

3. Who is he (sayest thou) [This God had spoken above 38. 2. wherewith Job findest himself justly charged and convinced now] that hideth [i. e. obscureth as above 38. 2. See the annot. there] the counsell [of God namely] without knowledge? then have I rehearsed that which I understood not, things that were too wonderful for me, [Heb. wonders above me, i.e. which were greater, than I was able to comprehend. So Psalm 131. 1. See the like expressions, Deuteronomy 17. 8. and 30. 11. and compare the annotation.] which I knew not.

4. Hear, (I pray) and I shall speak, [i. e. entreat to be instructed by thee, in what is too high for me; to speak, for to pray, or entreat. Compare 1 Samuel 1. 13.] I shall ask thee, and do thou instruct me: [Job looketh back, to that which God had spoken to him above 38.3. & 40.3. he will say, that God neither could nor needed to be instructed by him about his profound Judgments, and mighty works, but that he now humbly desired and expected to be instructed of God by his spirit.]

5. With the hearing of the ear, I have heard thee: [i. e. That knowledge which formerly I had of thy Majesty, by means of the hearing, that is to say, from outward relations and instructions, is but scant and small in respect of the enlightning, which now I have received by thy visible appearance, and present representation of thy divine wisdom, power, works and judgments.] but now mine eye seeth thee. [viz. not in thy divine essence, but in the visible sign of thy revelation; whereof see chap. 38. 1. and 40. 1. compare Gen. 32. 30. Numb. 12. 8. and 14. 14. 1 Kings 22. 19. and see the annotations.]

6. Therefore I abhor (me) [viz. for what I have uttered unadvisedly heretofore through impatience and the sensibleness of my heavy affliction.] and I repent in dust and ashes. [see ab. ch. 2. on v. 8. and compare 2 Sam. 12. v. 16.]

7. Now it came to pass after that the LORD had spoken those words unto Job, that the LORD said to Eliphaz the Temanite; Mine anger is kindled against thee, and against thy two friends: [viz. Bildad the Shuhite and Zophar the Naamathite, see above cha. 2. on v. 11.] for ye have not spoken aright of me, [The Hebrew particle el, is likewise taken to signify of, Genesis 20. 2. 2 Kings 19. 32. and below v. 8. Psalm 59. 18. &c.] like as my servant Job. [Job is not wholly cleared, but his transgression is judged less than that of his friends. For these sinned most by their unadvised and imprudent judging of Gods punishments and blessings, accompanied with their unkindness, harshness and ciuel dealing against Job, condemning him for an hypocrite, and faining lies against him, instead of administering comfort unto him; but Job transgressed most through humane frailty, and impatience, being drawn into it, by the perverse Judgements and reproachful aspersions and assaults of his friends.]

8. Therefore take ye now for your selves seven bullocks and seven rams, and go (your wayes) to my servant Job, and offer burnt-offering for you, [viz. by the hand of Job.] and let my servant Job pray for you: For surely [The Hebrew particles Chi im are taken thus, Prov. 23. 18.] I shall accept his face, [i. e. be graciously favourable unto him, and hear his prayer. See Gen. 19. on v. 21. Thus this kinde of speech is taken in a good sense; but taken in a bad one, it doth signifie to have regard to a person, out of a blind and unrighteous favour.]

See Lev. 39. 15. and the annotation.] left I do with you according to your folly: [Some read it thus, That I do no folly unto you, i. e. punishment of folly, as elsewhere, sin and iniquity, care taken for the punishment of them.] for ye have not spoken aright of me, like my servant Job. [See above the beginning of this verse.]

9. Then went Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and did according as the LORD had spoken unto them: and the LORD accepted the face of Job. [See before v. 8.]

10. And the LORD turned the captivity of Job, [Understand hereby the might and power of Satan, whereby he held Job in prison and chained as it were, to plague him at pleasure, in his goods above chap. 1. v. 12. in his children v. 18. in his body above chap. 2. 6. and in the corn and reprobation, which he endured from his own wife, his friends and others, above 2. 9. item 19. 13. 14. &c. and 30. 1. &c. compare above ch. 36. 8. and the annotation,] when he had prayed for his friends: [Heb. for his friend, the singular, for the plural, as appears by comparing above v. 8.] and the LORD multiplied all what Job had, to double as much. [compare his former wealth, above chap. 1. 3. with his last below here v. 12.]

11. Also all his Brethren [i. e. kindred and allies, See Gen. 24. on v. 27.] came to him, and all his Sisters, and all that had known him before [i.e. his good friends and acquaintance, with whom he had conversed familiarly for entertaining of good friendship.] and did eat bread with him [see Genesis 31. on v. 54.] in his house, and bemoaned him, [see above chap. 2. on v. 11.] and comforted him over all the evil [understand the evill of punishment and correction. See Gen. 19. on ver. 19.] that the LORD had brought upon him: and they gave him every one a piece of money, [See Gen. 33. on v. 19.] every one also a golden fore-head-ornament. [Oth. a golden ear-ring. See Gen. 24. on v. 22.]

12. And the LORD blessed Jobs last [viz. the latter part of his life.] more then his first: [see above chap. 1. v. 2. &c.] for he had fourteen thousand sheep, and six thousand Camels, and a thousand yokes of Oxen, and a thousand she-asses.

13. Besides he had seven sonnes and three daughters.

14. And he called the name of the first, Jemima, [This first had her name from the clay, by reason (as some conceive) of the brightness or clearness of her beauty.] and the name of the second Keturah, [so named from the spice called Cassia, which hath a very pleasant and acceptable smell, see of that spice, Psal. 45. 9.] and the name of the third Keren-happuch, [this is as much as to say, a horn of painting varnish. It is conjectured, that she was so shining fair, as if she had been painted with abundance of varnish, or such matter as women use to paint their faces withall.]

15. And there were no such fair women found in all the land, as the daughters of Job; and their father gave them inheritance among their brethren. [Heb. gave them, in the masculine gender, that being put for the feminine, as also in the sequel; and Exodus chap. 1. 21. &c.]

16. And Job lived after this [Understand after this heavy visitation.] an hundred and forty years, that he saw his children, and his childrens children unto four generations.

17. And Job died old and full of daies. [(satur diem) Comp. Gen. 25. 8. and the annotation.]

The end of the Book of JO B.



THE BOOK O F P S A L M S.

The Argument of this Book.

TH E Church of God doth worthily make esteem of this Book, among the rest of the Canonical Scriptures of the Old Testament, as of a singular Jewel, the value and usefulness whereof can never sufficiently be comprehended, much less uttered by the Tongue, or described by the Pen. Some do call it a Garden of pleasures, a shop furnished with Remedies for all Diseases, the Storehouse and Treasure of a Christian; Others, an Anatomy or Dissection, and ripping up of the believing Soul: a mirror and looking-glaſs of the manifold and unsearchable mercy and goodness of God; again, the compleat Summary or compendious rehearsal of the whole Bible, Law and Gospel; or of all the true knowledge and worship of God. For it constraineth partly, very solid and wholesome Doctrinals and Instructions, concerning the Nature and Being of God, and the sacred Trinity; concerning the Divine attributes, the Eternal Counsel and Decree, the holy Word and all the works of God; especially the Mercies and Benefits bestowed on his Church on the one side, and his Justice and Judgements upon all the ungodly on the other; Moreover, touching the Person and Saving Office of the Messia, our LORD and Saviour Jesus Christ; about his eternal Godhead, Incarnation, Suffering, Dying, rising again from the dead, ascending into heaven, sitting at the right hand of his Father, yea about the enlarging and spreading of his Kingdome among the Gentiles by the preaching of the holy Goffet; about the sinful estate and condition of man, the quality and property of Regeneration, of true Repentance, of the Love and Fear of God; Againsts of the Nature of true Faith, of relying and glorying in God, of the Assurance of Salvation, of the Combat between the Spirit and the flesh. Further, concerning the Catholick or Universal Church of Jews and Gentiles, the Church her Government and Discipline, the Communion of Saints, Forgiuing of sins, the Resurrection of the flesh, and life everlasting. Partly also, and on the other side (for matters of morality,) you have here in this book set down all manner of holy and spiritual duties and practises of godlinesſ, as sundry forms and patterns of blessing and praising God, of giving thanks for mercies received, of woes of thankfulness, with a number of devout and fervent prayers unto God, for whatsoever may tend and conduce to his glory, and the welfare both general and particular of all and every true believer, especially in all kinds of affliction, Temptation, Trouble and Distemper. Besides the holy Meditations, the exceeding sweet comforts and consolations, and strengthenings in Faith, in Patience and in all godlinesſ. In somuch, that there can be no condition of any Christian sound or thought of, but he may be served and supplied out of this book, according to his hearts desire, as well for the calming of his conscience, as for the furthering of his salvation. For which cause also it behoveth every Christian, whether he be of high or low degree, to read, peruse and study this book, with extraordinary care and singular attention; thereby to inure and accustom himſelf to the peculiar style and manner of ſpeaking of the holy Ghost, therein expreſſed; there being no doubt at all, but

but if so be one get once a right taste of the genuine sap, or, juice, and some experiance of the vertue and efficacy thereof, it will rest upon his soul, like a most sweet and wholesome dew of heaven, and one shall never be weary to carry the same continually about him, in his heart, and tongue, and hands ; which also is the ground and end, for which it is so frequently pressed and recommended unto us by the Holy Ghost, in the old Testament, and in the New by Jesus Christ himself and his Apostles. And it hath been delivered unto the Church of God, by his wisdom and goodness in musical or singing meeter, to make it relish the better, and the fitter for memory and dayly practise. The Hebrews call this Book Tehillim, or shorter Tillim, i.e. songs, or singings of praise; that being the main matter and substance of a great many of the Psalms therein contained. The Greek Translators called them by the word Psalms, or Psalter, which term is likewise kept in the Greek New Testament, and hath been continued the usual title of the Book both among the Latines, and other Christian Nations, in their vulgar Idioms ; although the Greek word do properly imply and signific such a kind of songs, as are fitted and accommodated to be sung to musical Instruments, plaid on, or touched with the hand, after the manner used in the publick service of the Tabernacle, and Temple, in the Old Testament. They are commonly called, The Psalms of David, in regard that King David himself, as one endued with singular ability by the Holy Ghost, for the editting and composing of Psalms, recorded 2 Sam. 23. 1, 2. made and composed most of them ; the rest being edited by other Prophets and men of God, as Mose, Asaph, &c. and collected thus (it is thought) by Ezra, into one Book or Volume together, after the Babylonian Captivity ; without regarding the Order of time in which each Psalm was composed. The Hebrews divide this book (which by Christ himself is called the Book of Psalms, Luke 20. 42.) into five parts, or petty volumes ; whereof the First extendeth to the end of Psalm 41. concluding with Amen, yea Amen ; The Second, to the end of Psalm 72. concluding in the same terms, Amen yea Amen, and the end of Davids Prayers. The Third, to the conclusion of Psalm 89. likewise ending in Amen, yea Amen. The Fourth to the end of Psalm 106. which is Amen Hallelujah. The Fifth to the conclusion of Psalm 150. being the last of all the Book of Psalms, and ending in Hallelujah.

PSALMS.

PSALM I.

A Description of the Godly mans happy life and conversation, in opposition to the perverse and wretched course and condition of the wicked or ungodly.

Happy indeed [Or Right happy : having the promise of this life, and of that to come, 1 Tim. 4. 8.] is the man, [i. e. the person (homo) see Job 12. on v. 20.] that walketh not in the counsel of the ungodly, [or godless, wicked, unrighteous, dishonest, unquiet. See Numbers 35. on v. 31. i. e. that doth not square, nor lead his life, according to their counsels, or instigations, or, that entreth not in consultation with them, for to devise, design, determine and decree any evil or mischievous practice, see Job 21. 16.] nor standeth upon the way, [i. e. hath no communion, or nothing to do with the manner of living, evil courses, and lewd conversation, (see Gen. 6. on ver. 12. and bel. v. 6.)] of sinners, [i. e. of thole that live in a course, and make a Trade of sinning ; in whom sin hath gotten the upper hand and reigning power. So likewise below v. 5. and Psalm 26. 9. and 104. 35. Eccles. 2. 26. and 9. 2. Isaiah 65. 20. Math. 26. 45. Romans 5. 8. See also 1 Samuel 15. on v. 18.] nor sitteth in the seat [or, chair, sitting-place, (as Psalm 107. v. 32.)] of the mockers, [i. e. doth not haunt those places where such mockers and scoffers, have their meetings and randevouz, to make their sport and a meer mock of all goodness and godliness, like a company of brutish and reprobate wretches.]

2. But his delight is in the law of the LORD, [Or, in the Doctrine, &c. for by the word Thorab, elsewhere, and generally throughout this book, there is understood the whole Doctrine, contained in the written word of God, or holy Scriptures.] and he considereth his Law, [Heb. properly, he shall consider, meditate, or commune, viz. both with his heart and tongue : and so in the sequel. This permutation of times or tenses, is very usual with the Hebrews, (as in the former verse, the Hebrew is properly, hath walked, stood, sat,) : We use it

Sometimes in our own vulgar Idiom, to say in like manner, an honest man shall or will not do such a thing ; The wicked shall or will do thus and thus : a good tree will bring forth her fruit in due season, i. e. an honest man doth no such thing ; he doth not use to do so : the wicked on the contrary, he doth it, and is used to do it, &c.] day and night. [i. e. when he awaketh in the night ; or else, breaking his sleep many times for that end. Compare Psalm 16. 7. and 17. 3. and 63. 7. and 77. 7. and 88. 2. and 119. 55, 62. the meaning is ; he doth it constantly, in all seasons, and on all occasions.]

3. For he shall be as a tree planted by the water brooks, [Heb. properly, partings, or dividings of waters, i. e. branching streams, arms and rivulets, of great waters, running this way and that way. Compare Psalm 46. 5. Prov. 5. 16.] that giveth [or yieldeth] his fruit in his season, [or, time, i. e. in due time, in the proper season. So Leviticus 26. 4. Psalm 104. 27. and 145. 15. Jerem. 5. 24.] and whose leaf doth not fall off ; [the falling of the leaves, doth presuppose their withering ; therefore some do read here, withereth not. Compare Isaiah 34. 4.] and all what he doth [the righteous, viz. and godly man, who is compared to a Tree.] shall speed well, [or, prosper, thrive, or, (herein) he shall be successful. Compare Gen. 39. 2. 2 Chron. 31. 21. & 32. 30. and see Romans 8. 28. Some do refer this to the Tree, to whom the righteous is compared : thus, whatsoever he bringeth forth (Heb. maketh, or doeth) shall prosper ; and that because the word making, is used elsewhere for bringing forth of fruit. See Isa. 5. on verse 4, 10. Jerem. 12. on verse 2, and 17. on verse 8. and compare Math. 3. 8, 10.]

4. So are not the ungodly, [viz. as such a Tree, and as the righteous is,] but as the chaff which the winds disperleth. [or driveth, hurrieth away.]

5. Therefore the ungodly shall not subsist in judgement, [But fall and be overthrown, when God beginneth once

to execute his Judgements against the wicked in this world: but especially when they shall be condemned by the Son of God, and sent away to Hell; whereas on the contrary the congregation of the righteous, shall be enabled to stand before God, and enter at last into everlasting glory. See *Matth. 25. 41, 46, &c.*] nor the sinners in the congregation of the righteous.

6. For the LORD knoweth [i.e. affecteth, taketh pleasure in, is delighted with, approveth of and tenderly careth for, compare *Genes. 18. on v. 19. Deut. 2. 7. Psal. 31. 8. &c. 101. 4. Nah. 1. 7. Matth. 7. 23.*, and chap. 25. 12. i Thes. 5. 12.] the way of the righteous, but the way of the ungodly shall perish.

P S A L M II.

A Prophecy concerning the Kingdom of the Messiah, our LORD Jesus Christ: together with an earnest charge, and summons to all the Kings and Rulers of the earth, for the submitting of themselves unto this King with all obedience.

Why do the Heathen [Or, Nations, both Jews and Gentiles, see *Acts 4. v. 27.*] rage, [Or, stir, make commotions, insurrections, run tumultuously together. The Hebrew word can be taken for, gathering together, meeting in assemblies, keeping of conventicles; and likewise for, raging, being turbulent and tumultuous; as is to be gathered by *Psal. 55. 15. & 64. v. 3. Dan. 6. 7.*] and the Nations meditate vanity? [i.e. vain and frivolous projects, whereby they shall not be able to frustrate the counsels of God, but bring themselves, and run into the danger of their own destruction.]

2. The Kings of the Earth do set up themselves, and the Princes [Or Counsellours, Senators] consult together against the LORD, and against his Anointed, [or Messiah, i.e. the Anointed, viz. the LORD Jesus Christ, whose Type David was, in his being anointed and intronized into the Kingdome] (say-

ing): 3. Let us tear [Or, pull down, pluck off, so also *Ier. 5. 5.*] their bonds, [viz. Gods, and of his Anointed, together with those of his Ministers, whereby they endeavour to put and bind them under the yoke of Christ, and the obedience of his Gospel. Compare 2 Cor. 10. 5. Bonds were a token of subjection or Servitude, See *Psal. 107. 14. Jerem. 2. 20. and 27. 23. 3. 5. 6.*] and cast their ropes away from us.

4. He that dwelleth in Heaven, [Or sitteth, as Judge. See *Psal. 9. 8. 9. and 29. 10. and 55. 20.*] shall laugh; [Spoken of God after the manner of men, to shew how God doth slight the counsels and practises of the Enemies of Christ. See *Job 5. on v. 22.*] the LORD shall deride them.

5. Then shall he speak unto them in his anger; [when they are about to set their devices a work against Christ, then shall he so give them to understand and feel his wrath by his Judgements and plagues upon them, as if every stroake and pinch of the same, were a check and tremor from his mouth, that he was highly offended and wroth with them.] and shall terrifie them in his fiercenes. [or burning wrath.]

6. Yet have I [These are the words of God the Father, of his Son Jesus Christ] anointed my King [Heb. properly, powdered over, superinfused my King, viz. with oyl, i.e. anointed.] over Zion, the hill of my holines; [i.e. my holy hill; or where I (that am holiness it self,) have mine abode and dwelling; namely my Church, typified by the hill of Zion, where the Ark of the LORD, and Davids Royall Palace stood, and afterwards laid by it upon the hill Morija, the Tem-

ple and publick administration of Gods worship. See *Isaiah 60. 14. Heb. 12. 22. Rev. 14. 1.*]

7. I shall relate [These are the words of the Son of God] of the Decree: [The Hebrew particle *el* is sometimes taken for of, See *Job 42. on v. 7.* as if one should say; concerning, or touching this or that, i.e. of this or that matter. See likewise *Psal. 59. on v. 18.* Oth. I shall relate (or rehearse) the Decree (or commandment) or, according to the commandment, [viz. which my Father gave me. Otherw. for Decree, there may be put, institution, statute, ordinance; viz. which the Father made in the behalf of him, as his only begotten and eternal Son, as is further declared in the sequel; being the foundation, whereupon God established him Head and LORD over his Church. See of this Decree ver. 6, 8, &c. compare *Phil. 2. 6, 9, &c. Col. 1. 15, 16, 17, 18.*] the LORD hath said unto me: Thou art my Son, this day have I begotten thee. [This must be understood of the eternal, incomprehensible, divine generation of the Son by the Father. *Heb. 1. 5.* the truth and evidence whereof hath variously been manifested in the Old, but principally in the New Testament, and most convincingly by his resurrection from the dead. See *Acts 13. 32, 33. Rom. 1. 4.*]

8. Ask of me, [See *John 12. 28. and chap. 17. Heb. 5. 7. 9.*] and I shall give the heathen for thine inheritance, and the ends of the earth for thy possession. [i.e. not only the Jews, but all the inhabitants of the Earth shall be subjected to thy Kingdom: of whom thou shalt save the faithful, and deal with the refractory, as followeth; as for the manner of speaking used here, compare *Lev. 25. 46. Isa. 14. 2. Zeph. 2. 9.*]

9. Thou shalt bruise them with an Iron Scepter, [Or Staff, i.e. thou shalt destroy the disobedient and rebellious, by thy divine power and righteous Judgements.] thou shalt break them in pieces [so that the pieces shall be scattered here and there. See *Judges 7. on ver. 20.* and compare *Isaiah 30. 14. Jeremiah 13. 13. &c.*] like a potters vessel. [or, a formers, i.e. potters, or pot-makers.]

10. Now then ye Kings deal understandingly [or, prudently] be corrected [or, disciplined, instructed, informed. See of the Hebrew word, *Pro. 7. on v. 22.*] ye judges of the Earth.

