“I will give praise with the best member  
that I have.” Compare also Ps. lvii. 8.  
  
  
**28.**] **Thou hast made known**: in  
the Hebrew, and English Bible, ‘ *Thou wilt  
make known*.”   
  
**thou shalt make me  
full of joy with thy countenance** is in the  
Hebrew, and English Bible, “*In* (Heb.  
*with*) *thy presence is fulness of joy*.’ These  
two last clauses refer to the Resurrection  
and the Ascension respectively.  
  
**29. Brethren** (literally “ *Men, brethren*”)] He  
implies, ‘I am your brother, an Israelite,  
and therefore would not speak with disrespect   
of David’ He prepares the way  
for the apologetic sentence which follows.  
  
  
The title ‘Patriarch’ is *only here*  
applied to *David* as the progenitor of the  
kingly race:—Abraham and the sous of  
Jacob are so called in ch. vii. 8, 9, and in  
Heb. vii. 4. In the LXX, the word is  
used of chief men, and heads of families,  
with the exception of 2 Chron. xxiii. 20,  
where it represents “captains of hundreds.”  
We learn from 1 Kings ii. 10, and Neh. iii.  
16, that David was buried at Jerusalem,  
in the city of David, i.e. the stronghold of  
Zion, 2 Sam. v. 7.—Josephus gives an  
account of the high priest, Hyreanus, when  
besieged by Antiochus Eusebes,—and afterwards   
King Herod, opening the tomb and  
taking treasure from it. Dio Cassius  
mentions, among the prodigies which preceded   
Hadrian’s war, that the tomb of  
Solomon (the same with that of David) fell  
down. Jerome mentions that the tomb of  
David was visited in his time; i.e. at the  
end of the fourth century.   
  
**30.**] **a  
prophet**, iv the stricter sense, *a foreteller  
of future events* by the inspiration of the  
Holy Spirit. **knowing that God had  
sworn**] See 2 Sam. vii. 12. The words in  
this case are not cited from the LXX, but  
rendered from the Hebrew.   
  
**31.**] The  
term **seeing this before** distinctly asserts  
the prophetic consciousness of David in  
the composition of this Psalm. But of  
what sort that prophetic consciousness was,  
may be gathered from this same Apostle,  
1 Pet. i. 10—12: that it was not a *distinct  
knowledge* of the events which the prophets   
foretold, but only a conscious reference   
in their minds to the great promises  
of the covenant, in the expression of which  
they were guided by the Holy Spirit of  
prophecy to say things pregnant with  
meaning not patent to themselves but to  
us.   
  
**32.**] From ver. 25, the Apostle  
has been employed in substantiating the  
Resurrection as the *act of God announced  
by prophecy* in old time: now the *historical   
fact* of its accomplishment is affirmed,  
and the vouchers for it produced.  
  
The word rendered “*whereof*” may also  
mean of **whom**: and this latter is the  
more probable ; see ch. i. 8. It includes  
the other rendering. ‘We are His witnesses,’   
implies, ‘We testify to this His  
work,’ which work implied the