐπ' ἀνθειν ἰαρινοῖσιν,  
Αἰ μὲν τ' ἐνθα ἄλις πεποτηται, αἰ δὲ τε ἐνθα'  
Ὅς τῶν θνητα πολλὰ νεῶν ἀπο και κλισίων  
Ἡῖνος προκαροῖθι βαθειῆς ἐστιχῶντο  
Ἰλαδὸν εἰς ἀγορῆν.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 <sup>h</sup> The 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.

16 <sup>i</sup> The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 <sup>k</sup> I shall not die, but live, and <sup>l</sup> declare the works of the LORD.

18 The LORD hath <sup>m</sup> chastened me sore: but he hath not given me over unto death.

xv. 2. Isai. xii. 2.—<sup>l</sup> Exod. xv. 6.—<sup>k</sup> Ps. vi. 5. Hab. i. 12.—<sup>l</sup> Ps. lxxiii. 28.—<sup>m</sup> 2 Cor. vi. 9.

————— The following host,  
Poured forth by thousands, darkens all the coast.  
As from some rocky cleft the shepherd sees,  
Clustering in heaps on heaps, the driving bees,  
Rolling and blackening, swarms succeeding swarms,  
With deeper murmurs and more hoarse alarms;  
Dusky they spread a close embodied crowd,  
And o'er the vale descends the living cloud:  
So from the tents and ships a lengthening train  
Spreads all the beach, and wide o'ershades the plain:  
Along the region runs a deafening sound;  
Beneath their footsteps groans the trembling ground.  
POPE.

The other image, *the fire consuming the thorns*, we find in the same book, ver. 455:

Ἦντε πυρ αἰδηλον ἐπιφλεγει ἀσπετον ἴλην,  
Ουρεὸς ἐν κορυφῆς' ἕκαθεν δὲ τε φαίνεται ἀγῆ'  
Ὅς τῶν ἐρχομένων, ἀπο χαλκῶν θεσπεσιαῖο  
Αἰγλή παμφανώσα δι' αἰθέρους οὐρανὸν ἰεῖ.

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 polished arms, and brazen shields,  
A gleamy splendour flashed along the fields.—POPE.

The arms resembling a gleaming fire is common both to the Psalmist and Homer; but the idea of that fire being quenched when the army was conquered, is peculiar to the Psalmist.

Verse 13. *Thou hast thrust sore at me*] In pushing thou hast pushed me that I might fall.

*But the Lord helped me.*] Though he possessed skill, courage, and strength, yet these could not have prevailed had not God been his helper; and to him he gives the glory of the victory.

Verse 15. *The voice of rejoicing*] Formerly there was nothing but wailings; but now there is universal joy because of the *salvation*—the deliverance, which God has wrought for us.

Verse 16. *The right hand of the Lord is exalted*] Jehovah lifted up his right hand, and with it performed prodigies of power.

19 <sup>a</sup> Open to me the gates of righteousness: I will go in to them, *and* I will praise the LORD:

20 <sup>b</sup> This gate of the LORD, <sup>c</sup> into which the righteous shall enter.

21 I will praise thee: for thou hast <sup>d</sup> heard me, and <sup>e</sup> art become my salvation.

22 <sup>f</sup> The stone *which* the builders refused is become the head *stone* of the corner.

23 <sup>g</sup> This is the LORD's doing: it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD 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 <sup>h</sup> Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us <sup>i</sup> light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: <sup>k</sup> *thou art* my God, I will exalt thee.

29 <sup>l</sup> O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

<sup>a</sup> Isai. xxvi. 2.—<sup>b</sup> Ps. xxiv. 7.—<sup>c</sup> Isai. xxxv. 8. Rev. xii. 27. xxii. 14, 15.—<sup>d</sup> Ps. cxvi. 1.—<sup>e</sup> Ver. 14.—<sup>f</sup> Matt. xxi. 42. Mark. xii. 10. Luke xx. 17. Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4, 7.—<sup>g</sup> Heb. *This is from the LORD.*

<sup>h</sup> Matt. xxi. 9. xxiii. 39. Mark xi. 9. Luke xix. 38. See Zech. iv. 7.—<sup>i</sup> Esth. viii. 16. 1 Pet. ii. 9.—<sup>k</sup> Exod. xv. 2. Isai. xxv. 1.—<sup>l</sup> Ver. 1.