11. Serve the LORD with fear, [viz. With filial fear and reverence, or standing in awe and fear of the LORD, as good and well-bred children do of their good father.] and rejoice with trembling. [in regard and over the great salvation, which is offered unto you by this great and gracious God, beyond and against all your deservings, for to be apprehended and enjoyed by faith in his only begotten Son, whose despisers shall fearfully perish. Compare *Hosea 11. 10, 11. Phil. 2. 12.*]

12. Kiss the Son [i.e. honour him as mine eternal Son, take and acknowledge him for your King, believe in him, and be obedient to him. Compare *Gen. 1. on v. 40. and 1 Sam. 10. 1.*] lest he be angry, and ye perish (upon) the way, [or, by the way, i.e. in the midst of your wild course and disobedience] if his anger should kindle but a little, [or, suddenly, hastily, or a short time. See *2 Chron. 12. 7. Psalm 81. 15. Isaiah 26. 20.* Oth. For his anger shall kindle shortly] happy indeed are all they that trust in him.

P S A L M III.

David complaineth of the multitude and insolence of his Enemies; comforteth and encourageth himself against it by his confidence in and relying on God, and the manifold experience of his experience of his gracious assistance in former times; and prayeth for his own and the Churches salvation.

A Psalm of David, when he fled before the face of his son Absalom.

2. O L O R D how are mine adversaries multiplied? [For all the Tribes almost were fallen off to Absalom. See 2 Sam. 15. 10, 11, 12. and 17. 11, 13, 24, &c.] many do rise up against me.

3. Many do say of my soul; [i.e. of me, of my person, see Gen. 12. on v. 5. Oth. unto my soul] He hath no salvation [The Hebrew word, signifying salvation, or preservation, hath a letter more here than ordinary, which some do hold to imply an emphasis or exaggeration, and render it, no salvation at all] by God. Sela! [The Musick, which was used by the people of God in the Old Testament being not known now, there are different opinions about this particle Sela: yet most conceive, that it served to intimate a peculiar stirring, and devotion of the heart, which the Enditer (inspired with the holy Ghost) had and felt upon the words foregoing; which also in the reading, rehearsing and singing, were to be expressed accordingly, with attentive raising, lifting up and strengthning, or slacking and fal-ling of the voice: it is commonly found at the end of the verses, save Psa. 55. 20. and 57. 4. and Hab. 3. 3, 9. where it standeth in the middle.]

4. But thou, L O R D , art a shield for me, [Or unto me, about me, i. e. my Protector and Defender, from what sides, or in what manner soever the Enemies may assault me; see Gen. 15. 1. Deut. 33. 29. Psa. 84. 12.] mine honour, [i.e. the Author of mine honour] and he that lifterth up my head [i.e. that by gracious Deliverances, Victories and Triumphs, en-bleth mee to look up chearfully; or to shew my face with cheerfulness. See Psa. 27. 6. and 110. 7.]

5. I called with my voice unto the L O R D , and he heard me from the hill of his holines, [as above Psa. 2. 6.] viz. where the Ark of the L O R D was: see 2 Sam. 15. on v. 32. This David speaketh of former times, grounding himself thereon, that God would not forsake him, neither at present, in regard of the promises he had made him.] Sela! [See above v. 3.]

6. I laid (me) down and slept: I awaked, for the L O R D supported me. [This kind of expression doth imply a very quiet, secure and safe condition or estate, wherein one needeth to fear no hurt nor danger, enjoying a good conscience before God, and casting the care of all upon him. See Lev. 26. on v. 6. Job. 11. 19. Psa. 4. 9. Prov. 3. 24. Ezech. 34. 25.]

7. I shall not fear before ten thousand of the people, that set themselves against me round about.

8. Arise, L O R D , [Spoken of God, after the manner of men: as we use to say to such as sit still, and put no hand to the work; get you up, and fall to your work; or up and about your busyness: So David here entreateth God that he would be pleased speedily to take in hand the work and perfecting of his salvation.] Save me my God, for thou hast smitten all mine Enemies upon the jaw-bone, [i.e. thou hast heretofore put all them that persecuted me wrongfully to open shame and confus-ion: Now do the like, I pray to these also. Compare Job 16. 10.] thou hast broken the teeth of the wicked. [See Job 29. on v. 17.]

9. The salvation is the L O R D S : [Or, by, (with) the L O R D , i. e. unto him it belongeth, or appertineth to save and deliver: by him alone there is deliverance, preservation, victory and salvation: both for my self (he meaneth) and for all the godly. This he opposeth against the saying of his Enemies, above v. 3.] Thy blessing is [or, be,] over [or, upon] thy people. Sela! [See above v. 3.]

P S A L M IV.

David prayeth for a gracious hearing; rebuketh his Enemies, and exhorteth them to repentance, he is chear-ed, contented, and at rest in the grace of God.

A Psalm of David for the chief song-master, [i. e. given to the chief song-master, for to be played and sung in the houle of the L O R D . The Hebrew word doth signify, an overcomer, conquerour, and withall an exciter, instigatour, stirring up, and driving on, i.e. one that overcomerth and excelleth in skill and ability, such as are committed unto and under his inspection and government; driving on and urging the work, till it be as it were overcome and consummated, and consequently in matter of singing, or musick, a Master, Inspectour, Directour and Leader of those that sing and play on musical Instruments. Compare Psa. 13. on v. 2. and see 2 Chron. 2. 1, 18. and 34. 12, 13. Ezra. 3. 8, 9. Touching these Ordinances in the musick of the publick worship, see 1 Chron. 6. 31. &c. and 15. 16, 17. &c. and 16. 4, 5, 7. and 25. 1, 2; &c.] on Negino:b. [or, in, with, Neg: Hereby some understand the string-play, or the instruments of mu-sick, which are touched or struck, or playd upon with fingers, in manner as with us now, the Lute, the Harp, the Gittern, the Viol, the Virginalls, &c. Others hold it to imply a certain tune or air of musick.]

2. When I do call, [viz. unto thee, as v. 4. i.e. pray fervently; see Job 36. on v. 13. and thus frequently] hear me, O God of my righteousness, [i.e. that doest maintain my righteous cause] In distresst thou hast made me room: be gracious unto me, and hear my prayer.

3. Tee men [Heb. sonnes; (or children) of the man (Viri). Thus the great ones are called, such as are eminent in honour and authority; as the meaneer sort, in opposition are termed, children (or sonnes) of man, (hominis:) Psa. 49. 3. and 62. 10. Prov. 8. 4. compare also Isa. 2. 9.] how long shall mine honour [that God caused me to be anointed King by Samuel] be (put) to shame? (how long) shall ye love vanity, seek the ly? [to charge me with false imputation, or rely on that which shall deceive you at last, and fail and foil your expectation. In this sence the Hebrew word may conveniently be taken likewise, by comparing 2 Kings 4. 16. Job 40. 28. Psa. 89. 36. Isa. 58. 11. Compare moreover Psa. 7. 15. and 60. 17.] Sela. [See above 3. on v. 3.]

4. Know yee that the L O R D hath separated him, [viz. for the Kingdome, the Hebrew word signifieth to deal wonderfully, and likewise to separate; therefore some render it, wonderfully separated. See Exod. 9. 4. and 11. 7. and 33. 16. Item Psa. 17. 7, &c.] a Fa-vorite: [viz. my self, to whom God sheweth undeserved kindness, favour and bounty; the enjoying and ex-perience whereof, maketh me also disposed and heartily inclined, to shew favour and kindness unto others, even to my haters themselves, according to the nature and duty of Gods children. See Marth. 5. 44, 45: 1 John 4. 11. and further of the Hebrew word, 2 Chron. 6. on v. 41.] the L O R D shall bear when I call unto him.

5. Be troubled and sin not, [As if he said, if it do anger and vex, or trouble you, that I am chosen to the Kingdome; or that things go crook, or amiss in the land, do not therefore vex at me, fall not upon me for it; but rather turn your selves and be reconciled to God, or be yee troubled, viz. with the apprehension of the heavy wrath of God, which you do draw upon your selves, and go not on in sinning] speak (or commune) in your heart, [i.e. consider, ponder by your selves, (Compare

(Compare Psalm 14. 1. and 35. 25. Matth. 24. 48. Rom. 10. 6. Rev. 18. 7.) weighing and sifting your plai-
ces ; and judging your selves,] upon your couch , and
be still, [i.e. cease and give over to persecute me.] Sel! [see above Psalm 3. verse 3.]

6. Offer offerings of righteousness, [i. e. Lawfull ones and warrantable, accompanied with an upright faith and conversion of the heart, and so below Psalm 5. ver. 20.] and trust in the L O R D .

7. Many say, who shall make us see the good ? [See for enjoy. See Job 7. on verse 7. Or, O, that any would make us see the good , or, would shew us the good , in a wishing expression. See Deut. 5. on verse 29. as if they should say : how shall we get once out of these troubles , and distractions ? or, O that we might enjoy a plentiful and peaceable year !] do thou, O L O R D , lift over us [as if the Prophet said ; But I say ; all shall be well, if but thou, O God, do lift , &c.] the light of thy countenance, [See Numb. 6. on verse 25, 26.]

8. Thou [viz. O God] hast given joy in my heart , more then at the time , when their corn , and their must [or new Wine] are multiplied. [i. e. thou hast by the light of thy countenance, filled me with spiritual Joy , which much exceedeth theirs at best, which is, when they have a plentiful harvest and vintage. Compare Cant. 1. 2. 4. and Hosea 9. 1. with the annotation.]

9. I shall ly down and sleep together, in peace ; [i. e. in safety and quiet, notwithstanding all the plots and practices of mine Enemies and Persecutors. See Psalm 3. on v. 6.] For thou, O L O R D , alone shalt make me dwell in safety. [Oth. for thou (art) L O R D alone , thou shalt make me to dwell in safety.]

P S A L M V .

David prayeth and beseecheth God earnestly for the bearing of his devout and fervent prayers , and assuring himself of Gods Justice against his Enemies, and gratiouesness to him, he prayeth further with confidence for himself, against his wicked Enemies, and for the whole Church.

A Psalm of David, for the chief Song-master [See Psalm 4. v. 1.] upon the Nechiloth. [Hereby some understand such Instruments of Musick , as are made to sound by wind, or by winding and blowing ; like your Flutes, Cornets, Trumpets, Organs, &c. Others hold it to be a certain Tune, or Musical air.]

2. O L O R D , hearken unto my speeches, understand my meditation.

3. Attend unto the voice of my crying, O my King , and my God ; for unto thee will I pray.

4. (In) the morning L O R D , shalt thou hear my voice ; [Compare Psalm 88. 14. and 92. 3. So God is said likewise to shew his mercy in the morning, i. e. early , timely, seasonably. Psalm 90. v. 14. and 143. 8. Lam. 3. 23.] in the morning will I dispose my self unto thee, [or set (my words, or my prayer) in order before thee. See Job 33. 5. and chap. 32. v. 14.] and keep watch [i. e. look abroad, or about me, whether thy help come not , or wait and attend, what thou shalt answer me. Compare Psalm 130. 6. Mich. 7. 7. Hab. 2. 1.]

5. For thou art not a God that delighteth in ungodli-
ness ; the evil [man, or thing] shall not sojourn with
thee. [i. e. have no communion with thee, nor endure,
abstain, or abide before thee. Compare 34. 17. and 94.
20.]

6. The mad (ones) [Or , the vaunting , bragging , boasting , which the Hebrew word seemeth to imply peculiarily ; although it be likewise taken in general, for foolish, mad, raging, such as have not the true wisdom, but like raging, senseless men do wallow , delight and

boast themselves in all manner of sin and vanity. See Psalm 73. 3. and 75. 5. and 102. 9. Eccles. 2. 2, 12. and 7. 9, and 10. 13. Isa. 44. 25, Jer. 50. 38. &c.] shall not subsist before thine eyes ; thou hatest all workers of iniquity.

7. Thou shalt undo the speakers of lies, [Compare Psalm 4. on v. 3.] the L O R D abhorreth the man of blood and of deceit. [Heb. (sanguinum) in the plural. See Genesis 4. on v. 10. i. e. the blood-thirsty, murderous, and deceitful. Comp. 2 Sam. 16. 7. & 22. 49. Psa. 18. 49. and 26. 9. and 43. 1. and 55. 24. and 59. 3. and 140. 2, 5. Prov. 3. 31.]

8. But I through the greatness of thy benignity shall enter into thine house ; [Understand the Tabernacle ; for the Temple was not builded yet in Davids time] I shall bow my self [viz. in the Court at the entry of the Tabernacle , directing my face toward the most holy part, where the Ark of the covenant standeth. See Lev. 1. 3. Psa. 116. 19. Into thy holy place only the Priests went ; into the most holy none but the High-Priest, Heb. 9. 6, 7.] towards the Palace [the Hebrew word is used for Royal Courts and Palaces , Psa. 45. 9, 16. Prov. 39. 28. and is likewise used for ; the place, where God is said to dwell as of the Tabernacle, 1 Sam. 1. 9. & 3. 3. and here ; of the Temple, 1 Kings 6. 17, &c. yea of the heaven it self. Psa. 11. 4. Mich. 1. 2.] of thine ho-
lines , in thy fear. [i. e. with due reverence and awfulness in regard of thy Majesty , and incomprehensible mercy.]

9. L O R D , lead me in thy righteousness, [i. e. the obedience of thy commands , which presently is termed likewise the way : Oth. through thy righteousness, where by thou doest maintain the innocent] for my ffies sake ; [that watch me, and have an eye upon me , for to entrap me, or to make me fall. So Psalm 27. 11.] direct thy way before my face. [See Gen. 18. on verse 19. the meaning is : Shew and prepare for me by thy spirit, as by a Guide, the path wherein thou wilt have me to walk.]

10. For in their mouth there is nothing of right, [i. e. They speak nothing, but falsehood and deceit. [Heb. in his mouth, i. e. in the mouth of every one of them] see Job 15. on v. 5.] their inmost is mere destroying. [Heb. destroying in the plural ; or villanies, wiles , perversenesses ; tending to their neighbours vexation , mischief and destruction ; He will say, their hearts are fraught with nothing, but bitter intents and purposes to spight & mischief and plague the godly man on all occasions.] their throat is an open sepulcher, [i. e. they gape and yawn, or greedily long and look for the ruin and destruction of the godly. This the Apostle applieth to all men (Rom. 3. 13.) in regard of their natural corruption and perverseness. Comp. bel. Psa. 14. v. 2, &c.] with their tongues they flatter,

11. Declare them guilty, O God , [i. e. Judge and punish them, as such that have deserved it well. Otherwise , lay them waste , the Hebrew signifying both] let them fall away from their counsels ; [So that none take effect , but all miscarry. Oth. let them fall because of their counsels.] drive them away [Like chaff, Psa. 1. 4. or dispele, dissipate them, cast them out.] because of the multitude of their transgressions, [or backslidings , unfaithful dealings] for they are rebellious against thee.

12. But let all them rejoice [Oth. Jo. or, then shall all they rejoice, &c. and so in the sequel] that trust in thee ; let them shout for ever ; because thou coverest them ; [i. e. protectest and defendest them ; like as a man is free and safe under a roof, from heat and cold and tempests : or by a shield, from the darts of the Enemies] and let them leap for joy in thee , that love thy Name.

13. For thou , L O R D , shalt bleſs the righteous ; thou shalt crown him [Or, enurone, encompass him] with (thy) favourableness [or well pleasing, complacency.] as with a Target.

P S A L M VI.

David being very sick, presenteth his misery before God, and fervently prayeth for mercy and recovery; and being assured of a gracious hearing, triumpheth over all his wicked Enemies.

A Psalm of David, for the chief Song-master, [See Psalm 4. on verse 1.] on Negroth [see Psalm 4. on verse 1.] upon the shemineth, [i.e. the eighth, or octave. Some take it for an eight stringed Instrument; or for a certain Musical-air; Or for the eight string, called the Octave, by Musicians. See also 1 Chron. 15. on v. 21.]

2. *O LORD, correct me not in thine anger, and chasten me not* [Compare Jer. 10. on v. 24. The Hebrew word signifieth not only, to reprehend, reprove, instruct, by words, but likewise frequently to do it with blowes, and stripes. See Proverbs 9. on v. 7.] *in thy fiercenes*.

3. *Have mercy on me, LORD, for I am weakned;* [Or grown feeble, fainting] *heat me, LORD, for my bones are frightened:*

4. *Tea, my soul is much affrighted: and thou, LORD, how long?* [Understand shalt thou delay or defer thine help yet! how long wilt thou leave me in this misery?]

5. *Turn again, LORD;* [That seemest to have forsaken me, or turned thy back unto me, because thou hast not delivered me yet] *rescue my soul, save me for thy kindness sake.*

6. *For in death there is no remembrance of thee; who shall praise thee in the grave?* [The meaning is, The dead cannot magnifie Gods name in his Church on Earth, wherein nevertheless God taketh a singular pleasure; and which David was resolved solemnly to perform, after his custome, for the glory of God, and the edification of his Church, if he were recovered once of his sickness. Compare Psalm 30. 10. and 88. 11. and 115. 17. and 118. 17. Isa. 38. 18, 19. and see further Job 7. on verse 2.]

7. *I am weary of my fighting; I make my bed to swim the whole night,* [i.e. Whole nights over; or all night, or every night] *I wet my bedstead thorough with my teares.* [These are figurative speeches, serving to express and set forth the greatness of his pain and suffering, together with his much and continual weeping.]

8. *Mine eye is gnawed through* [Or, consumed, eaten up, as Psalm 31. 10. Compare Job 17. 7. and the annotation there] *of vexation is grown old,* [worn out, decayed, wasted, and consumed] *because of all mine adversaries.* [that take pleasure and delight in this my suffering, and would be glad to see me dead.]

9. *Ketrie from me, all ye workers of iniquity;* [Here end in the sequel David manifesteth his faith and confidence of Gods gracious and assured hearing of him.] *for the LORD hath heard the voice of my weeping.*

10. *The LORD hath heard my supplication: the LORD will accept my prayer.*

11. *All mine Enemies shall be much ashamed and abashed;* [they shall recoil, they shall be ashamed in a moment, i.e. very suddenly and unawares.]

P S A L M VII.

David prayeth for Deliverance from his cruel Enemies, maketh an holy protestation of his innocencie, and defreth God to right him, prophecying that God would do it likewise, for the protection of the godly, the ruine and destruction of his impenitent persecutors, and the praise of his holy Name.

Davids Shiggaiion, [This word cometh from another Hebrew word signifying, to stray, or wander, whereby some do conjecture, that this was a various song, skipping from one kinde of tune into another; and used in great anguishes of heart, when as the thoughts and stirrings of the heart, through greatness of trouble, do vary and fall from one strain into another in a straying and scattering manner] which he sang unto the *LORD*, over the words of *Cush*, [Who this was, is uncertain: it should seem it was one of *Saul* his Courtiers, and in great credit with him, being of the same Tribe of *Benjamin*, with *Saul* himself. Against this mans bitter and bloody counsel, together with *Sauls* persecution *David* poured out this prayer unto *God*, and put it into singing meet] the son of *Femina*. [i.e. a Benjamite. See Jud. 19. 16. 2 Sam. 16. 11.]

2. *LORD my God, on thee do I trust: Save me from all my persecutors, and rescue me.*

3. *That he make not prey of my soul,* [He, viz. *Saul*; through the instigation of the evil Counsellours: or, he, i.e. every one of them. My soul i.e. my life and person] *like a Lion, tearing, while there is no deliverer.* [implying, that they were ready to tear him in pieces like so many Lions, if God delivered him not speedily.]

4. *L O R D, my God, if I have done that,* [Which they do falsely accuse me of, especially that *Cush*] *if there is wrong in my hands;* [Heb. psalms.]

5. *If I have required him evil, that had peace with me;* [Or lived peaceably with me. Compare Psalm 55.]

21. With the annotation: and of the Hebrew word, here rendred requiring. See 2 Chron. 20. on verse 11.] (yea I have rescued him that distressed me without cause.) [Or, vainly, idly, i.e. without any reason wrongfully; as manifestly appeared in the case of *Saul*, whom he spared and rescued when he was in his own and his Officers power. See 1 Samuel 24. and 26. Oth. yea, if I have not delivered, &c. in the same sense.]

6. *Then let the enemie persecute my soul,* [i.e. my person, as above Psalm 3. 3.] *and overtake her, and tread my life to the ground.* [i.e. let him put me to a shameful death, that I may fall, and ly down with dishonor and disgrace] *and make mine honour to dwell in the dust.* [i.e. change mine honourable estate, and condition into the most base and contemptible. See Job 19. on v. 9. and 1 Kin. 16. on v. 3.] *Sela!* [See Psal. 3. on v. 3.]

7. *Arise, LORD, in thine anger* [See above Psalms 3. on v. 8.] *exalt thy self, because of the furies of my distressers, and awake unto me:* [or, awake (and turn thy self) to me. Spoken of God after the manner of men; as before and in the sequel; Oth. thus, Awake for me unto the judgement, (that) thou hast commanded, i.e. to right me, according to thine own order and institution, that art a God of judgement] *Thou hast commanded the judgement,* [or instituted, ordained. See 2. Sam. 6. on verse 21.]

8. *Then shall the assembly of the Nations encompass thee: turn them again on high* [i.e. Return once to sit as Judge upon thine high throne or judgement-seat, for to declare mine innocence openly before all the world, speeches borrowed from the manner of great Princes, or Judges, when they sit and keep their courts of Justice] *above them.* [or, for their sake, viz. the peoples or assemblies about me.]

9. *The LORD shall do right to the people; Judge me,* *LORD, according to my righteousness,* [i.e. according to the righteousnes of my cause; as frequently in this Book. See the declaring thereof, Psalm 5.] *and according to the uprightness (that) is by me.*

10. *Ah let the malice of the wicked have an end, but establish the righteous, thou that tryest the hearts and reins,* [i.e. K k k k

[i.e. that searchest and siftest all the thoughts and imaginations ; a comparison taken from Gold-smiths or Refiners, which try the Gold by the Fire. So Psalm 11. 4. 5. and 17. 3. and elsewhere frequently. See Job 19. on v. 27.] O righteous God.

11. My Shield [As Psalm 3. 4.] is by God, that sa-
veth the upright of heart. [Or , the honest-hearted :
Heb. properly, the right, or straight of heart, as 2 Chro.
29. 34. and very often in this Book ; or by it self , the
right or right minded , (the down-right as we call them)
the word is likewise used of God , and his commandments.
See Deut. 32. 3. 4. Psalm 19. 9. &c. and fur-
ther Job 1. on v. 1.]

12. God is a righteous Judge, and a God that is angry
[viz. With, or against the wicked , which the sequel
hath a regard unto] every day. [Oth. all the day , or
all day long.]

13. If he [The wicked namely, that persecuteth me]
turneth not himself , then he [God] shall whet his swords ;
he hath bent his bow, [Heb. trodden , in regard that the
foot-bow was to be bent with setting the foot upon it ;
and so frequently.] and prepared the same.

14. And hath made ready mortal weapons. [Hebr.
Vessels , Furniture , Instruments , or arms of death]
for him ; [i.e. for himself , to use against the wicked :
or, against him , viz. the wicked , as followeth] he shall
set a work his arrowes against the incensed persecutors.
[Of the Hebrew word, see Genesis 31. on v. 36.]

15. Behold, he is in labour of iniquity , and is big
with toyls [i.e. the wicked laboureth much to put his
wrongful and evil device against me into practise, which
maketh him as restless and unquiet, as a woman in la-
bour , when the pangs of travel are upon her ; compare
Job 15. 35. Isa. 59. 4. Jam. 1. 15.] he shall bring
forth a lye. [i.e. he shall miscarry ; his plot shall be
abortive and fail him ; it shall be as vain , and of no
effect, as a Lye, which frustrateth him, that relyeth up-
on it ; Comp. Psa. 4. on verse 3. Some by lyes here,
do understand; falsehood and deceit.]

16. He hath a made a pit and digged out the same, but
he is fallen into the ditch [The Hebrew word doth pro-
perly significie destruction, corruption, and besides a pit ,
ditch, &c. wherein something doth rot and perish.] which
he hath made.

17. His toyl shall return upon his head , [See Judges
9. on v. 34.] and his violence , [which he practiseth
against me] descend upon his crown. [or, the crown of
his head, i.e. that very same which he intended against
me, shall through Gods just Judgement and disposing,
light upon himself.]

18. I shall praise the L O R D , according to his righte-
ousness , [Which he sheweth in delivering of me (that
am innocent) and in punishing of my malicious En-
emies.] and sing psalms unto the Name of the L O R D ,
the most high.

P S A L M VIII.

David most highly extolleth the Majestie, almighty power,
and wonderful providence of God in governing the
world ; especially his incomprehensible grace and kind-
ness unto wretched mankinde in the Messia F E S U S
C H R I S T .

A Psalm of David, for the chief Song-master [See
above Psalm 4. on verse 1.] upon the Gittithe.
[This some do hold for a certain tune, or air ; or for
an instrument of Musick, accommodated for the singing
and playing of Psalms, used and practised by the posteri-
ty (as some conceive) of Obed-Edom, that was a Le-
vite and a Singer , called the Gittites, 2 Sam. 6. 10.
the Hebrew word Gath (whence Gittite seemeth to be

derived) is the name of a famous City of the Philistines
(where some do guess this instrument was first invented)
and doth likewise signifie a Wine-press , or oyl-pres ;
which together with the contents or argument of this
Psalm, doth make some conjecture, that this Psalm was
made of purpose to be sung as a psalm of praise and
thanksgiving in the Vintage-time.]

2. O L O R D , our Lord, how glorious [Or , illu-
strious, high and mighty, excellent, puissant, famous and
renowned. So Isaiah 33. 21. Jerem. 30. 21. the He-
brew word is likewise ascribed to the Great ones of the
Earth, Jud. 5. 13. 25. Nch. 3. 5. Jcr. 14. 3. and 25. 33. 34.
and to the Godly, Psalm 16. 3. yea to the roaring wa-
ters of the Red Sea, Exodus 15. 10. signifying alwaies
a singular excellency] is thy Name [i.e. thy self,
by the fame and renown of thy power , wisdom
and goodness , which sheweth forth it self in all
thy works and operations] upon the whole earth ! that
hast placed thy Majestie above the heavens. [i.e. whose
Majestie is incomprehensible and infinite. Compare 1
Kings 8. 27. or, which doest most gloriously manifest
thy Majestie above all visible heavens. Comp. Ephes.
4. 10.]

3. Out of the mouth of little children, [Understand
such little ones, as do already begin to make use of , or
improve their speech and understanding , running and
playing in the streets ; Compare Jcr. 6. 11. and 9. 21.
Lam. 1. 5. Mat. 21. 16. Although the Hebrew word be
used otherwise sometimes. See Job 3. 16.] and of suck-
lings, [on and about whom God sheweth forth his won-
derful power, goodness, and providence , that they are
a very strong and ungainly argument and testimony
thereof. What use our Saviour made of these words,
see Matth. 21. 16.] hast thou established [i.e. firmly
ordained , decreed , determined , and accomplished.
Compare Esther 1. 8. and Psalm 11. 3.] strength,
[Oth. strong, or powerful praise, i.e. the praise of thy
power, or strength. So Psalm 29. 1. and 96. 7. and
118. 14. Compare Matth. 21. 18,] because of thine ad-
versaries ; [i.e. to shame and confound the deniers ,
and despisers of thy divine Government and providence]
to make the Enemy and revengeful [Heb. him that re-
vengeth himself] to cease. [i.e. to subdue and cub-
him, and to make him desist from his blasphemous and
atheistical purposes and practices.]

4. When I behold thy heaven ; [Oth. for I behold ,
etc.] the work of thy fingers , [i.e. which through
thy wonderful wisdom thou hast wrought and framed so
completely. A comparison taken from such , as make
very artificial things with their fingers , as Tapistry-
Workers, Embroiderers, and the like] the moon , and
the stars , which thou hast prepared. [Understand here-
upon, then do I think by my self, or exclaim thus as
followeth.]

5. What is man, [Or , frail , miserable , wretched
man. The Hebrew word Enosh, is derived from a word
that signifieth to be very weak , yea sick and feeble unto
death. See Job 5. on v. 17.] that thou remembrest him,
and the son of man [or, Adams child. See 1 Kings 8.
on verse 39.] that thou doest visit him ? [By this re-
membring, and visiting of God , there is principally
understood the whole work of grace shewed unto fallen
mankind in the Messia, our L O R D Christ ; whereunto
belongeth also that which followeth. Compare further
Gen. 8. on verse 1. and 21. on verse 1.]

6. And hast made him a little less, [i.e. not much,
a small degree, or but for a short time. See Psalm 2. on
verse 12.] then the Angels , [Heb. Elohim , which
here doth signifie Angels, see Heb. 2. 9, and how these
words are in particular applied by the Apostle unto
Christ.] and hast crowned him with honour and glo-
ry ?

7. Thou makest him to have Dominion over the
works

works of thine hands ; thou hast put all under his feet : [This is declared further in the sequel.]

8. Sheep [i. e. small Cattel. See Gen. 12. on verse 16.] and oxen, [i. e. great Cattel] all of them ; and withall the beasts of the Field, [understand the wilde and savage ones. See of the Hebrew word Gen. x. on ver. 26. and 6. on verse 7.]

9. The birds [Or Bird kinde. See of the Hebrew word *Tsippor*, Levit. 14. on verse 4.] of heaven, [i. e. of the air : as frequently elsewhere.] and the fishes of the Sea ; that which walketh through the paths of the Seas. [i. e. all manner of gatherings and confluences of waters. See Gen. 1. on verse 10.]

10. O L O R D , our Lord, how glorious [As above ver. 2.] is thy Name upon the whole earth !

PSALM IX.

David giveth God thanks with great joy for the Victory which he had granted him against his enemies ; he mocketh their vain-glory and flightful enterprizes ; praiseth Gods Justice in having and punishing the wicked, and his faithfulness in delivering the godly oppressed, whom he inviteth to praise God, and prayeth for the continuance of Gods favour and the discomfiting of the power, and enterprise of his Enemies.

A Psalm of David, for the chief Song-master [See Psalm 4. on verse 1.] upon Muib Labben. [Some do hold this for the beginning, or, first words of a certain song well known in those daies, according to the tune whereof this Psalm was to be sung and plaied. Others translate it thus ; over, or, on the dying, or death of him that (stood) between (both). Understand thereby Goliath, who stood between the Ringer of Israel, and the Philistines, reproaching and defying the host of Israel. See 1 Samuel 17. 4. This is true, that the Philistines in Davids time, both before and after Sauls death made many grievous wars against Israel. See 1 Samuel 5. 17. &c. and 8. 1, and 21. 15. &c. which David in this Psalm doth seem to have regard unto.]

2. I will praise the L O R D with my whole heart ; [Oth. I will praise (thee) L O R D , &c.] I will re-bearse all thy wonders.

3. I will rejoice in thee, and leap up for joy ; I will sing Psalms to thy Name, O most high.

4. Because that mine Enemies are turned backwards. [i. e. Most shamefully and ignominiously put to flight] fallen and perished from thy face. [i. e. because of thy special presence, which thou hast manifested by thine assisting of me, whereby the Enemies were put to flight, quite scattered and destroyed.]

5. For thou hast dispatched my right and my cause : [Understand the cause, which I had against mine Enemies] thou didst sit upon the throne. [Compare above Psalm 7. on verse 8. and below verse 8.] O Judge of Righteousnes. [i. e. righteous Judge, or, judging righteousness, i. e. righteouslly.]

6. Thou hast chidden the heathen, [As men shew forth their anger by chiding, and chafing. So Gods chiding implieth as much as to manifest, and shew forth his anger, which commonly is accompanied with the curse and destruction of his Enemies. Compare Psalm 18. 15, 16. and 68. 31. and 76. 7. and 80. ver. 17. and 119. 21. Zach. 3. 2. Jud. ver. 9. and great distress of his own people. See Psalm 80. 17. Oth. destroyed, consumed, rooted out.] undone the wicked, blotted out their name, for ever and evermore.

7. O Enemy are the desolations accomplished for ever ? [viz. As thou hadst designed and imagined to compass it. This is jeeringly spoken in opposition to the Enemies flightful boasting. Oth. The Desolations of the En-

emy are finished, &c.] and hast thou destroyed the Cities ? their remembrance is perished (with) them. [Nay (will he say) it is fallen out clean contrary, insomuch, that the very remembrance of those enemies that were destroyed, is altogether perished with them. Oth. is their, (viz. our Cities) remembrance perished with them ?]

8. But the L O R D shall sit for ever, [viz. As Judge ; as appeareth by that which followeth] he hath prepared his Throne for judgement.

9. And he himself shall judge the world in righteousness [i. e. The men that live in the world] and doom the Nations in equities [Heb. as if one said, in righteousness, or justnesses, straightnesses, i.e. very rightfully, reasonably, equitably. So Psalm 17. 2. and 58. 2. Isa. 45. 19.]

10. And the L O R D shall be an high retreat for the oppressed : an high retreat in times of distress. [Heb. in times in distress, as below Psalm 10. 1.]

11. And they that know thy name [i. e. Thee, according as thou hast revealed thy self in thy word and works. See Psalm 91. 14. Isaiah 52. 6.] shall trust in thee, because that thou, L O R D , hast not forsaken them that seek thee. [i. e. (in this place) which with beleeving prayers call for help upon thee.]

12. Sing Psalms to the L O R D , which dwelleth at Zion, [Where the Ark of the Covenant and Gods publick worship is, where he doth shew his gracious presence in a special manner] publish his acts among the people [(inter populos)]

13. For he seeketh the bloud-sheddings, [Heb. the bloods ; in the plural (sanguines) i. e. killings and murderings. See Genesis 4. on v. 10. and 9. 5, 6. them he seeketh, for to punish. See 2 Chron. 24. on 22.] he remembreth them ; [See Genesis 8. on v. 1.] he doth noi forgethe the cry of the afflicted [Oth. of the meek ; understand the cry which every one of them maketh, calling upon him for relief, as followeth, verse 14.]

14. Be gracious unto me, L O R D , look upon my misery, (put upon me) by my haters : thou that exalteſt me out of the gates of death : [i. e. out of, or, from the murdering destroying Counsels, multitude and power of mine Enemies, Compare Matt. 16. 18. In the gates, the people were wont to have their meetings in those times, and there the Counsels, and Courts of Justice were kept ; and in the same consisted the many powers and strength of the Cities. See Genesis 22. on verse 17. it may be understood likewise as if David meant to say, God had wonderfully delivered him, when he was as neer unto death, as one is to a City, being already entered the Gates. Compare Psalm 107. 18. David had often been on the threshold of death, as one may say ; but God plucked him still out of the midst of his Enemies, his own hand as it were, and exalted him afterwards to great honour.]

15. That I may relate all thy praise in the gates of the daughter of Zion ; [i. e. In the Congregation or Church of God at Jerusalem, which was situated upon and by the hill of Zion. See 2 Kings 19. on v. 21.] that I may rejoice in thy salvation. [or I will rejoice.]

16. The Heathen are sunk in the pits, (which) they had made ; their foot is taken in the net which they had hid.

17. The L O R D is made known ; [i. e. Famous, renowned, glorified, because of the acts of his righteousness ; whereof in the sequel. Compare Psalm 74. on verse 5.] he hath done right ; the wicked is ensnared in the work of his bands : Haggajon, sela ! [the word Haggajon doth signifie, consideration, meditation. The Prophet seemeth to imply, that such Judgements of God, as he had been relating, ought to be considered and pondered, with singular attention. Others hold it to be the name, or mark of a certain tune, or peculiar strain of Musick, for the rowzing or quickning of attention. See K k k k 2 Psalm

Psalm 92. 4. and of Sela , Psalm 3. verse 3.]

18. The ungodly shall turn back unto hell : [i.e. unto destruction both of body and soul. Of the Hebrew word Shool, see Gen. 37. on v. 35.] all God-forgetting heathen [not heeding his judgements , but recklessly going on in their wicked wayes and purposes, whether they be heathen indeed, or bastaid Israelites which are not better then the uncircumcised , and from God estranged heathen people.]

19. For the needy shall not be alwaies forgotten, (nor) the expectation of the afflicted lost for ever.

20. Arise ; O L O R D , [See Psa. 3. on v. 8.] let not man strengthen himself : [he doth very elegantly here set the frailty or wretchednes (in the word enosh) and the strength of his Enemies one against the other , as if he said, thou shall never give way, O Lord, that a wretched man shall dominice thus, and have it before thy face, as mine and thine Enemies design it. See the next verse, and Psa. 10. 18.] let the heathen be judged before thy face.

21. O L O R D let fear fiese on them ; [Heb. put them fear, i.e. put them in fear] let the heasben know (that) they are men ; [See Psa. 8. on v. 5. Heb. a man, (enosh) i.e. that every one of them is but a frail, wretched man.]

P S A L M X .

David, or the Church of God, or David in the name and behalf of Gods Church, doth fervently pray against the persecution and oppression of the wicked, very lively describing their insolency, wickedness and cruel bloody practises. He solliciteth Gods righteous vengeance upon them, which by faith he assurth himself of, that God would perform it.

OL O R D , why standest thou afar off ? [As if he said ; ah do not so, draw near with thy help, and let thy gracious countenance shine upon us. Spoken of God after the manner of men ; as frequently in this book. Compare Psa. 3. on v. 8. and 7. on v. 7, 8.] (why) hidest thou thy self in times of distress ? [as above Psa. 9. v. 16.]

2. The wicked [In the singular understanding wicked men, as appeareth by the sequel] doth bostry persecute [as Psa. 7. 14.] the afflicted in (or with) insolency : let them be apprehended in the enterprizes which they have devised.

3. For the wicked boasteth over the wish of his soul ; as fulli perswaded, that he shall accomplish his desigines, and obtain his hearts desire. O:th he praiseth according to the desire of his soul, i.e. whomsoever he will ; for example, the covetous, as followeth. Or he boasteth over the wish of his soul, i.e. over his evill lusts , when he hath satisfied or accomplished the same] he blesseth the covetous [i.e. he holdeth and accounteth the unrighteous, that oppresseth the poor, by his covetousnes to be a happy man. See Deut. 29. on v. 19.] he flan-dereith the L O R D [or, provokerith the L O R D , &c. Others read the latter half of this verie thus : the covetous (by and by called wicked) curseith and revileth the L O R D : as the word blessing is sometimes used instead of cursing. See 1 Kings 21. on v. 10. Or the covetous blesteth (himself) &c.]

4. The wicked, as he putteth his nose on high, [Heb. according to the height, putting up, or lifting up of his face, or his countenance, his nose, his anger, i.e. according to his insolency, and scornfull contempt of good instruction, which he sheweth forth in all his carriage and deportment. For even as the height of the heart , Psa. 131. v. 1. and of the Spirit, Prov. 16. 18. doth signifie the inward insolency or high-mindedness ; so the

height of the eyes, Psa. 18. 28. and here ; of the face, or the nose, betokneth the outward] doth not search ; [whether he do well or ill, caring for nothing at all, O:th. he doth not seek (God) out of Psa. 14. 2.] all his thoughts are, that there is no God: [O:th. (in) in all his subtile devises God is not.]

5. His wayes, [i.e. his purposes , designes and practice] cause pain at all time. [viz. to him, whom he oppreleth in his insolency. O:th. his wayes are profforous at all time. The Hebrew word hath the signification of the paines or travail of child-birth, wherupon doth follow rejoicing, when the child is born, John 16. 21. and thus some do seem to have taken it here confectarily in the sense of jucies, and prospering, or furthering, advancing of his work, that it may come to light and issue, as the fruit of the womb : thus the wicked bestreth himself, toileth and laboureth till he work out his purpose, and it succeedeth according to his mind ; therefore he caieth not for God] thy judgements [i.e. thy government , and the punishments, which thou haft prepared for the wicked] are an height far from hi:z : Compare the manner of speaking with Jud. 9. on v. 17. and Cant. 6. on v. 5. Heb. from, or from over against him, i.e. he casteth the same from him, out of his sight, and never mindeth them once : or they are higher, or too high for him to set them before him ; they are hidden before him, above the reach of his understanding and appiencion : because he is in prosperity, he never thinketh on any punishments to come. See the next verse] all his adversaries, he bloncketh upon them [or he bloweth therupon, or against the same, i.e. he meaneth to scatter and dispel like chaffe with his very breath. So small account he maketh of them, because all things go with him according to his mind. Compare Psa. 12. 6.

6. He saith in his heart, [i.e. he thinketh as v. 11. 13. and Psa. 14. v. 1. &c.] I shall not maver, [i.e. I shall not be displaced or removed out of my estate or prosperity : it shall go alwaies well with me, I shall not stumble nor fall, nor be overthrown by any] for I shall be in no evill from generation to generation. [Heb. in generation and generation, i.e. never , meaning that no kind of evill, mischance or adversity should ever betide him.]

7. His mouth is full of cursing and deceitfulness, and miles: under his tongue (there) is toil and iniquity. [Compare Psa. 66. 17. Rom 3. 11.]

8. He sitteth in the ambyses of Court-gardens, [Or out-houses, villages, country-townes] in hidden places doth he put to death the innocent : his eyes do hide themselves against the poor, [i.e. he watcheth and waylayeth him in secret, where he may not be seen.]

9. He layeth ambyses in a hidden place, like a Lyon in his den : he layeth ambyses to spott the afflicted ; he spoileth the afflicted, when he draweth him into his net.

10. He stoopereth down, he boweth himself, [For to ly close and unditcovered, and that he may the more suddenly and unawares surprize and fall upon the afflicted. Compare Psa. 17. 11.] and the poor troop falleth into his strong (pawes) [or that the poor troop may fall, &c. O:th. and he falleth upon the poor company with his strong (limbs) : for poor troop, or company, the Hebrew hath the poor in the plural, construed with the word falleth in the singular.]