Verse 17. *I shall not die*] I was nigh unto death; but I am preserved,—preserved to publish the wondrous works of the Lord.

Verse 19. *Open to me the gates*] Throw open the doors of the temple, that I may enter and perform my vows unto the Lord.

Verse 20. *This gate of the Lord*] Supposed to be the answer of the Levites to the request of the king.

Verse 21. *I will praise thee*] He is now got within the gates, and breaks out into thanksgivings for the mercies he had received. *He is become my salvation*—he himself hath saved me from all mine enemies.

Verses 22, 23. *The stone which the builders refused*] See a full elucidation of these two verses in the notes on Matt. xxi. 42.

Verse 24. *This is the day which the Lord hath made*] As the Lord hath called me to triumph, this is the day which he hath appointed for that purpose. This is a *gracious opportunity*; I will improve it to his glory.

Verse 25. *Save now, I beseech thee*] These words were sung by the Jews on the feast of tabernacles, when carrying green branches in their hands; and from the *הושיא ננו* *hoshiah nna*, we have the word *hosanna*. This was sung by the Jewish children when Christ made his public entry into Jerusalem. See Matt. xxi. 9, and see the note there, in which the word and the circumstance are both explained.

Verse 26. *We have blessed you*] The answer of the Levites to the king.

Verse 27. *God is the Lord*] Rather *אל יהוה* *El Jehovah*, the strong God Jehovah.

*Which hath shewed us light*] *וַיַּאֲרֵא לָנוּ* *vaiyaer lanu*, "And he will illuminate us." Perhaps at this time a divine splendour shone upon the whole procession; a proof of God's approbation.

*Bind the sacrifice with cords*] The *Chaldee* paraphrases this verse thus: "Samuel the prophet said, Bind the little one with chains for a solemn sacrifice, until ye have sacrificed him, and sprinkled his blood on the horns of the altar." It is supposed that the words refer to the feast of tabernacles, and *חַג* *chag* here means the *festival victim*. Several translate the

original "keep the festival with thick boughs of the horns of the altar." In this sense the *Vulgate* and *Septuagint* understood the passage. David in this entry into the temple was a type of our blessed Lord, who made a similar entry, as related Matt. xxi. 8—10.

Verse 29. *O give thanks unto the Lord*] This is the general doxology or chorus. All join in thanksgiving, and they *end* as they began: "His mercy endureth for ever." It began at the creation of man; it will continue till the earth is burnt up.

ANALYSIS OF THE HUNDRED AND EIGHTEENTH PSALM.

The parts of this psalm are the following:—

I. An exhortation to praise God for his mercy, ver. 1—5.

II. A persuasion to trust in God, and that from the Psalmist's own example, who called upon God, and was delivered from trouble, ver. 5—14.

III. The exultation of the church for it, ver. 15—18.

IV. A solemn thanksgiving kept for it, and in what manner it was celebrated, ver. 19—27.

V. A short doxology.

I. The Psalmist invites all to praise God: "O give thanks," &c., and adds his reasons:—

1. "For he is good." How briefly and powerfully spoken! He is absolutely good.

2. "He is good, and ever good." To us he is a merciful God, which flows from his goodness; his mercy created, redeemed, protects, and will crown us. Thus his mercy extends especially to his people; therefore,—

1. "Let Israel now say," &c. The whole nation.  
2. "Let the house of Aaron," &c. That whole consecrated tribe.

3. "Let them now that fear the Lord," &c. Proselytes, &c.

II. And thus, having given a general recommendation of his mercy, he descends to instance in what it consists; that is, God's great deliverance of him.

1. "I was in distress," &c. A frequent case with God's people, as well as with David.