11. He saith in his heart, God hath forgotten it ; [Heb. hath forgotten, viz. those people, or the caule and case of them whom I intend to plague and spoil : those are the afflicted ones, for whom the Prophet contrarywise doth pray in the sequel , that God would not forget them] he hath hid his face, he seeth (it) not for ever.

12. Arise, L O R D God, [See Psa. 3. on v. 8.] lift up thine hand ; [This phrase is taken diversly in Scripture ; signifying here, the publick manifestation of

of the power of God in helping the godly, and confounding the wicked, who were described with their wickedness before] forget not the afflicted. [Otherw. the meek.]

13. Why doth the wicked slander (or provoke) God? [He will say: why doest thou permit him thus to slander or provoke thee] faith in his heart; thou wilt not seek it, [as above v. 13. and below v. 15. Or he faith in his heart thou wilt not, &c.]

14. (Howbeit) thou seest it; for thou regardest the toil and the vexation, [viz. which the afflicted must suffer and undergo by the wicked] that they may give it into thine hand: [i.e. commit the avenging unto thee, which the following words do well agree with. Oth. that thou mayst put it into thine hand, i.e. for to have their cause, as it were before thine eyes, and to consider the same: Or that thou mayst give it with thine hand, [i.e. requite it] the poor relyeth on thee [or on thee the poor lettereth it, viz. rest, he leaveth it in thine hand; he entrusteth thee with the safe-guarding of his cause, and the prosecuting of his right. Compare the manner of speaking with Gen. 39. 6. Job 39. 14. Isa. 10. 3. and 2 Tim. 1. 12.] thou hast been [viz. alwaies in times past] an helper of the Orphan, [i.e. of my self and all thole, that like poor Orphans were forsaken and oppressed by men. Compare Psa. 68. 6. John 14. 18. and below v. 18.]

15. Break the arm, [i.e. the power, might, violence, as frequently] of the wicked and evill (one) seek his wickedness [as above Psa. 9. 13.] (until) thou find it not [the meaning is, punish it and destroy it; so that the wicked be no more able to molest and vex the godly. Compare Eze. 23. 48. The sins of Gods people are likewise said to be sought and not found, but in a clean contrary sense; they being all pardoned of God by grace, for the Messiah his sake, Jer. 50. 20. Oth. shall not thou find them? i.e. yea thou shalt surely find them.]

16. The L O R D is King eternally and evermore; the heathen are perished out of his land, [viz. out of Canaan, which God doth call his land, Lev. 25. 23. Oth. out off, or from his Earth, the whole Earth indeed being Gods, Psa. 24. 1.]

17. L O R D, thou hast heard the wish of the meek: [Or lowly, humble ones, which were humbled by the hand of God and means of the cross. This is an observable title of Gods children, that are regenerated by the holy Ghost, humbled and brought under the yoke and obedience of his commands. So below Psa. 22. 27. and 25. 9. and 34. 3. &c.] thou shalt strengthen their heart, [viz. by thy word and holy spirit] thine ears shall attend.

18. To do right to the Orphan and oppressed: that a man [See Psa. 8. on v. 5. and Compare Psa. 9. 20. 21.] of the Earth [that sprung from the Earth, or was made thereof, and consequently had no reason to be so arrogant and insolent] go on no more to practise violence. [Oth. read the latter member of this verse: that mortall man go on no more to chase out of the land.]

P S A L M XI.

David taking notice of the jibing of his persecutors, that made his flying, and wandring condition their pastime, taketh his refuge to God, and declareth his faith of Gods providence, who doth both see and try, and shall judge likewise both the godly and the wicked.

A Psalm of David, for the chief Song-master. [See Psa. 4. on v. 1.] I trust in the L O R D : how do ye say to my soul: swerve (on to) your mountain (like) a bird? [Oth. O thou bird] [Saul and his ad-

herents mocked and jeered David with such taunting speeches, as conceiving that he knew no other shift or refuge, but so betaking himself unto, wandring and lurking on the Mountaines; hopping as it were from one place to another like a silly bird; but they thought to ensnare and take him well enough for all that, not considering God who was Davids comfort, rest and refuge.]

2. For, behold the wicked bend the bow, they fit their arrowes on the string, [As if he said: it is no wonder, that they speak so insolently, for they think they have laid their plots so sure, that they shall not miss, but hit and fell me and mine without all peradventure] to shoot in the dark [i.e. in secret, privily. Compare Psa. 10. v. 8. 9.] at the upright of heart.

3. Surely the foundations are overthrown, [i.e. all fear of God; all justice and equity (which are and ought to be as the foundations of the state of Israel) are pulled down and overthrown; seeing they go about utterly to ruine and destroy me and other godly innocent people (who may well be counted the foundations and pillars of the land, Prov. 10. 25.) or thus: but the foundations (i.e. their purposes, resolutions and enterprizes) shall be overthrown. See Psa. 8. on v. 3. and Isa. 19. 10. both these readings do well agree with the foregoing and following text] what hath the righteous committed?

4. The L O R D is in the pallace of his holiness, [i.e. in his holy pallace, viz. in heaven, as the following words seem to declare. Otherwise it might also be understood of the Tabernacle. See Psa. 5. on v. 8. and Hab. 2. 20.] The L O R D S throne is in heaven: his eyes regard, his eye-lyds try [See Psa. 7. on v. 10.] the children of men.

5. The L O R D trieth the righteous; [So as that he alloweth and approveth of him] but the wicked and him that loveth violence, his soul hateth [Spoken of God after the manner of men, as Lev. 26. 11. the sense being, that God doth hate him in good earnest extreamly.]

6. He shall rain upon the wicked snares, [This implieth unexpected, severe and unavoidable judgementes of God. See Job 18. 9. 10. and 22. 10. Isa. 8. 14. and 24. 17. 18. fire and brimstone [as fell upon Sodom, Gomorra, &c. Gen. 19. and are threatened to Gog, Eze. 38. 22. being prefigurations of the everlasting hellish fire, Jud. v. 7. Rev. 20. 10.] and a mighty (or tempestuous) whirle-wind shall be the portion of their cup. [i.e. their appointed and peculiar part and portion. Compare Job 20. 29. and the annot. A kind of speech, borrowed from the father of the family, who was wont of old to share and fill unto every one of the members thereof his portion of drink. Here it is understood of the wicked's punishment: as also Rev. 14. 10. and elsewhere. Of the crots and affliction of the Church, Psa. 73. 10. and in general of the sufferings of the godly and wicked both, Psa. 75. 9. but otherwise, Psa. 16. 5. and 23. 5. See also Job 21. on v. 20.]

7. For the L O R D is righteous, he loveth righteousness: [Compare Psa. 9. 9.i.e. all righteous things, whatsoever is right and just] his face regardeth [viz. with a fatherly tenderness, to shew favour unto and to provide for] the upright [Heb. the right, right minded.]

P S A L M XII.

David prayeth for his and the Churches preservation from and among the common malice, unfaithfulness, falsehood, beguiling, insolence and tyranny, practised by the Rulers and Governours; and propheseth, that God would surely judge them and save the godly according to the faithfull promises of his word.

A Psalm of David for the chief song-master [See Psa. 4. on v. 1.] upon the Sheminith. [See Psa. 6. on v. 1.]

2. Preserve O God [Or save namely us, in this bad and miserable condition] for the kind [or kind-hearted good-hearted, of the Hebrew word. See Psa. 4. on v. 4.] is wanting [i.e. (as we use to say) there is no love nor faith more left] for the faifthfull [the Hebrew word signifieth true, or faighthfull, believing, 2 Sam. 20. 19. Psa. 31. 24. and also troths, faithfulness, i.e. all manner of faith and troth and trutiness; or faithfulness; as Prov. 14. 5. and 20. 6. Isa. 26. 2. either is applicable to this place] are lessened among the children of men [or Adams children.]

3. They speak falsehood [Or vanity, naughtiness or unprofitableness] every one with his neighbour. [Heb. the man with his neighbour, or companion] (with) flattering lips: [Heb. a lip of soothing, or smoothness, i.e. that knoweth well, or is well practised to flatter, and so in the next verse] they speak with a double heart [Heb. heart and heart, i.e. their heart meaneth otherwise than their mouth speaketh. Compare Deut. 25. on v. 13. 14.]

4. Let the LORD cut off [Or, the LORD will cut off] all flattering lips, the great (or big) speaking tongue:

5. That say, [We shall have the upper hand with our tongue: our lips are ours [Heb. by, or with us, i.e. in our own power, to speak as and what we list.]] who is Lord over us?

6. Because of the Desolation of the afflicted, because of the groaning of the needy, will I arise now, saith the LORD: I will set in safety him whom he puffeth at. [i.e. Whom the wicked thinketh to scatter and undo without any pains-taking, with the least puff, as it were of his breath (the godly namely) whom I, nevertheless maugre the wicked, will set in safety and security. See Psalm 10. on verse 5. Oth. Whom he (the wicked) layeth snares for.]

7. The sayings of the LORD, [As all in general, so especially his gracious promises which the Prophet insisteth on in the next verse.] are pure sayings [i.e. without any fault or blemish, without any deceit or falsehood: like refined silver without dross: Compare Psalm 19. 10.] silver, [i.e. like unto silver, that is refined, &c.] refined in an earthen melting-cruse: [i.e. tried and purified in an earthen melting-cruse, or melting oven, furnace, on the ground, or in the earth, as some conceive. Compare Psalm 18. 31. and 119. 140. Prov. 30. 5.] purified [properly, molten, and so purified, cleansed and cleared from all dross and impurity] seven times. [i.e. many times over, compleatly and perfectly. See Genesis 4. on v. 15. and 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.]

8. Thou, LORD, shalt keep them; [Understand the godly and innocent, against the practices of the wicked, which haunt them like roaring and raging Lions.] thou shalt safe-guard them [Heb. him, i.e. every one of them] from this generation [i.e. from these evil men, that live together now in this age, as Deut. 1. 35. Compare Math. 11. 16. with Luke 7. 31. and Math. 12. 42. with Luke 11. 31. The Hebrew word Dor hath the signification of lasting, or enduring; to dwell or abide a long and lasting time (see Psalm 84. 11.) and is taken further for a mans life-time here on earth, Ecc. 1. 4. and likewise for a multitude of men, living together, or in one and the same age; whether bad, as here and elsewhere, or good as below, Psalm 14. 5. and 73. 15. &c.] for ever.

9. The wicked pace (or trot) round about, when (or, because) the vilest [Heb. the vilest, or naughtiness, unworthiness, i.e. the vilest, most abject, the very scum]

of men, such as are the luxurious and riotous prodigals, Deut. 21. 20. Prov. 23. 21. to whom are opposed the dear, or precious, Jer. 15. 19. See further Job 35. on v. 13.] of the children of man are exalted [or, set on high, the Prophet, will say: When it cometh to pass, that the wicked ones (who are indeed the vilest of men) are advanced to state and offices, and get up into places of government and authority; then the wicked do multiply and stir on all hands, doing all the spight, violence and mischief to the godly they are able to compass, without ceasing; Compare Proverbs 28. 12, 18. and 20. 26.]

P S A L M XIII.

David complaineth of the delay of Gods help: prayeth, that, for his honours sake he would be pleased to prevent his approaching ruin: and triumpheth through faith.

A Psalm of David, for the chief Song-master. [See Psalm 4. on ver. 1.]

2. How long, LORD, wilt thou forget me still? [Or, steadfastly, continually, alwaies, evermore for ever, altogether, utterly. The Hebrew word doth signify strength, overcoming, and further, an everlastingness, or, long continuance of time, because the same doth hold on, break through all obstacles, are still advancing, and (in a manner) do overcome all at length. Compare Psalm 4. on ver. 1. and with the forgetting mentioned here. Genesis 8. ver. 1. and 31. on v. 17.] how long wilt thou hide thy face from me? [Compare Deut. 31. ver. 17. and Job 13. on v. 24.]

3. How long shall I take Consultations in my soul? [Heb. set, or put consultations, &c. considering and weighing how I may escape the hands of my persecutors.] heaviness in my heart by day? [when the day-light, and with it the stirring of people, and all manner of occurrences, do use to allay and break off a mans heaviness and pensiveness, then must I continue still in fear and anxious heaviness, of being surprized and apprehended once by Saul and his.] how long shall mine Enemy be exalted over me?

4. Regard, bear me, LORD, my God: enlighten mine eyes, [i.e. Revive and clear me by thy help. Comp. 1 Sam. 14. 30. Ezra 9. 8. and Pro. 15. 30. the manner of speaking is likewise used of enlightning the understanding. Psalm 19. 9. Ephes. 1. 18, &c.] that I fall not asleep (in) the death: [Heb. that I sleep not the death, i.e. that my life be not taken from me at one time or other. See Deut. 31. on ver. 16. and comp. Jer. 51. 39. together with the annot. there.]

5. That mine Enemy say not; I have prevailed against him; mine adversaries rejoice when I should waver. [i.e. Trip, stumble, and fall. Comp. Psalm 10. 6.]

6. But I trust in thy kindness: [Or favourableness, benignity] my heart shall rejoice in thy salvation: I will sing unto the LORD, because he hath done well by me. [Thus the Hebrew Verb (which signifieth otherwise, to require, or recompence, see 2 Chron. 20. v. 11.) is used of Gods kinde and gracious dealing with his, Psalm 103. verse 2, 10. compared together with Psalm 116. verse 7. and 119. 17. and 142. 8. Oth. when he shall have dealt well with me.]

P S A L M XIV.

David describeth the extream corruption and malice of his Enemies in particular, and of all natural men in general, reproacheth and threatneth them: longeth for Gods Salvation, especially that by the MESSIAH, where-

whereof be rejoice in the Spirit.

A Psalm of David for the chief Song-Master. [See Psalm 4. on ver. 1. and compare this Psalm with Psalm 53. throughout] The fool [see of the Hebrew word, 1 Samuel 25. on verse 25.] saith in his heart ; [i. e. thinketh with himself, as above 10. 6. although his outward shew be sometimes otherwise. Compare Job 21. 14.] there is no God : they corrupt it, [or, they have corrupted (themselves, or their way)]

Compare Genesis 6.12. Exod. 32.7. Deut. 31.29.] they make it abominable (with their) work [or, they make themselves abominable (with) their dealing] there is none that doth good.

2. The Lord hath looked down out of heaven upon the children of men, for to see, whether any were understanding, [Spoken of the all-knowing God, after the manner of men. Compare Genesis 11. on verse 5.] that sought God. [See 2 Chron. 15. on verse 2.]

3. They are all turned away ; [See Rom. 3. 12, &c. and compare above Psalm 5. on verse 10.] they are grown stinking together [or, mouldie, rotten, putrified, like loathsome corrupt meat, or a vile stinking carrion. Compare 13. 5.] there is none that doth good, no not one.

4. Have then all Workers of iniquity no knowledge, that eat up my people, (as if) they ate bread ? [i. e. recklessly dispoil them by wrong and violence of life and goods. Compare Exodus 22. 25. Mich. 3. 3. and Psal. 79. 7.] they call not upon the LORD. [as if he said ; There these wretches fall short, that they will have nothing to do with God : and therefore is their punishment sure and ready to seize upon them as followeth. Others read this verse. Do not then all Workers of iniquity that eat up my people (as if) they ate bread ; know (that) they do not call upon the LORD ? or, (as some) have not, &c. thus eat up my people & they eat bread (and) call not upon the LORD.]

5. There they are afraid with fearfulnes : [i. e. then, See Zeph. 1. 14. and below Psalm 36. 13, &c. when God shall shew, and they be convicid in their conscience, that he taketh part with the number, or congregation of the godly, and is an adversary to these wicked wretches, then shall they be surprized with great terror, although they never thought of it before. This is a prophecy of the time to come, which the prophet maketh so sure account of, as if it were done already. Compare Psalm 36. 13. and 53. 6.] for God is with the generation of the righteous. [or, among, or, with the righteous generation. Compare Psalm 12. on verse 8.]

6. To make the counsel of the afflicted, ashamed, [i. e. Ye seek, or go about to shame him, mocking and jeering him with it, that he, &c. but (doth he imply) ye shall one day finde it.] because the L O R D is his refuge.

7. O that Israels salvation (came) out of Zion ! [Oth. Who shall give out of Zions the salvation of Israel ? A kinde of a wishing phrase, usual with the Hebrews. See Deut. 5. on verse 29. The meaning is, O that the L O R D would be pleased to deliver his people out of Zion ; the place where he dwelleth, by the Ark of the Covenant. Otherwise it might well be a question also, whereupon the answer followeth. Compare further Romans 11. 26.] When the L O R D shall make the captives of his people [Heb. the captivity. See Num. 31. on ver. 12. i. e. the Godly, who are captives, as it were, living under the power and tyranny of the wicked. See further Deut. 30. verse 3. and Luke 4. ver. 19. Ephes. 4. 8.] to return (then) shall Jacob [i. e. the posterity of Jacob, the Israelites ; understand the godly, those that follow the footsteps of their fore-father Jacob] rejoice ; Israel shall be glad.

P S A L M X V.

David describeth a true Citizen of Zion, or Member of Gods Church, that shall never perish, but be saved e- verlastingly.

A Psalm of David, L O R D, who shall sojourn in thy Tent ? [Understand the house of God, or his Church, as well militant here on earth, as Triumphant in heaven, typified and shadowed forth by the Tabernacle, and Zion-hill. See Psalm 2. on verse 6.] who shall dwell upon the mountain of thy Holiness ?

2. He that walketh uprightly [See Gen. 6. on verse 9.] and worketh righteousness : and he that speaketh the truth with his heart. [i. e. from the heart, as we use to say. Oth. that speaketh the truth in his heart, i.e. conceiveth or purposeth nothing but honesty and faithfulness. Compare above Psalm 10. on v. 6.]

3. That backbiteth not with his Tongue; doth no evil to his companion; and taketh up no reproach against his neighbour. [Understand into his mouth, or upon his tongue, or lips. Compare below Psalm 16. on verse 4. this may be meant as well of the first conceiving and venting, as of the receiving and spreading of slanderous reports, raised and cast abroad by others. See Exodus 20. 7. Psalm 50.16. and further, Exod. 23. v. 1. Lev. 19. 16. Psa. 69. 8. Ezek. 36. 15.]

4. In whose eyes the reprobate [i. e. He that by reason of his wicked course of life is justly rejected and cast off by all the godly] is despised ; but he honoureth those that fear the L O R D : hath he sworn unto (him) hurt, however he altereth it. [Heb. properly, to evil, or, evildoing ; i. e. whereby to hurt and damnifie himself ; the meaning is, Although he perceive, that the oath he made, will prove prejudicial and hurtful unto himself, yet doth he not recall or disanul the same, ready rather to sustain and suffer hurt, then to break a warrantable, lawful oath made by God. Oth. hath he sworn unto (his) neighbour, then he changeth not.]

5. That putteth not his money to use ; [See Levit. 25. on v. 36.] nor taketh bribe against the innocent. The same that doth these things shall not never for ever. [or, not fall away, nor be removed, displaced, shakē, rejected, viz. out of the state of happiness, i. e. he shall never perish, as our Saviour speaketh, John 10. 28. Compare above Psalm 10. 6. and below Psalm 16. 8. &c. 21. 3. and 55. 23. and 62. 3. compare with v. 7. there and 66. 9. Prov. 10. 25, &c.]

P S A L M XVI.

David prayeth for preservation, renouncing his own merits before God ; detesting all idolatry, and making a chearful profession of his faith in the Messiah, by whom he and all believers, having communion with God, are sure to partake of the blessed Resurrection and eternall life : Mean while Christ himself is introduced here, speaking of his death, resurrection and everlasting glory, for the good and comfort of his.

A Golden Jewel of David. [Or ; a golden Psalm ; Heb. Michiam, i. e. that which is made of the best and finest gold. This Title is likewise prefixed unto the Psalms, 56. 57. 58. 59. and 60: because of their singular preciosness and excellency. Some do hold it for a certain Musical Instrument, or the beginning of some song, like-tuned] Preserve me, O God, for I trust in thee.

2. (O my soul). Thou hast said unto the L O R D, These words David speaketh as a Type of Christ ; or

(as some think) Christ himself unto his soul in the state of his humiliation, as the Hebrew word sheweth: elsewhere the word *soul* is expressed, Psalm 103. 1.] Thou art the Lord; [Oth. my Lord;] my goodness (reacheth) not to thee: [i. e. my benefit. The sense is, I can benefit thee in nothing, O God; I can bring thee no advantage (since thou art perfect in thyself, and the spring and author of all good) but to the godly that live here on earth, I may, as followeth.]

3. (But) unto the Saints, that are upon earth, and the glorious, [Or, the excellent, the eminent: thus he calleth the Saints and believers, as being Gods children and heirs; of the Hebrew word see above Psalm 8. on v. 2.] in whom is all my pleasure (or delight.)

4. The pains of those, that present [viz. With a marriage, or wedding-gift. See of the rage and prodigality of this spiritual Whoredome, Ezek. 16. 31, 32, 33, 34.] another (God) [not the true, and only God, but an Idol-God] shall be multiplied; I will not offer [or pour out, as the Idolaters were wont to do in their drink-offerings. Of the lawful drink-offerings wherein wine and other strong drink was used, see Exodus 29. 40. Numb. 15. 5, 7, 10, and 28. 7.] their [i. e. the Idols] drink-offerings of blood, and not take their names upon my lips. [i. e. into my mouth, as Psa. 50. 16. implying, that he would have nothing at all to do with Idolatry, any thing depending on it; he did loath and abhor it all. See Exod. 23. 13.]

5. The LORD is the portion of mine inheritance, and of my cup: [There are two comparisons made use of here, the former taken from Inheritances, which were measured out by lines, or cords, and divided by lot. See Deut. 3. on v. 4. and Job. 9. Jos. 13. &c. the latter from family-orders, where the Father or Master alloweth or dispenseth unto every one his share of drink into his cup or beaker. Compare Psalm 11. on v. 6.] thou doest maintain my lot. [i. e. thou doest preserve and keep the same in safe custody for me. Compare 2 Tim. 4. 8. 1 Pet. 1. 4, 5.]

6. The lines (or strings) are fallen unto me in amiable places: yea, a goodly inheritance is hapned unto me. [Hebrew, the inheritance is become fair, at, or upon, over me.]

7. I shall praise [Heb. bless] the LORD, that hath given me counsel: even by night. [Heb. in the nights. See Psalm 1. on verse 2.] my reins instruct me. [i. e. my most inward thoughts and stirrings minde and excite me to my duties. See Job 19. on ver. 27.]

8. I set the LORD continually before me: [Heb. over against me: that this is spoken by Christ, appeareth by Acts 2. 25.] because he is at my right hand, I shall not waver. [as Psalm 15. 5.]

9. Therefore my heart is glad, and mine honour [See Genesis 49. on verse 6.] rejoiceth: also my flesh, [i. e. body] shall dwell safely [or, securely. Heb. properly, with, or, in confidence, viz. that the Resurrection shall follow assuredly on the third day.]

10. For thou wilt not forsake my soul [i. e. my person; as frequently elsewhere, whereby there is again understood the dead body of our Saviour Jesus Christ. Compare Psalm 94. 17. and Lev. 19. on verse 28. and see hereof, Acts 2. 31. and 13. 35. &c.] in hell; [i. e. in the grave; or you may understand with some, those hellish pains and pangs, which Christ hath undergone and suffered in our behalf. See of the Hebrew word, Genesis 37. on verse 35.] Thou shalt not suffer thy Holy (one) [i. e. my self, Christ, Oth. benign, gracious, kind, favorite. Compare Deut. 33. on verse 8. and Psalm 4. on verse 4.] see the corruption. [i. e. undergo and be subject to it, abiding and putrifying in the grave like other men. Compare Psalm 34. 13. and John 3. 36. and 8. 51. and see Job 7. on v. 7. of the word

corruption, otherwise rendered ditch or pit. See Psalm 7. on verse 16.]

11. Thou shalt make known unto me the path of life: [Leading and conducting me in this life, and afterwards raising me up from the dead, and bringing me into the glory of life everlasting] fulness (or satisfaction) of joyes is with thy face: [Compare Psalm 4. 7. and 17. 15. and see 1 John 3. 2.] pleasantnesses are in thy right hand for ever. [In thy right hand, wherewith thou givest and bestowest the same upon thy children. Compare Proverbs 3. 16. Oth. at, or, by thy right hand, where I (Christ:) shall sit, when I shall be gone up again into heaven, and where David and all the Elect shall be translated. Matthew 25. 33.]

P S A L M XVII.

David in confidence that his uprightness and innocence was well known unto God, prayeth for preservation and protection against his persecutors, who by reason of their temporal felicity here on earth, did most tyrannously oppresse the innocent: and comforteth himself in Gods salvation, and the blessed hope of life eternal.

A Prayer of David, Lord hear the righteousness [i.e. own (or receive) my righteous cause, or bear me, that have a righteous cause] attend unto my cry, take to ears my prayer (uttered) with unfeigned lips. [Hebr. with no lips of deceit.]

2. Let my right go forth from before thy face; [As if he said, pronounce one sentence publickly upon my cause, and bear me out in it, forasmuch as mine innocence is fully known unto thee as followeth. Compare Psalm 37. 6.] let thine eyes regard the equity. [Hebr. the rightness, or straightness, i. e. the equity or equitableness; or the justice and reasonableness of my cause; as elsewhere, compare Prov. 1. on v. 3.]

3. Thou hast tried my heart, [A comparison taken from the practise of Goldsmiths, or, refiners. See Psalm 7. on v. 10. and 66. v. 10. Zach. 13. 9.] visited (it) by night, thou hast touched me, thou findest nothing: [viz. no dross, i. e. no wrong, injustice or deceit, which I should aim at in my cause, or suffering, as followeth] (that which) I have thought my mouth doth not transgres. [i. e. my mouth uttereth nothing otherwise, than my heart conceiveth it. Oth. I have purposed, or, resolved (that) my mouth shall not transgres.]

4. Concerning the dealing of man, I have according to the words of thy lips, [i. e. According to the command and charge of thy word. Others join these words unto the precedent, thus, Concerning the dealing of man according to the word of thy lips, &c. i.e. which men are bound to do in pursuance of thy word and command] watched my self from the paths. [Or, I have taken heed of the path, &c. viz. to avoid and eschew the same; though mine Enemies do falsely charge me with the contrary] of the Robber [effractor, irrupper, i. e. the violent man, the oppresour, high-way-robbet, murderer; by comparing Jer. 7. 11. and Math. 21. 13. Heb. properly, breakers through, or, breakers in, irrigators, viz. of houses, towns, countries, laws, &c. See Ezek. 7. 22. and 18. 10. Hosea 4. 2.]

5. Keeping my goings [Oth. keep (O LORD) my &c.] in thy tracks, [directing the course of my life according to thy commandments] that my footsteps may not waver.

6. I call upon thee, because thou hearest me, O God: incline thine ear unto me, hear my speaking.

7. Make thy kindness wonderful, [David implyeth hereby, that he was in such danger and distress, that he could not be preserved without a wonderful help of the LORD]

LORD] thou that savest those which trust (in thee) from those that rise up against thy right hand : [where- with thou doest protect and deliver thy people. Oth. thou that with thy right hand deliverest those that trust (in thee) from those that rise up (against them.)]

8. Keep me as the black of the apple of the eye ; [Heb. of the daughter of the eye. Compare Deut. 31. verse 10. and see the annotation there.] bide me under the shadow of thy wings. [Compare Ruth 2. on v. 12.]

9. Before the face of the wicked, [Or, because of the wicked] that waste me : of my mortal enemies, that surround me. [Heb. Enemies in, (or, with) the soul, i. e. which do hate me mortally, from the very intmost of their hearts. Oth. against the soul, i.e. which seek to take away my life from me.]

10. They shut up [i. e. cover] (themselves) with their fat ; Compare Job 15. on verse 27. and Psalm 73. 7. with their mouth they speake proudly. [Hebr. in pride, or haughtiness.]

11. They have now encompassed us in our walk, [See 1 Samuel 23. 8. and 24. 3. and 25. 26. and 26. 2, 3.] they set their eyes (upon us) bowing down to the ground. [lurking for me, and mine, like a Lion for the prey. See the next verse, and Psalm 10. on verse 10.]

12. He is like a Lion, [Heb. his resemblance, or likeness, is as, &c. i. e. the likeness of every one of them ; or, of their chief Leader] that is greedy to prey, and as a young Lion, sitting in hidden places.

13. Arise, L O R D, [See Psalm 3. on verse 8.] prevent his face, cast him down, rescue my soul, [i. e. fell thou him down, or defeat him, before he fall upon me] with thy word from the wicked : [Oth. from the wicked, (that is) thy word, i. e. by whose sword thou doest exercise and prove me ; and so in the next verse, (which are) thine hand.]

14. With thy hand from the mer (ab hominibus) O LORD, from the men that are of the world, whose portion is in this life ; [See the contrary, Psalm 16. 5, &c. and in the next verse here] whose belly thou fillest with thy hidden (treasure) ; [i. e. with all manner of abundance and dainties of meat and drinck, which are called Gods hidden treasure, because they ly hidden as it were in Gods air, and earth and water, and by his providence are produced and brought forth, out of, or from within and under them] The children are satisfied, [Oth. they abound with children] and they leave their overplus [Or, their superfluity, abundance, glory] behinde to their little children. [See Psalm 8. on verse 3.]

15. (But) I shall behold thy face in righteousness, [Compare above Psal. 4. 7, 8. and 16. 11. with the annotation, 1 Cor. 13. 12. 2 Cor. 5. 7. 1 John 3. 2.] I shall be satisfied with thine image [or, likeness :] when I shall awake. [Oth. I shall be satisfied, when I shall awake (with) thy image, or likeness. See 1 Cor. 15. 49. 1 John 3. 2.]

P S A L M X V I I I .

See the Contents of this Psalm in the second Book of Samuel, before the two and twentieth chapter.

For the chief Song-master : (A Psalm) of David the servant of the L O R D, that spake the words of this song unto the L O R D, in the day when the L O R D had rescued him, out of the hand of all his enemies, and out of the hand of Saul. [This Psalm is likewise set down, 2 Sam. 22. saving some few alterations here and there, which it pleased the holy Ghost to make use of, as will appear by comparing them together. See the annotations there.]

4. He said then : I will love thee heartily [Or, from

the bottom of my heart, inwardly, from the i amost parts ; as a mother loveth and affecteth the fruit of her womb. For the Hebrew verb cometh from a word which signifieth the womb, or matrix, entrails, or bowels, and thence pity, compassion, tenderneſs ; So that this verb doth imply such a love, as is not only upright and true, but withall full of fervent and most inward affection to the party beloved. Compare Psalm 103. 1.] L O R D my strength.

3. The, L O R D is my rock, and my castle, and my helper-out, my God, my rock, on whom I trust, my shield, and born of my salvation, mine high retreat.

4. I called on the L O R D, that is to be praised, and was delivered from mine enemies.

5. Bonds of death had encompassed me, and brooks of Belial did affright me.

6. Bonds of hell environed me, snares of death met me.

7. When I was anxious, then I called on the L O R D and cried to my God : he heard my voice out of his Palace, and my calling before his face, came into his ears.

8. Then the earth quaked and trembled, and the foundations of the mountains shook and quaked because that he was incensed.

9. Smoke went up from his nose, and a fire out of his mouth consumed ; coals were kindled therby.

10. And he bowed the heavens, and came down, and darkness was under his feet.

11. And he rode upon a Cherub, and did fly ; yea, he did fly swiftly [The Hebrew word is used of the swift flying of an Eagle, Deut. 28. 49. Jer. 48. 40. and 48. 40. and 49. 22.] upon the wings of the wind. [Compare Psalm 104. 3.]

12. He set (or put) darkness for his hiding ; round about him was his tent, darkness of waters, clouds of the heaven.

13. From the splendor that was before him, his clouds drove along ; hail and fiery coals.

14. And the L O R D thundered in the heaven, and the most high gave his voice ; hail and fiery coals.

15. And he sent forth his darts, and destroyed them ; and he multiplied the lightnings, [Or, shot forth lightnings. See Job 16. 13. Jerem. 50. 29.] and frightened them.

16. And the deep gulfs of the waters were seen, and the foundations of the world were discovered from thy chiding, O L O R D, from the blast of the winde of thy nose.

17. He sent (down) from the height ; he took me : he drew me out of great waters.

18. He delivered me from my strong enemy, and from my haters, because they were mightier than I.

19. They had met me in the day of my mishap, but the L O R D was to me a support.

20. And he carried me forth into largenes, he plucked me out, for he delighted in me.

21. The L O R D required me according to my righteousness : he rendered me according to the cleanness of my hands.

22. For I have kept the waies of the L O R D, and have not wickedly departed from my God.

23. For all his rights were before me ; and his institutions did I not (put) a way from me.

24. But I was upright with him, and I kept my self from mine iniquity.

25. So the L O R D rendered me according to my righteousness, according to the cleanness of my hands before his eyes.

26. With the kinde (or, debonair) thou demeanest thy selfe kind ; with the upright man, thou demeanest thy selfe upright.

27. With the pure, thou demeanest thy selfe pure ; but with the perverse thou shewest thy selfe a wrastler. [Or, distorted. See 2 Samuel 22. on verse 27.]

28. For thou deliverest the oppressed people ; but the lofty eyes [See Psa. 10. on v. 4.] thou doest humble.

29. For thou lightest my Lamp, [See Job 18. on v. 6.] the LORD my God doth make my darkness to clear up

30. For with thee do I run through a band, and with my God do I leap over a wall.

31. Gods way is perfect : the speech of the LORD is refined ; he is a shield to all that trust in him.

32. For who is God, beside the LORD ? and who is a rock but only our God.

33. It is God that girdeth me about with power ; and behaveth made my way perfect, [i.e. perfectly plain, even, clear, as it is expressed, 2 Sam. 22. 33.]

34. He maketh my feet like as the Hinges, and he setteth me on my heights.

35. He teacheth my hands for the fight, (or combat, battel) so that a steel bow is broken with my arms.

36. Also thou hast given me the shield of thy salvation, and thy right hand hath supported me, and thy meekness hath made me great.

37. Thou hast made room for my footstep under me, and my ankles have not wavering.

38. I pursued my Enemies and overtook them : and I returned not, till I had destroyed them.

39. I thrust them through, that they were not able to rise again, they fell under my feet.

40. For thou didst gird me about with power for the battel ; thou madest to bow under me those that rose up against me.

41. And thou gavest me the neck of mine Enemies, and of my haters ; them I destroyed.

42. They cryed, but there was no Saviour : to the LORD, but he answered them not.

43. Then I grinded them as dust before the wind : I rid them away, as mire of the streets.

44. Thou hast helped me out from the contentions of the people ; thou hast set me to a head of the heathen : the people (which) I knew not, hath served me.

45. As soon as (their) ear hear (of me) they obeyed me : strangers have fainely subjected themselves to me.

46. Strangers are fallen away (or decayed) and have trembled out of their castles.

47. The LORD liveth, and praised be my rock, and exalted be the God of my salvation.

48. The God that giveth me perfect vengeance, and bringeth the people under me.

49. That helpeth me out from mine Enemies : yea thou exaltest me above those that rise up against me : thou rescuest me from the man of violence.

50. Therefore will I praise thee O LORD, among the heathen : and will sing Psalms unto thy name.

51. That maketh the deliverances of his King great, and sheweth kindness to his anointed, to David and to his seed for ever.

P S A L M XIX.

David teacheth that the Creatures of God, especially the heavens and the course of the sun, do abundantly testify of his power and wisdom and universal goodness, but magnifieth above all the singular mercy, which he sheweth unto his people, by the Revelation of his saving word whereby David being enlightened, confesseth his sinfull condition, and prayeth for cleansing, and for preservation from the dominion of sin, and that he may live well-pleasing to God.

A Psalm of David, for the chief Song-master. [See Psalm 4. on verse 1.]

2. The heavens relate Gods honour, [i.e. give us mat-

ter and occasion to speak and discourse of the omnipotency, wisdom and goodness of God] and the firmament [expansion. See Gen. 1. on v. 6.] declarereth the work of his bands.

3. Day to day [Every day and night, successively one to another] pourest forth speech abundantly : and night to night sheweth knowledge, [i. e. they as it were teach and instruct us continually, even as the fountains or well-springs, still yield and bubble forth water abundantly, which is properly understood by the Hebrew word. See Prov. 18. 4. Eccles. 12. 8. Isa. 49. 10.]

4. No speech, nor no words are there, where their voice is not heard [Their, viz. the heavens, i.e. how different and discrepant soever the speeches, words and languages of men may be ; so that the one is not able to understand the other ; nevertheless (may we say) the language of these Creatures, and handy-works of God is plain and intelligible to all, that we may well know, what it is they would tell us. Oth. (they have) no speech, nor no words (yet) their voice is heard, i.e. understood. See Gen. 11. on v. 7.]

5. Their ruling-line goeth forth over the whole Earth, [i.e. their most excellent fabrick, or structure, being so exact and compleat, as if it were measured out all over by the ruling-line, and framed accordingly. See Zach. 1. 16. and Job 38. on v. 5. Or line, rule, pattern, writing, i.e. it is, as if they writ it in great capital letters, and by them taught and instructed us of their Creator. Compare Isa. 28. 10. and what application the Apostle made of this, see Rom. 10. 18.] and their speeches to the end of the world : he hath set a tent in the same for the sun. [this is further declared in the sequel.]

6. And that is as a bridegroom, going forth out of his bed-chamber. [The Sun namely most beautifully and gloriously breaking forth and rising up, as a bridegroom useth to come forth and appear on his wedding-day, with all the ornament and trim that may be. See Isa. 61. 10.] he is cheerfull like a champion, to run the path. [or course running from his rising to his going down with admirable expedition and swiftness. Compare Eccles. 1. 5.]

7. His going forth is from the end of the heaven, and his circuit unto the ends of the same, and nothing is hid before his beat. [Or none. Understand where the Sun doth shine.]

8. The Law of the LORD is perfect, [Or the doctrine, i.e. the holy word of God. See Psa. 1. on v. 2.] converting the soul ; [or bringing, reducing again, raising up again, i.e. reviving, comforting, as Psa. 23. 3. See also Ruth 4. on v. 15. this is the fruit of the doctrine of the gospel] the testimony of the LORD, [i.e. his word testifying of his being, will and workings] is sure [i.e. true, assured, firm and steadfast. Compare Psa. 93. 5. and 111. 7.] giving wisdom to the simple (or silly.)

9. The commands of the LORD are right [Or direct, just, i.e. in all things uniform and harmonious, well agreeing one with another, and shewing the only direct and straight way to salvation. Of the Hebrew word, see above Psa. 7. on v. 11.] gladding the heart : the commandement of the LORD is clean, enlightening the eyes. [of the understanding. See Psa. 13. on v. 4.]

10. The fear of the LORD is pure [To fear and honour God, and to walk in his wayes, are used the one for the other, Isa. 29. 13. Compare with Math. 15. 9. and 2 Chron. 6. 31. with 1 Kings 8. 40. and Psa. 128. 1. So that here by the filial fear, wherewith the children of God do honour him by faith, there may be understood conveniently, the doctrine of the true Religion and worship of God, being pure from all pollution or defilement of humane inventions, and procuring cleanness of hearts and hands, Psa. 24. 4.] abiding for ever : the Rights of the LORD are Truth, [i.e. they are very true ; true in all regard, nothing but mere truth] they are righteous together.

11. They

11. They are more desirable than gold, yea then much
than gold: and sweeter than honey and the honey-combs,
[Heb. the flowing of the honey-combs, i.e. that runneth off or floweth over from the honey-comb without any pestilence, honey unstrained, or unconstrained.]

12. Also thy servant is clearly admonished by them [The Hebrew Verb here given, clearly admonish, doth signify to give lustre, or clearly to shine, and thence, to admonish, or warn, whereby a man getteth light, and clearness for his soul, together with use, profit and advantage. Compare Ezek. 3. v. 18, 19; 20, 21.] in the keeping of them is great reward. [the Hebrew word doth properly signify the heel (Gen. 3. 15, and 26. 26.) and thence is taken for the end of a thing (as the head for the beginning) and further for issue, speed, success, profit, reward, being that these use to come in the end or at last: as likewise another word, signifying properly the aftermath, is used to the same purpose. See Prov. 23. on v. 13. Now that God is pleased to accept of, and reward the obedience of his children, with great promises, notwithstanding their imperfection, the same happeneth not by their merit or desert, but by his grace, for Jesus Christ his sake.]

13. Who should understand the aberrations? [i.e. the sins, which are committed through ignorance and unadvisedness. See Lev. 4. on v. 2. implying, that none is able to do it: so many, manifold, yea innumerable are they. Compare 1. Kings 3. 9. with 2 Chron. 1. 10.] cleanse me from the secret (aberrations) [those which I see not, and am not aware of.]

14. Keep thy servant back likewise from insolencies, [Or wilfulness, i.e. wilfull and presumptuous sins, which are committed wittingly and wilfully, with purpose of heart and pride, in contempt of God and his commandments] let them not have dominion over me: [Compare Rom. 6. 12.] then shall I be upright, [See Gen. 6. on v. 9.] and pure from great [or much, many, manifold] transgression.

15. Let the speeches of my mouth, and the meditation of my heart, be wellpleasing [Heb. unto, or according to wellpleasing, or acceptableness. Compare Isa. 56. 7. Jerem. 6. 20.] before thy face: O LORD my rock and my Redeemer.

PSALM XX.

A blessing and prayer of the Church for King David, being to go forth into battle; with a firm confidence of victory and triumph, through the heavenly King the Messiah.

A Psalm of David, for the chief Song-master. [See Psalm 4. on v. 1.]

2. The LORD hear thee in the day of distress: the name of the God of Jacob [See 2. Sam. 6. on v. 2. and Compare below v. 8.] set thee [Heb. properly, lift thee up, or exalt thee] in an high retreat, [where thou mayst be safe and secure against the force and violence of the Enemy. See 2. Sam. 12. on v. 3. i.e. he protect and defend thee.]

3. He send thine help [i.e. whereby thou mayst be holpen] out of the Sanctuary, [where the Ark of the covenant (the type of our Saviour Christ) was, upon mount Zion] and support thee out of Zion.

4. He remember all thy meat-offerings, [Oth. he smell, i.e. he accept of, be well-pleased with remembraunce his promises, and thy prayers. See Lev. 2. on v. 2. Hos. 14. on v. 8.] and make (or turn) thy burnt-offerings to ashes, [shewing by some token, that it is acceptable unto him. See Levit. 9. v. 24 1 Chron. 21. 26 and 2 Sam. 24. v. 23. Oth. he make thy burnt-offering fat, i.e. he be pleased with it, as being offered of the best with sincere affection] Sela. [See Psa. 3. on v. 3.]

5. He give thee according to thine heart, [i.e. according to thine own wish and hearts desire, that thy purpose may succeed and prosper] and fulfill all thy counsel. [i.e. effect it as followeth.]

6. We shall shout [Here the Church doth shew her confidence of being heard and obtaining the victory] over thy salvation, [viz. which thou O King shalt receive of God; or which thou O God shalt bestow upon our King. Or thy victories (and so in the sequel) which God shall grant thee. See 2 Sam. 8. on v. 6.] and set up [or let fly, rear] the banners, [in token of courage, and confidence of victory and triumph] in the name of our God: [i.e. to the honour and glory of God, and the terror of our Enemies. Compare Psa. 60. 6. Cant. 2. 4. and 5. 10. and 6. 4. item Num. 2. 2, 3, &c. with the annot. In the Hebrew there is a word, as if one should say, we shall banner, or banner it (vexillari) The LORD fulfill all thy desires [or shall fulfill.]

7. As now I know, that the LORD saveth his anointed; [Or hath delivered, given victory unto, i.e. I am as confident, by reason of his promises, that God shall give him victory, as if he had obtained the same already] he shall bear him out of the heaven of his holiness; [i.e. out of his holy heaven, which is so called, because God, who is holiness it self is, said to dwell therein. So pallace of holiness, above Psa. 5. 8.] the salvation of his right hand shall be with mighiness. [Oth. through the powers of the salvation of his right hand, i.e. of his right hand powerfully stretching forth, to purchase victory for his anointed.]

8. These (make mention) of chariots, and those of horses, [i.e. our enemies talk much, the one of their iron chariots, the other of the multitude of their horses, wherein they confide and trust] but we shall make mention of the name of the LORD our God.

9. They have bowed themselves and are fallen: [Like unto Sisera, Jud. 5. 22.] but we are risen, and remained standing.

10. O LORD, save: [Or grant salvation, victory as v. 7.] the King hear us [or shall hear us; the heavenly King namely, our LORD Jesus Christ typified by David] in the day of our calling.

PSALM XXI.

David giveth God thanks, both in his own & the Church's behalf, for the obtained victories, and the blessed estate of his Kingdome, being a type of the eternal King and Kingdome of Jesus Christ: and prophesieth of the durableness of both, together with the downfall and destruction of all the Enemies of the same, to the praise of God.

A Psalm of David for the chief Song-master. [See Psa. 4. on v. 1.]

2. O LORD the King is gladdened over thy strength; and how much is he cheared over thy salvation?

3. Thou hast given him the wish of his heart; and thou hast not restrained the utterance of his lips; [i.e. that which he hath uttered and desired of thee in his prayer] Sela. [See Psa. 3. on v. 3.]

4. For thou preventest him with blessings of the good; thou settest a Crown of fine gold upon his head,

5. He desired life of thee: [When he was in danger of it by his Enemies: understand Gods gracious blessing withhold compared with Psa. 36. 6. and 133. 3.] thou hast given it him; [Oth. thou hast given him length of daies,] length of daies for ever and evermore, [i.e. a long life. Compare Deut. 30. 20. this hath respect partly unto David, according to the body, being he dyed in a good old age; but chiefly it looketh upon the Messiah, Davids seed according to the flesh (see Isa. LIII. 2 53. 10.)]

53. 10.) and again unto David and all the members of Christ, in regard that by faith in him they have eternal life.]

6. Great is his honour through thy salvation; Majesty and glory hast thou joined unto him.

7. For thou didst set him (for) blessings for ever. [Compare Gen. 12. on v. 2. Isa. 19. 20. Exod. 34. 20.] Thou cheerest him through joy with thy countenance. [See Num. 6. on v. 25. 26. and Psa. 16. 15.]

8. For the King trusteth in the LORD, and through the kindness of the most high shall he not waver. [As above Psa. 15. v. 5.]

9. Thine hand shall find [i.e. meet with, surprize, seize on and punish] all thine Enemies, [Oth. shall find (vengeance) for all, &c. or shall be sufficient for all thine Enemies, viz. for to quell and subdue the same] thy right hand shall find thy haters.

10. Thou shalt set them as a fiery furnace at the time of thy (angry) face, [i.e. of thine anger; viz. when thou shalt look upon, judge and punish them in wrath. Compare Psa. 34. 7. and Gen. 32. v. 20. Levit. 17. 10. and 20. 6. Jerem. 3. 12. and 4. 26. Lam. 4. 16. Observe that the face of God is taken here for his anger, and above v. 7. for his favour. Compare Psa. 25. 18, 19.] The LORD shall swallow them up in his wrath, and the fire shall consume them.

11. Thou shalt make their fruit perish from the Earth, [i.e. the fruit of their body (as the Scripture speaketh) that is to say, their children: otherwise by the fruit of a mans hand there is understood, that which he receiveth or getteth by his labour, Prov. 31. 16, 31.] and their seed [i.e. their children or posterity] from the children of men.

12. For they have framed evil against thee; [God accounteth that done unto himself, that is done unto his people. See Gen. 20. on v. 6.] they have devised a shameful deed, (yet) shall be able (to do) nothing.

13. For thou shalt set them for a while, [Heb. shoul-der, or dyke, mount, i.e. a raised or eminent place, which thou shalt aim at as at a but, or mark, to hit them home into the very face] with thy strings [Hebr. cords, i.e. the string of thy bowe,] shalt thou lay on up-on their face [i.e. fit and dispose the arrowes upon their bow against them.]

14. Exalt thy self, LORD in thy strength; then shall we sing and praise thy might with Psalms.

be sung every morning in the house of God, by break of day. Others apply it to Christ, who is compared to an Hart, Cant. 2. 9, 17. and 8. 14. and rose up very early in the morning out of the grave, according as the Resurrection is termed the Morning, Psa. 49. 15. whereof the judicious reader may judge.]

2. My God, my God, why hast thou forsaken me? [Though there be some passages in this Psalm, which may conveniently be applied unto the person of David as he was the type of Christ: yet it doth plainly appear by the four Evangelists, that most and neer all of them, are principally and peculiarly fulfilled in the person of our Saviour Christ himself, our only Messiah, and consequently that David did purposely, through the spirit of prophecy, introduce or represent Christ here, in his own words and bespeaking of his Father] being far from my salvation (from) the words of my roaring? [This implyeth a most terrible trouble and grief of heart, causing strong and mighty out-cries. Compare Job 3. 24. Psa. 32. 3. and 38. 9. and see Math. 27. 46. Heb. 5. 7. all this our Saviour Christ suffered, as our surety, undergoing the wrath of God for our sins, and perfectly satisfying for them.]

3. My God I cry by day, but thou answerest me not: and by night, and I have no silence. [Or, there is no stillness for me, i.e. I do not cease nor rest from complaining; or yet I get no stillness, i.e. no rest; although I call and cry never so much, my suffering ceaseth not.]

4. Yet thou art holy, dwelling (among) the praise-songs of Israel [i.e. in thy house, which is the place, where thy people do praise thy name, for the gracious help and deliverances, which thou doest use to shew them. Oth. yet art thou holy, sitting, (i.e. abiding, continuing) O ye praise-songs (the manifold or perfect praise) of Israel. Compare Deut. 10. 11. Jer. 17. 14.]

5. In thee our Fathers have trusted; they have trusted and thou hast helped them out.

6. Unto thee they have cried, and are rescued, in thee they have trusted and were not made ashamed.

7. But I am a worm, [i.e. like unto a poor worm, i.e. very weak and void of strength, not regarded at all and as trodden under foot, as followeth. Compare Job 25. 6. Isa. 41. 14.] and no man; a reproach of men, and despised of the people. [Heb. a despised (one) of the people.]

8. All that see me, mock me; they thrust out the lip! [Oth. they draw the lip. Heb. properly they open with the lip] they shake the head; [See 2 Kings 19. on 21.] (saying.)

9. He hath rowld (it) upon the LORD. [Heb. wind-ing or rowling upon the LORD, i.e. he hath committed, given up, resigned himself, or his way, (as Psa. 37. 5,) or his cause the issue of his sufferings unto the LORD, confidently relying on him, as when one rowleth a thing to such a place, or windeth it on such support, where it may lie, or be kept safe; or when one doth remit, put over a matter to such a one, as is well able to undertake it, or to bear it out, or to rescue and deliver it. Compare Psa. 55. 23. Prov. 16. 3. 1 Pet. 5. 7. where the like sweet and elegant expressions are to be found] let him help him out (now) let him rescue him, because he hath pleasure (or delighteth) in him, [maketh his boast and brag of it, thus they speak ironically, or jeeringly.]

10. Sure thou art he that hath drawn me forth out of the belly; [This is a reply upon the precedent mockery and scoffing speeches of the wicked, full of holy trust and confidence] that hath made me to trust [Oth. put me in safety or preservation] being on my Mothers breast.

11. On thee I am cast from the womb, [i.e. commended and committed to thy care and keeping; a comparison taken from a midwife or nurse, which taketh up or receiveth the new-born babe upon her knees, or into her lap

P S A L M XXII.

Although in this Psalm, there are some things that may be applied unto David, as the type of Christ, yet it appeareth by the main drift and substance of it, as also by the new Testament, that David by a Prophetical Spirit, principally introduced Christ here, speaking of his bitter suffering for his Church, together with his exaltation and the future spreading of his spiritual Kingdom all the world over, and the steadfastness thereof; relating withall the benefit, which we receive thereby, to serve and honour and thank him for the same.

A Psalm of David, for the chief Song-master, [See Psa. 4. on v. 1.] upon Ajeleth haschachar. [Or according of the hind, of the day-break. Some hold it to have been a musical Instrument, wherein this Psalm was to be played: Others, that they were the first words of a certain Song, well known in those dayes, of the same musical air or metre. There are some likewise, which render it, in, or against the power, or strength of the day-break, being of opinion, that this excellent prophetic of Christ his suffering, death, resurrection, &c. was given unto the Priests and Levites to

lap to tend it] from off the belly of my mother art thou my God.

12. Be not thou far from me, for distress is hard by, for there is no helper.

13. Many bulls have surrounded me; [Or great, mighty bulls. Understand the great ones and chief rulers of the Jewes, being like unto strong, well fed and fat Oxen and fierce pushing bulls] strong (tears) [the Hebrew word doth properly signify strong ones, mighty ones, but is likewise used for Oxen, Steares, Bulls, as is to be gathered by Isa. 34. 7. See also Psa. 50. 13. and 68. 31. Jer. 47. 3. (where it is taken for strong horses) and 50. 11.] of Basan [See Deut. 32. on v. 14. and Ezek. 39. 18. Hos. 4. 16. Amos 4. 1.] have compassed me about. [Heb. as if one should say girt or beset me round.]

14. They have gaped with their mouths against me; [Compare Job 16. 10. Lam. 2. 16. and 3. 46.] like a tearing and rearing Lion.

15. I am poured out like water, [i.e. all my strength and vigour is spent and gone like water that is poured out] and all my bones have dis-united themselves; my heart is like wax, it is molten in the midst of my bowels. [See Deut. 1. on v. 28. and 20. 8. and Jos. 7. 5. and 14. 8. Psa. 68. 3. &c.]

16. My vigour is dried up like a potsherd, and my tongue cleaveth to my palate; [So that I am scarce able to speak. See Job 29. 10. Psa. 137. 6. Ezek. 3. 26. or by reason of drought and great thirst. See John 19. 28.] and thou layest me in the dust of death. [i.e. reducest me to such a condition, that I am little differing from a dead man, ready to be carried to his grave. Some hold it to be a comparison taken from Champions or Wrastlers, who when they have fought and wrastled long, till they be tired, do faint at last and fall down on the ground into the dust like dead men.]

17. For dogs have encompassed me; [Understand the high Priests and Scribes, or Scripturists, together with the vile crew of Jewes and Souldiers, whom our Saviour here compareth unto dogs, by reason of their vileness, pollution and raging madnes against him. Compare Job 30. 1. Psa. 59. 7. 15. Prov. 26. 11. Matth. 7. 6. Phil. 3. 2. Rev. 22. 15. See also 2 Sam. 3. on v. 8.] a Congregation of evill doers hath surrounded me, they have digged through my hands and my feet. [i.e. they have nailed them through.]

18. I might number all my bones: [Being so stretched out upon the cross (standing out as it were) that I might tell them one by one all over] they regard it, they see upon me, [or at me, viz. their wish and desire, i.e. they take their pleasure and recreation therein, that they may see my suffering with their own eyes. Compare Psa. 35. 21. and 37. 34. and 54. 9. and 59. 11. and 92. 12. and 118. 7.]

19. They divide my garment among them, and cast the lot over my raiment.

20. But thou, LORD, be not far: my strength make hast to my help.

21. Rescue my soul [i.e. my self, my person, or life, and so in the sequel. See Gen. 12. on v. 5. and 19. 17.] from the sword, [i.e. from this sharp and smart encounter, this hostile and mortal combat, this fierce and cruel persecution, this peircing and wounding and murdering of me, and death it self, like as the word sword is sometimes taken for any such effects or consequences of the sword and wars or combats. See Jer. 25. 16, 27, 29. Ezek. 38. 21. &c.] my solitary (one) [or my one, my only one, i.e. my soul, which like an only childe (whereof this word is elsewhere taken as Gen. 52. 2. Jud. 21. 34, &c.) is all alone and destitute of all help. So the Hebrew word is likewise used, Psa. 35. 17. Compare withall Psa. 25. 16. and 68. 7.] from the violence of the dog [Heb. from the band, &c. See Job 5. on v.

20. of the dog, i.e. of the dogs. Look back on v. 17. Otherwise the Devill may be understood here, and in the next verle, who is called a Prince of this world, and compared to a fierce and roaring Lion, John 14. 30. Ephes. 6. 12. 1 Pet. 5. 8. See the next verle.]

22. Save me out of the Lions mouth: and bear me from the hornes [i.e. bear and deliver me from the, &c. so there are often two words understood under one, with the Hebrews. Compare Gen. 12. on v. 15. Num. 17. 5. Oth. for thou hast heard me, &c. or yea thou hast, &c.] of the Unicorns. [which are very strong, savage, fierce, untameable beasts, Num. 23. 22. Job. 39. v. 9. &c.]

23. Then shall I rehearse thy Name unto my Brethren [i.e. record and magnifie thy faithfulness, truth and goodness among my Disciples, and those that through their word shall believe in me. See Heb. 2. 10, 11, 12. and Compare John 20. 19, 26. Acts 1. 4, 6. 1 Cor. 15. 6.] in the midst of the congregation will I praise thee.

24. Ye that fear the LORD, praise him, all ye seed of Jacob, honour him, and stand in awe before him all the seed of Israel.

25. For he hath not despised nor abhorred the oppression of the oppressed, nor hid his face before him, but he hath heard, when the same called unto him. [Notwithstanding that my affliction was such that men despised me because of it, and turned themselves away from me loathing me; yet hath not God cast away or loathed me.]

26. My praise shall be of thee [Heb. out of thee, i.e. thou shalt be the matter and subject of my praise] in a great Congregation I will pay my vowed [of thankfulness to God] in the presence of those that fear him. [Heb. over against those, &c.]

27. The meek [See above Psalm 10. on v. 17.] shall eat and be satisfied, [i.e. they shall have communion with Christ and partake of his merits by Faith. Compare Psa. 132. 15. Cant. 3. 1. Luke 1. 53. John 6. 54. &c.] they shall praise the LORD, that seek him: your heart [i.e. ye meek ones, ye that seek the LORD] shall live for ever. [being filled with spiritual joyes and comforts. See Psa. 69. 33. John 16. 22.]

28. All the ends of the Earth shall remember it, and turn themselves unto the LORD: and all generations of the heathen shall worship before thy face. [This is a prophesie of the conversion of the Gentiles, where by the word all there must be understood, not all the inhabitants of the Earth, rich and poor, , by the head or pole (as we say) but of the spreading of the Church and the great multitude of Gods people under the Gospel, among all sorts and nations indifferently, as the effect and thing it self declareth it. Compare John 10. 16. and 11. 52. Acts 2. 39. &c.]

29. For the Kingdome is the LORDS; [Or belongeth, appertaineth to the LORD] and he hath dominion among the heathen.

30. All the fat ones upon Earth shall eat, [i.e. the great, rich and mighty ones, as Psa. 78. 31. Isa. 10. 16.] Ezek. 34. 20.] all they that descend unto the dust shall bow down before his face, [i.e. the meaner sort, those of low rank and condition, or those that are brought exceeding low, or in great need and distress. Compare Job 30. 19. Psa. 44. 26. and 113. 7. Isa. 29. 4. and 47. 1. Lam. 3. 29. The meaning of these opposite expressions here is, that there shall be abundance of both sorts among the heathen that shall be converted unto the LORD, viz. not only rich and mighty ones (as Psa. 45. 13. and 72. 10. Isa. 49. 23. &c.) but likewise poor and needy ones. See 1 Cor. 1. 26. &c.] and he that cannot keep his soul alive, [i.e. he that is in danger of his life, whether by starving and famishing, sickness and diseases, Enemies and persecution, or otherwise. He also, that finding in himself to have deserved nothing but death and destruction, by reason of his sinfulness, hath

"no power, and knoweth no means how to save his poor soul; such shall in all humility sue and seek for comfort in Christ by faith, and cleave unto him, as to the onely refuge in all bodily and spiritual distiesles and extremities.]

31. *The seed shall serve him;* [i.e. The children and generations, or posterity of the faithful, or a seed, the seed of Christ: So that there shall be alwaies such as shall embrace, adhere unto and serve Christ; who are likewise called children, whom God doth give to Christ. *Heb. 2. 13.* out of *Isa. 8. 18.* and *his seed,* *Isaiah 53. 10.*] *it shall be written down unto the LORD* [or, attributed, imputed, i.e. that seed shall be enrolled and accounted among Christ his Church and people; Compare *Psalm 87. 4, 5, 6.*] *into generations.* [Oth. to a Generation, i. e. to, or, for a people of the L O R D. Compare *Psalm 14. 5.* God is with the generation of the righteous, or, righteous generation, i. e. people. See also below *Psalm 24. 6.* and *73. 15.* compare *Mat. 12. 39. Acts 2. 40.*]

32. *They shall come on, and declare his righteousness,* [Revealed through the Gospel. See *Rom. 3. 21, 22, &c.* *Phil. 3. 9.* or, his righteousness, i. e. his faithfulness, and truth, in keeping and making good his promises of the calling of the Gentiles] *unto the people that is born;* [Or, that shall be born, i. e. unto their children and posterity; who after their death, shall make up and constitute the people of God, and be born again by the spirit of God] because that he had done it. [i.e. wrought out and brought about this wonderfull work of grace, this righteousness and salvation, all alone, and by himself. Oth. because that he hath made (it) (the people namely) as *Psalm 100. 3.* he hath made us, (and not we ourselves) his people and sheep of his pasture.]

P S A L M XXIII.

David representeth in his own person as in a mirrour, the happiness, or blessed condition of a true child of God, both temporal and spiritual under the sweet guidance, and pastoral care, and providence of his gracious God, in and through the chief Shepheard of our souls, our L O R D and Saviour J E S U S C H R I S T.

A Psalm of David. The L O R D is my Shepheard, I shall want nothing.
2. He maketh me to lay down [Compare *Ezek. 34. 15.*] in grassie pastures: [Heb. pastures of grass, or, grass-beds. Oth. in grassie folds, or, buts, i. e. such as are encompassed all about with green and grassie meadows, or pasture-grounds] he leadeth me gently [as *Ex. 15. 13.* and *Psalm 31. 4.*] unto very still waters [Heb. waters of stillnesses, i. e. which running very still and softly, are very commodious for the herds or flocks to water them.]

3. He reviveth my soul: [Heb. he maketh to return, or, bringeth back my soul, i. e. he doth raise up, revive and cheer it; even as a faithful Shepheard recovereth, and re-invigoreth his sheep with fresh and pleasant waters, when they are scorched and faint through heat and thirst] he conducteth me in the path [Heb. paths] of righteousness, for his names sake.

4. Although I went likewise in a vale of the shadow of death, [i.e. In most dreadful, dark and dangerous waies and passages; which doubtless happened often unto David in his exile and wanderings. What this manner of speaking doth otherwise imply, is to be seen *Job 3. on verse 5, and 10. on verse 21, 22, and 24. 17. Psalm 44. 20.* and *107. 10, 14. Jer. 2. 6, &c.*] I should fear no evil, for thou art with me; [See *Gen. 21. on v. 22.* and *31. on verse 3.*] thy stick, and thy staff, [i. e. Shepheards-crook or staff, which serveth withall for a

support: thus the Prophet continueth the similitude of the Shepheard. See *Levit. 27. 32. Ezekiel 20. 37. Mich. 7. 14. Zach. 11. 7.*] they comfort me.

5. Thou dressest the Table [See *Prov. 9. 2, &c.*] before my face, over against mine adversaries: [that to their grief and spight they must see and suffer it. See *Psalm 112. 10.*] Thou makest mine head fat, [i.e. thou doest anoint it so abundantly, that it is fat all over, and running, or trickling down] with oyl, [understand odorous, or sweet-smelling oil, or Balm: See *Ruth 3. on v. 3.* and *Prov. 7. 1. on v. 17.* the meaning is; thou doest exceedingly cherish and refresh me. Compare *Psalm 45. 8.* and *133. 2. Eccles. 9. 8. Isa. 61. 3.*] my cup is overflowing. [Or, running over. See *Psalm 11. on verse 6.*]

6. Good and kindness surely shall follow after me all the daies of my life; [viz. From the L O R D, according as he doth promise and shew unto his] and I shall abide in the house of the L O R D [Oth. rest, viz. in the Tabernacle of the L O R D, there to serve and praise him with his people: which some do apply not only unto this life, but also to that to come; and so likewise the words following] in length of daies. [i.e. for a long time, or, for ever. Compare *Psalm 21. on v. 5.* and *93. ver. 5. Isaiah 53. 10.*]

P S A L M XXIV.

David being informed by God, that Solomon was to build the Temple, and cause the Ark of the L O R D to be brought into the same, acknowledgeth Gods sovereignty, and power over all the Earth; but doth chiefly rejoice in Gods special grace and favour to his Church, whose members David describeth here, and exhorteth that the Ark (whereon God manifested his presence) may be received worthily and reverently, that being a type of the coming of the Messia into the Tabernacle of his Body, and unto his Church (as the Temple of God, and the Kingdom of Christ) whereunto belongeth likewise his ascension into heaven, for to govern his Church from thence as King of glory.

A Psalm of David. The Earth is the L O R D s, together with her fulness; [i.e. All the Creatures, wherewith the L O R D hath filled the Earth. Now that out of all this fulness (which by right of creation appertaineth unto him) he hath chosen out a peculiar people for himself, to be his own, and to dwell upon his holy hill: that is of his meer and special favour. Comp. *Exod. 19. 5. Deut. 10. 14, 15.*] the world and those that dwell in it.

2. For he hath founded it upon the Seas, [Oi, at, or by the Seas, and so in the sequel, at or by the Rivers, Seas, i. e. Waters. See *Gen. 1. on verse 10.* That there are waters under the earth is known and appeareth, *Ex. 20. 4.* Yet this may also be understood thereof, that God made the earth, or dry land (*Terra secum*) to stand out above the Waters, which covered the earth before all over, and founded and built-walked the same, as it were furthermore, with, at, and upon the waters, whom (notwithstanding that they are moist and flowing, unstable by nature, and consequently in all appearance unfit and unserviceable for it) he doth make to become a very firm and stable foundation of the earth; even as he doth bring forth light out of darkness: holding and maintaining thus both water, and earth together, in their ordained places through his power. See further *Psalm 104. 5, 6, 7, 8.* and *136. 6.* and compare *Job 26. 7. & 38. 4, 6. Mich. 6. 2.*] and hath established it upon the Rivers.

3. Who shall ascend upon the hill of the L O R D? [See *Psalm 2. on ver. 6.*] And who shall stand in the place

place of his holines? [As if he should say, though Israel be Gods peculiar people; yet the hypocrites, which are only Israelites according to the flesh, and make some appearance in the outward worship, are no true members of his people, but those only, that make up the Israel according to the spirit, and are described in the sequel by their proper marks; Compare Romans 9. 6. and 2. 28, 29. Gal. 6. 16.]

4. He that is clean of hands, [i. e. far and clear from stealing, robbing, killing, adultery, &c. Compare Genesis 20. on v. 5.] and pure of heart, [i. e. sincere, upright, and unsainted in all his service of God] that doth not lift up his soul to vanity, [i. e. that doth not give up or addict himself to vanity or falsehood: or, that hath no desire nor longing after vanity. See the same kind of expiession, Deut. 24. on verse 15. Jerem. 22. 27. and 44. 14. and compare Ezek. 24. 15. Hos. 4. 8. Oth. that takeith not up my soul (i. e. my Holy Name) in vain, viz. into his mouth; and thus these shold be Gods own words, inserted here by David, to add the more weight unto them] and he that sweareth not deceitfully. [Heb. unto, or in, or with deceit, i. e. that he may deceive, not meaning that in his heart, which his mouth sweareth.]

5. He shall receive the blessing from the L O R D , [Or, bear away, carry away] and righteousness [i. e. the fruit of righteousness, viz. temporal blessing, and glory everlasting. See Isaiah 48. 18. Hosea 10. 12. or, he shall receive the benefit, which he doth righteously distribute unto his children, not according to their deserts, but in pursuance of his gracious and faithful promises, which he doth keep and perform according to his righteousness. See Heb. 6. verse 9, 10. 1 John 1. 9.] from the God of his salvation. [i. e. That is his Saviour or Redeemer.]

6. That is the generation of those, that enquire after him, that seek thy face, [He speaketh unto God, shewing his assuied confidence, about the truth of this weighty matter, for to convince and shame the hypocrites, (who imagined the contrary) as before the Tribunal seat of God. Concerning these kinde of speeches see 2 Chron. 7. on verse 14. and 11. on verse 6.] (that) is Jacob: [i. e. those are the true children of Jacob, or the true Israelites. Compare John 1. 47. Rom. 9. 6. Oth. O Jacob. i. e. O thou true Church; thou spiritual Israel; This is a matter (he implies) which ought to be well weighed by thee, as being of great importance in point of Religion. Turning himself thus from bespeaking God, unto the Church of God] Sela. [See Psa. 3. on verse 3.]

7. Lift up your heads [i. e. the upper posts, or top-beams] ye gates [of the Temple, which David had learnt of God by Nathan the Prophet, his Son Solomon should build up, and into which the Ark of the Covenant (whereupon God shewed his presence) was to be brought unto her place, and so God to take up his habitation there. Whereby was pefigured the coming of Christ into the flesh, and unto his Church, together with his ascension, which David doth greatly rejoice at in the spirit, after that Nathan had given him such an ample information thereof, that he knew not how to thank God sufficiently for it, 2 Sam. 7.] and exalt your selves, ye everlasting doors: [Heb. gates of eternity, and so in the next verse likewise, i. e. gates that were to last and stand a long time in their places, whereas the Tabernacle was removed often from one place to another, and had but little rest. But being applyed to the Church of Gods children, whom God entrieth with his grace and spirit, and dwelleth in them, (for which cause they are called the Temple of God) this may fitly signifie the everlastingness of the Church of God, yea and heaven it self, forasmuch as Christs ascension into heaven is likewise shadowed out hereby. See of the word eternall,

or everlasting, Genesis 17. on verse 7. and further, 1 Cor. 3. 16. and 6. 19. Rev. 3. 20.] that the King of glory may enter. [i. e. God, who is said to dwell between the Cherubims upon the Ark, 2 Sam. 6. 2. whereby Christ is figured out the true King of Glory.]

8. Who is the King of Glory? The L O R D , strong and mighty; the L O R D , mighty in the Battle.

9. Lift up your heads ye gates, yea lift up, ye everlasting doors, that the King of Glory may enter.

10. Who is he, this King of Glory? the L O R D of hosts: [See 1 Kings 18. on verse 15. Some do understand that in this Psalm from the seventh verse to the end, there is onely mention made of the ascension of our L O R D Jesus Christ into heaven] That is the King of Glory. Sela!

P S A L M XXV.

David being distressed by his Enemies and Persecutors, taketh his refuge to God; confesseth his sinnes, prayeth for mercy and forgiveness, and that God would teach him, and lead him in his wayes, according as he was wont to do by his; delivering him withall from his Enemies, and preserving his Church in general.

(Note.) This Psalm (as likewise Psalm 34. and 145.) is composed in a peculiar manner; so that each verie beginneth with a letter of the Hebrew Alphabet, for the most part (for sometimes there is left out one, and another set down twice) in such order as the letters follow one another in the Alphabet; the like is to be met with and observed in Psalm 37. 111, 112, 119. Prov. 31. from the 10. verse. Lam. chap. 1. 2, 3, 4. yet so, that in Psalm 111. and 112. the letters are changed in the midst of a verse, and in Psalm 119. every letter hath eight verses, and besides that, there is other diversity found yet, as may be seen in the fore-cited places themselves. This it should seem, so pleased the holy Ghost, for to recommend these Psalms the more unto the Church, and to strengthen the memory in learning and getting them by heart. Whether it may also have had some other use in the Musick of those times, is uncertain.

(A Psalm) of David. Aleph. To thee O, L O R D , do I lift up my soul. [viz. By a hearty prayer for, and fervent desue of thy help. The manner of speaking may partly be compared with Psalm 24. on v. 4. and Psalm 86. 4. likewise.]

2. Beth. My God, I trust in thee, let me not be ashamed; [Which happeneth unto those which are deceived in their hopes and expectations] Let not mine Enemies [Saul, and his, whom this Psalm seemeth principally to aim at] leap up for joy over me. [or, in my behalf, because of me, for my sake.]

3. Gimel. Yea all that wait upon thee shall not be ashamed: they shall be ashamed, that deal unfaithfully without cause.

4. Dalech. L O R D make thy wayes [See Gen. 18. on verse 19. and Deut. 32. on verse 4.] known unto me; [viz. by thy word and spirit] teach me thy paths.

5. He, Vau. Lead me in thy truth, [i. e. In thy revealed word. See John 17. 17. or truth, i. e. thy true and faithful promises. Grant that I may firmly rely on them, and be guided and governed by them, that I may not trespass against them through unbelief or revengefulness] and teach me, for thou art the God of my Salvation 5 [Psalm 24. 5.] on thee I wait all the day. [on thee, i. e. upon, or for thy gracious help and deliverance.]

6. Zain. Remember, L O R D , thy mercies, and thy kindnesses: for those are from everlasting. [Compare 2. Tim.

2. *Timothy 1. 9. and Ephesians 1. 4.]*
7. *Ceth. Remember not the sins of my youth, [Compare Gen. 8. 21. Job 13. 26. Eccles. 12. 2. Jerem. 3. 35.] nor my transgressions, remember me according to thy kindness, for thy goodness sake, O LORD.*

8. *Teth. The LORD is good and right, therefore shall he instruct the sinners in the way. [Whose condition he pitith, of his goodness, for their conversion, and whom according to his right, or righteousness, straightness he directeth to the right way, which he hath prescribed for the penitent sinner in his word. Compare v. 9. and 12.]*

9. *Jod. He shall lead the meek in the right : [See Psa. 10. on v. 17.] The word Right or Judgement seemeth to be declared here by the way of God, as followeth ; as elsewhere likewise by Gods right, there is understood his word and doctrine. Otherwise this might be compared with Jerem. 10. 24. as if the Prophet said, God shall lead the meek with Judgement, i.e. with reason, measure and discretion, and favourably and fatherly guide and govern them in all things, &c. See the Annot. on Jer. 10. 24. and compare here the next verse and annot.] and he shall teach the meek his way.*

10. *Caph. All the paths of the LORD are kindness and truth, (or troth, faithfulness) [i.e. whatever he doth by his children, all his government over them, is nothing but mere grace and favour, which he sheweth and exhibiteth unto them, according to his sure and certain promises, how strange and uncouth soever it may seem sometimes to flesh and blood, in regard of the manifold crosses and tribulations it is seasoned withal. Compare Deut. 32. on v. 4. and Rom. 8. v. 28.] unto them, that keep his covenant and his testimonies, [i.e. that by faith embrace the promises of his covenant, and lead a godly life according to the same. See of Gods covenant, Jer. 31. 31, 32, 33, &c. Heb. 8. 6, 8, 9, 15.]*

11. *Lamed. For thy names sake LORD, forgive mine iniquity : for that is great, [Or manifold.]*

12. *Mem. Who is the man, that feareth the LORD ? he shall instruct him in the way, [i.e. he that feareth the LORD, him shall he, &c. See Deut. 20. on v. 5.] which he is to choose. [viz. to walk therein ; to choose, and love, and affect, are of so near kin together, that the one is understood by, and used for the other. See Isa. 42. 1. Matth. 12. 18. Compare also 2 Sam. 15. on v. 15.]*

13. *Nun. His soul shall lodge in the good, (or goodness) and his seed shall inherit the earth, [or harbour, lodge, abide. The meaning is, , the godly with their believing seed shall enjoy the blessing of the Lord, not only in matter spiritual and eternal, but also in bodily and temporal. Compare Psa. 1 on v. 1. the like promises occur very frequently in this book ; which nevertheless do not at all exclude the cross, as doth plainly appear in this very Psalm ; See v. 16, 17, 18. Otherwise, the land, viz. of Canaan, called the land of promise, Heb. 11. 9. promised to Abraham and to his seed, being a type and pledge of the heavenly Canaan, and highly commended in the Scripture ; see further, Psa. 37. on v. 29.]*

14. *Samech. The biddeness of the LORD [Which he hath revealed in his word, especially in the holy gospel, of his love and grace in the Messiah, as is declared by the word Covenant following after. Compare Prov. 3. 32. and see Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. Ephes. 3. 3, 4. 9. Col. 1. 26, 27. 1 Tim. 3. 9. 16.] is for them that fear him: and his covenant to make (the same) known unto them. [viz. the said biddeness and covenant, and that by his word and spirit.]*

15. *Ajin. Mine eyes [viz. of faith and hope. Compare Cant. 4. 9. together with the annot.] are continually upon the LORD, for he shall draw my feet out of the net. [Which mine Enemies have laid for to entrap me.]*

16. *Pe. Turn thee unto me. [Or turn thy face at, or towards me according to the promise. Lev. 26. 9.] and have mercy on me : for I am solitary. [Compare Psa. 22. v. 21.] and afflicted.*

17. *Tzade. The distresses of my heart have stretched out themselves at large, [i.e. they are many and manifold, and increase mightily. Heb. properly, have enlarged themselvcs] draw (or bring) me out of my straits.*

18. *Reph. Look upon mine affliction and my toyl, [viz. with pity and compassion, and help me, as Deut. 16. 7. See Gen. 16. on v. 13. &c.] and take away all my sins [i.e. pardon and forgive. The Hebrew word doth properly signify, to lift up, bear, take up, or away, and thence is applied to signify the pardoning of sins. Com. Psa. 32. 1. with Rom. 4. 7. Understand for Christ his sake, who is said to have born and taken away our sins, John 1. 29. 1 Pet. 2. 14. Another thing is, when a man is said to bear his own sins or iniquity. See thereof, Lev. 5. on v. 1.]*

19. *Resh. Look upon mine Enemies, [viz. in wrath, with indignation. Compare above chap. 21. on v. 10.] for they multiply ; [or are powerfull, or grow mighty] and they hate me with a violent hatred. [Heb. hatred of violence.]*

20. *Shin. Keep my soul, [i.e. my life. See Gen. 19. on v. 17.] and deliver me : let me not be ashamed, for I trust in thee.*

21. *Thau. Let uprightnes and honesty, [Heb. straightnes, evennes,] keep me, [he doth rely before God upon his innocence, and righteous cause against his Enemies ; because he was upright and honest, or right, downright, right-minded before God and his Church. See the first verse of the next Psalm, and Psa. 7. on v. 11.] for I wait on thee.*

22. *O God, deliver Israel out of all his distresses, [In what straits and distresses the godly were in Saul's time, thereof see Psa. 10. and 12. and 14. &c.]*

P S A L M XXVI.

David beseecheth God to right him against his Enemies, declaring before him his uprightnes, innocence and godliness : and assuring himself of being heard, doth promise thankfulness to God.

A Psalm of David. Do me right L O R D, [Against mine Enemies and Persecutors ; shew it by the deed, that thou judgest my cause to be righteous] for I walk in my uprightnes ; and I trust in the LORD, I shall not waver.

2. *Trie me LORD; [Compare Psa. 17. on v. 3.] and prove me. [See Gen. 22. on v. 1.] Touch my Reines and my Heart.*

3. *For thy kindnes is before mine eyes : and I walk in thy truth [See Psa. 25. on v. 5. and 10.]*

4. *I sit not by vain people, [Heb. men (homines) people of vanity, or falsehood] and I converse not [So the Hebrew word is likewise taken, Jos. 23. 7.] with covered men, [i.e. double-dealing, dissembling hypocrites, which go about close, evil, and mischievous practises.]*

5.. *I hate the congregation of the evill doers, and I sit not by the wicked.*

6. *I wash my hands in innocency : and I go round about thine altar, O L O R D. [Implying that he did so perform his outward service of God, that he led a holy life therewithall, whereas the hypocrite practised the contrary. Of the washing of hands in token of innocence. See Deut. 21. v. 6. and Matth. 27. v. 24. Some do understand it of the ordinary washing of those, that came to the Altar (and going into the Tabernacle, were in a manner to compas or go round about the Altar) Exod. 40. 31. Both meanings regard the cleansing from sins, innocence and unblameableness. Compare Isa. 1. 15, 16. 1 Tim. 2. 8.]*

7. To make the voice of praise to be heard, [i.e. to sing aloud of it, that it may well be heard. So Psa. 66. 8. and 106. 2. Compare 1 Chron. 15. 16.] and to rehearse all thy wonders.

8. LORD, I do love the dwelling of thine house; and the place of the Tabernacle of thine honour, [i.e. wherein thou thy self dwellest, that art a God of honour and glory.]

9. Do not snatch away my soul with the sinners; [Heb. gather not, &c. i.e. here, gathering ravage not: or rifle not, as one doth first gather together that which one doth ravage or rifle away afterwards. The meaning is; do not destroy me with the wicked, with whom and their practises I have no share nor fellowship as followeth. Thus the Hebrew word, which signifieth to gather is used for removing, ravaging away, Gen. 30. 23. Isa. 4. 1. Jerem. 8. 13. and 16. 5. and thence for dying, perishing, losing (ones) life. See Jud. 18. on v. 23. 1 Sam. 15. 6. Isa. 57. 1. Ezek. 34. 29. Compare likewise, Psa. 28. 3. and Gen. 25. on v. 8. Sometimes it is likewise used, for kindly receiving into house, or under roof, or taking in, receiving a cover. See Numb. 12. 14. Jos. 20. 4. Jud. 19. 15. Psa. 27. 10. Jer. 47. on. v. 6. and Compare Marth. 23. 37.] nor my life with the men of blood: [Heb. blouds in the plural, i.e. bloody men, or blood thirsty murdering men, as Psa. 5. 7. See there.]

10. In whose hands there is vile carriage, [i.e. who are about and practising villanies, or mischeivous plots and enterprises. Compare Job 11. 14. together with the annot.] and whose right hand is full of bribes.

11. But I do walk in mine uprightness; redeem me (then) and have mercy on me.

12. My foot standeth upon an even path; [Heb. in, or upon the right, plain, or even (ground) (in plano) thus the Hebrew word (signifying evenness, straightness, or directness, rectitude, oppofed to unevenness, crookedness, &c. Isa. 40. 4.) is taken for plain, even, level ground, Deut. 3. 10. Jerem. 21. 13.] I shall praise the LORD in the Congregations, [implying, that being assured of a happy issue, as if he saw it before his eyes, he was ready, not only in private but also in publick, before the Congregation, to give God thanks, that he had kept and preserved him in so many dangers and temptations of soul and body, and in regard of the precipices thereof, brought and set him at last, as it were into or upon an even, secure and safe ground, and way to walk and live in.]

P S A L M X X V I I .

David relath, that God is his onely comfort and confidence in all dangers: and what an hearty desire he had to be alwaies in Gods house, which made him likewise to pray for it continually; upholding and strengthening himself in the mean time by faith and patient waiting in his wandrings, upon the fulfilling of Gods promises, whereunto he likewise exhorteth others.

(A Psalm) of David. The L O R D is my light, [i.e. The author and giver of my success, of my comfort, of my joy, and of my preservatiōn. See of such a signification of the word light, Job 18. on verse 5, 6. as on the contrary, by darknes, there is understood all manner of adversity. See Genesis 15. on verse 12.] and my salvation, of whom should I fear? The L O R D is the power of my life, [i.e. he that keepeth and preserveth me alive, through his divine power or strength. Compare above Psa. 21. 5. and Deut. 30. 20.] before whom should I be afraid?

2. When the evil (ones) mine adversaries and mine Enemies against me, [This addition, against me, serveth

to express the utmost enmity of his Enemies; as on the contrary it hath an other emphasis or importance, when David saith, God is me, or for, or before me, my deliverer, 2 Sam. 22. 2.] do draw near unto me [to fight against and overthrow me] for to eat my flesh, [to tear and devour me, like so many savage fierce beasts. Compare Deut. 31. on v. 17.] they themselves stumbled, and fell.

3. Although a camp beleagured me, my heart should not fear; although a war rose up against me, I relye upon this. Upon that, which he had said above v. 1.

4. One thing have I desired of the L O R D , [Or one (desire) have I desired. Compare Jud. 8. 24. 1 Sam. 2. 20. especially 1 Kings 2. 20. It should seem, that David, indited this Psalm in his exile and wandring, when as indeed he was encambed with many difficulties, but by none so heavily pressed and grieved, as that he could not enjoy the pure worship of God, and the divine testimonials of saving grace, together with the people of God, which also made him to represent the same chiefly and continually unto God in his prayers, during that time] that shall I seek, [i.e. pray for and endeavour after it, without ceasing] that I might dwell in the house of the L O R D , all the dayes of my life, for to behold the amiablenes, of the L O R D [the lovely or pleasant worship of God, whereby the Messias is represented with all his benefits, and God daily blessed and praised] and to make inquiry [for the Lords blessed will and works of grace, out of his word. Compare 1 Pet. 1. v. 10, 11, 12.] in his Temple [or Pallace: understand the Tabernacle, or Tent of the Congregation. The Temple properly so called, was not built till afterwards, by Salomon, though David intended to build the same himself, before he understood Gods will by Nathan.]

5. For he doth hide me in his burt [As a shepheard would hide his sheep, so the L O R D did me] in the day of evill, [i.e. in the time of adverſity and trouble] he hideth me in the hidden (part) of his tent [so as in time of need and danger, one may hide some body in the hidden places or parts of the Tent. Compare Psa. 31. 21.] he exalteh me upon a rock, [where I may rest secure and safe. See 2 Sam. 22. on v. 3.]

6. Also my head now shall be exalted above mine Enemies, which are round about me, and I shall offer offerings of resounding in his tent, [viz. these burnt-offerings and thank-offerings, which were to be accompanied with the sounding of the two silver trumpets, according to the Law, Num. 10. 10.] I shall sing, yea sing Psalmes (or Psalm-sing) unto the L O R D .

7. Hear, L O R D my voice, (when) I call; [Oth. when I call with my voice, &c.] and be gracious to me, and answer me, [i.e. declare and manifest thy hearing with actual help.]

8. My heart saith to thee, [Or of thee, in thy behalf, as touching, concerning thee, &c. as if he should say; I do hear thee in my heart, speaking to us; or my heart presents or prompts these thy words unto me, seek ye my face, and now behold, L O R D , I do seek it, doing that which thou commandest us; hide not thy face then I pray, &c., as followeth] (thou sayest) seek ye my face: See Psa. 24. 6. and the annot.] I seek thy face, O L O R D .

9. Hide not thy face before me, and turn not away thy servant in anger; thou hast been my help, [viz. alwaies formerly. Compare above Psa. 10. 14.] give me not up, and forsake me not, O God of my salvation.

10. For my Father and my mother have forsaken me: [His meaning is, that he was in a desolate condition, like an orphan or fatherless child (as he often speaketh elsewhere) destitute of the help of those, that were neareſt to him and most obliged thereunto, but either could not, or would or durſt not help him. Compare Psa. 69. 6.

Other. Although my Father, and my Mother should forsake me, yet the LORD, &c. We read indeed of his parents and brethren, 1 Sam. 22. 1, 3. that they came unto him in the Cave of Adullam; but that they should have forsaken him, is no where mentioned in the Scripture: unless it might be understood of their not being able to help him, and that he was rather put to it to take care for them, that they might be brought to some place of safety, as we have it related, 1 Sam. 22. Or else, it may be they might be dead by this time] but the L O R D shall receive me. [Heb. gather me. See above Psalm 26. on verse 9.]

11. LORD, teach me thy way, and lead me in the right path, [Hebr. in a path of righteousness, directness, or, evenness]. Compare Psalm 26. 12.] for my foes sake, [that they may not entrap me, those which lurk and watch me, to find out something in my conversation, for which they might traduce me, or likewise that they may not finde me bare and unprovided, on a sudden to overtake and surprize me.]

12. Give me not over into the desire [Heb. soul, which word is taken sometimes for will, desire, pleasure, purpose, See Gen. 23. on verse 8. item Psalm 41. 3. and 78. 18. Eccles. 6. 7, 9. Jer. 15. 1. Ezek. 16. 27.] of mine adversaries: for false Witnesses [one whereof was Doeg, 1 Sam. 22. 9, 10. See also Psalm 35. 11.] are risen up against me, together with him that bloweth forth violence. [understand every one of those, or a certain one, that was the principal, Bloweth forth, i. e. that boasteth and puffeth of nothing but force and violence. Compare this kinde of speaking with Acts 9. 1. and Psal. 10. 5.]

13. If I had not believed, [This is an imperfect and abrupt speech of the Prophet, proceeding from his calling to minde, or reflecting upon all the fearful dangers & difficulties, that were come upon him, being such, that he had often been ready to faint, if his faith in Gods promises had not underpropt him, yea, and so strengthened his weakness, that he was able yet to teach others likewise, to wait for the good issue with unwearied patience and confidence; as he doth here expressly in the sequel, and also Psalm 31. 24.] that I should see [i. e. clearly enjoy, above Psalm 4. 9.] the good of the LORD [i. e. Deliverance, together with the promised Kingdome and Gods blessing upon it] in the land of the living: [i. e. be made partaker thereof here on earth, and in this life yet. See Job 28. on ver. 13. Psal. 52. 7. and 116. 9. Jerem. 11. 19.] (I had perished.)

14. Wait on the LORD, be strong, and he shall fortifie thy heart: [Because thou art much too weak of thy self to do this, and findest it often by experience, therefore be of good cheer, the L O R D shall enable and strengthen thee, or furnish thee with power sufficient to wait for him, with patience and stedfastnes. Oth. Thy heart be strengthened, or, strengthen it self, or, let thy heart be strong] yea, wait on the LORD.

P S A L M XXVIII.

David prayeth very fervently for himself, and against his Enemies, whose wickednes he describeth: and fearing the fruit of his prayer, he praiseth God, and prayeth for the preservation of the whole Church.

(A) Psalm of David. To thee I cry L O R D, my Rock, withhold thee not as deaf, from me. [Or hold not thy peace, be not silent from me: Understand, by turning away thy self, or thine ears from me, leaving, or abandoning me, without speaking to, or answering me, and actually manifesting, that thou doest hear me. Compare this manner of speaking with 1 Kings 22. on

verse 3. 1 Sam. 7. 8. Job 13. 13. Spoken of God, after the manner of men; who is said to carry himself as deaf, and to be silent or hold his peace, and not to answer, when as yet he forbears to shew by actual help and deliverance, that he hath heard the prayers of his. Oth. hold, or carry not thy self as deaf against me, and so again presently, silent against me, Compare Job 13. 13. with the annotation] left (if) thou be silent from me, I be likened to those, which descend into the pit. [i. e. into the grave, as dead, or as fighted men and beasts, are easily apt to fall into some pit or hole, and perish there.]

2. Hear the voice of my supplication, when I cry unto thee: when I lift up my hands [As doth often happen in praying, in token of the lifting up of the heart unto God, and expecting of a blessing from him through the Messiah. Compare 1 Kings 8. on verse 22. Psalm 88. 10. and 141. 2. Lam. 2. 19. and 3. 41.] towards the oratory of thy holiness, i. e. toward thy holy oratory, where the Ark of the covenant is a Type of the Messiah. See 1 Kings 6. on verse 5.]

3. Do not draw me away [i. e. Destroy me not, draw me not away to the grave. Compare Psalm 26. on verse 9. and see Job 21. 33. and 24. 22. Ezek. 32. 20. where the Hebrew word is used in the same sence] with the wicked, and with the workers of unrighteousnes, which speak of peace with their Neighbour, but evil is in their heart.

4. Give them according to their doing, and according to the malice of their dealings: give them according to the work of their hands: make their recompence return unto them.'

5. Because they do not take notice of (or, give heed to) the actions of the L O R D, nor of the works of his hands; therefore he shall break them down, and shall not build them. [i. e. not exalt them to a firm, or lasting state and condition; item, not propagate them, or, not spread and dilate their generation. Compare Gen. 16. on verse 2. Job 22. on v. 23. Jer. 24. 6. and 31. 28. item Prov. 14. on v. 1.]

6. Praised [Heb. blessed] be the L O R D; for he hath heard the Voice of my supplications.

7. The L O R D is my strength, and my shield, on him my heart hath put its trust, and I am holpen; for this my heart doth leap for joy, and I shall praise him with my song.

8. The L O R D is their strength, [Not mine alone, but of his whole Church, of all the faithful] and he is the fortitude of the Salvations of his Anointed. [or, of the preservations, overcomings of his Anointed, i. e. he that hath so often saved and delivered me, his anointed, by his power, or the strength of deliverances; or, of the perfect salvation (that is, the perfect saving strength) is his Anointed, viz. the Messias, the L O R D Christ, typified by David.]

9. Deliver [Or, save, preserve, give salvation to] thy people, and bleſſ thine inheritance; and feed them, (pasce illos) [as a Shepheard doth his Sheep. See Psal. 23.] and exalt them, or carry them, bear them] unto Eternity.

P S A L M XXIX.

David exhorteth the Mighty ones of this world, to honour and serve the true God, together with his Church, who manifests his Majesty and power, by thunder, lightning and floods of water: whereof he receiveth his due honour and praise, only in his Church, the which he also blesseth and preserveth.

A Psalm of David. Give unto the LORD, ye children of the mighty, [i.e. You great and mighty ones, which are exalted above others here on earth in power and authority. So likewise Psalm 89. 7.] give unto the LORD honour and strength,

2. Give unto the LORD the honour of his name ; worship the LORD [Or, bow your selves before the LORD. See Gen. 24. on verse 26.] in the glory of the Sanctuary. [i.e. in his Tabernacle, which the great God himself hath adorned with the glorious Testimonials of his grace and Favour. Some are of opinion that David intituled this Psalm, as he was fetching home the Ark of the Covenant, with great Joy into Zion. 2 Sam. 6. to humble the great ones in the world, (who commonly are insolent and haughty) under the mighty hand of this onely true God, that had his habitation in Zion ; and to exhort them by his own example, that they should come and honour this God in his habitation with all humility : for which end also he useth and introduceth the description of the Thunder of this God, of which the greatest Potentates on earth must stand in fear and tremble, and ought therefore to acknowledge the author thereof, and to honour him according to his institution. Oth. in, (or, with) Ornament of holiness, &c.]

3. The voice of the LORD [Understand the thunder and the terrible sound thereof, as Psalm 18. 14. and 2 Samuel 22. 14. Job 28. 26. and 37. 2, 4, 5. Psal. 46. 7. and 68. 34. Isaiah 30. 30, 31.] is upon the Waters, [This may be understood of the uppermost waters, viz. the clouds, and also of the nethermost, whereon the thunder makes a fearfull sound. Oth. above the waters, i.e. makes a stronger and greater sound, than the roaring of the waters. See hereof Ezek. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6.] The God of honour [i.e. the honourable, glorious God, as 1 Cor. 2. 8.] thundereth : the LORD is upon the great [or, the many, mighty] waters.

4. The voice of the LORD is with power : the voice of the LORD is with glory.

5. The voice of the LORD breaketh the Cedars ; yea the LORD breaketh the Cedars of Libanon. [A very famous mountain often mentioned in Scripture, lying on the North-borders of Canaan, renowned for goodly Cedar-trees. See Judges 9. on verse 15.]

6. And he makes them to skip like a calf : the Libanon and Sirion [See Deut. 3. 9.] like a young Unicorn. [Heb. a Son of the Unicorns.]

7. The Voice of the LORD beweith forth [Or, striketh, the Hebrew word is properly used of hewing or cutting stone or wood] flames of fire. [understand the flames of lightning, which God doth spread abroad by the thunder, as if he were striking or hewing them out of the clouds, that the flashes fire and scatter every where about.]

8. The voice of the LORD makes the wilderness to shake : [Oth. maketh that it comes into pangs, (or labour) i.e. so frighteth the savage Beasts of the Desert, that their travail comes upon them before the time.] The LORD makes the wilderness of Kades to shake. [by Kades, which was well known to the Jews, he understandeth likewise other wildernesses and desert places. See Num. 33. 36, 37. and elsewhere.]

9. The voice of the LORD makes the hinds to cast (their) young ones, [Which otherwise (as appears, Job 39. verse 4, 5, 6. and Naturalists also testifie) they do cast with much difficulty, or, maketh the hinds to come in labour] and maketh bare the woods, [viz. of trees, which by thunder, lightnings and tempests are made bare of their leaves, burnt, rooted up out of the ground, and felled down : and again ; of beasts, whom the thunder chaseth into Dens and Holes, that they dare not continue their courses and roarings in the woods] but

in his Temple every one saith (or speaketh) (him) honour, [or Pallace, i.e. Tabernacle, as above Psalm 27. ver. 4. as if he said, Gpd causeth his voice by thunder to be heard every where, but in his Church and habitation, there every one of his, namely of the faithful, doth praise him, by reason of all his great and mighty acts in general, and in particular before rehearsed ; whether David also had invited the Great ones to repair, ver. 2 Oth. every one speaketh of (his) honour (or, glory) Oth. all that therein is, viz. in the Temple; speaketh (his) honour.]

10. The LORD hath sat over the flood of Waters : [Or, sitteth in the water-flood, viz. in the time of the flood. This many do understand of the Deluge, or Noahs-flood, the Hebrew word whereof is no where used but in the holy Scripture ; over which the LORD did sit as Judge, Governor and President ; yet it may well be further extended, to all manner of floods, and inundations, all which are governed and steered by God] yea, the LORD sitteth King in Eternity.

11. The LORD shall give strength unto his people : the LORD shall bless his people with peace. [i.e. with all manner of prosperity, especially in Christ, who is our peace. See Jud. 6. on verse 24.]

P S A L M X X X .

David thanketh God for his deliverance, out of deadly dangers, and exhorteth the Church to do the like together with him, by reason of Gods incomprehensible kindness, which he had notably been made sensible of in his own person ; when as by a most unexpected, sudden and terrible surprisal, being extremely frightened and perplexed, he was as wonderfully and suddenly delivered by God upon his prayer.

A Psalm, a Hymn of the Consecration of Davids house. [Or, a Song of (see Psalm 48. on verse 1.) to be both plaid and sung at the consecration of Davids Court, when he was returned to Jerusalem, from the victory against Absalom, and being re-invested in his Kingdom, was purging of his Court from Absaloms abominations. 2 Sam. 20. 3. wherof most Interpreters do understand this ; as it is likewise agreeable to the Argument of this Psalm. Yet some do think that David gives thanks to God here, for his being delivered from a deadly sickness, out of verse 3. and v. 10. compared with Psal. 6. 5. of the consecration, see Deut. 20. on verse 5.]

2. I will exalt thee, LORD, [i.e. highly praise thee] for thou hast drawn me up ; [as one doth fetch or draw up something out of a well, as water by buckets, whereof the Hebrew word is used, Exod. 2. 19. This implieth the great distress, wherein David was plunged at that time] and not mine Enemies to rejoice over me. [or, against me ; as Psalm 27. 2. see there.]

3. LORD, my God ; I have called unto thee, and thou hast healed me, (or, made me whole ;) [That is to say, thou hast delivered my life from the peril and danger of death ; as is declared in the sequel. Thus all manner of plagues and miseries are often compared in Scripture to wounds and diseases ; and both the spiritual and bodily deliverances of recoverings, unto curings and healings. See Deuter. 32. 39. Psalm 103. 3. and 147. 3. Isa. 6. 10. and 19. 22. Jerem. 8. 15. & 33. 6. Hosea 7. 1. and ch. 11. 3.]

4. LORD, thou hast brought up my soul out of the Grave ; [Or, hell, i.e. out of great anguish and distress. Of the word Scheol, see Genesis 37. on verse 35. thou hast kept me alive, that I did not descend into the pit. [or thus ; that I was not among those, which de-

Send into the pit. Compare Psalm 28. 1.]

5. Psalm-sing (Or, sing Psalms) unto the LORD, ye his Favourites, [See Psalm 4. on verse 4.] and say Praise for the remembrance of his Holiness. [i. e. of his works and benefits shewed unto me, and to his people, wherein he makes his holiness to shine forth.]

6. For there is a moment (only) in his anger, (but) a life in his favourableness: [Life is opposed here to a moment, like as the evening to the morning. The meaning is. The punishments and chastisings of his children being compared with the mercies and favours he sheweth unto them, especially to their souls, it doth plainly appear, that their whole course of life doth abound, and overflow with mercies, and that the chastisements are so allayed, moderated, and abated, or brcke off, that they may well be called very short, as David had found it in the persecution of Absalom, and declares it in the sequel, notwithstanding, that otherwise his woes and persecution under Saul's Government had lasted long, whereof he complaineth often in the Psalms. Compare Psalm 37. 10. 11a. 17. 14. and 54. 8. 2 Cor. 4. 17.] in the evening the weeping lodgeth; but in the morning there is shouting.

7. I said indeed in my prosperity; I shall not waver in Eternity. [When as I was full at rest from all mine Enemies, then I imagined, no more mischance should light upon me. Compare Job 29. 18, 19, 20, &c.]

8. (For) LORD, thou hast set my mountain fast, through thy favourableness [Heb. Thou hast made strength to stand upon my Mountain. The sense is, God having established his Kingdom, he did not imagine any such thing should happen unto him, as nevertheless, and suddenly befel him by Absalom. By his Mountain, we may understand his Kingdom; (Compare Dan. 2. 35. 44.) and Royal Dignity; or, Mount Zion, where he kept his Royal Court; but when thou didst bide thy face, [i. e. When thou didst somewhat withhold thy former favour, by reason of my sins; (Compare Deut. 31. on verse 17.) and drive me away from Jerusalem, by my own son, then I was much dismied. Compare Psalm 31. 23. and 116. 11.] I was frightened. [Or, dismayed, troubled.]

9. Unto thee, LORD, I cryed, and I made supplication unto the LORD.

10. What gain is there in my blood? [i. e. in my death, that Absalom and his adherents should take away my life. Compare Psalm 72. 14.] in my descending to the pit? / all the dust praise thee? [Compare Psalm 6. on verse 6.] shall it proclaim thy truth?

10. Hear, LORD, and be gracious unto me: LORD, be me a helper.

12. Thou hast changed me my complaint into a dancing: (in Chorcam) [David relateth here, how God had graciously heard his supplication, and wonderfully delivered him] thou hast united my sack-(cloth) [See Genesis 37. on verse 34. and compare 2 Samuel 15. 30.] and girded me with joyfulness.

13. That (mine) honour [See Gen. 49. on ver. 6.] may sing Psalms unto thee, and be not silent: LORD, my God, in eternity will I praise thee.

P S A L M XXXI.

David prayeth God very fervently for preservation, according to his confidence, which he putteth only in him; that he may have cause to rejoice, instead of his present bitter suffering, by friends, and enemies in words and deeds; and feeling the fruit of his prayer, he magnifieth the provident care and tenderness of God to all the faithful, and especially to himself.

A Psalm of David for the chief Song-master. [See Psalm 4. on verse 1.]

2. In thee, O LORD, do I put my trust, let me not be ashamed in eternity; help me out, through thy righteousness. [Which requireth that thou maintain thy word and promise, and vindicate my righteous cause as Psalm 71. 2.]

3. Incuse thine ear unto me, rescue me speedily, be to me a strong rock: [Heb. rock of strength] to a very firm house, [Heb. houle, or place of firmness, or Fortresses] to preserve me.

4. For thou art my rock, and my Fortress, I lead me then, and conduct me [As a Shepherd doth his sheep. So above Psalm 23. 2:] for thy Name's sake.

5. Make me to go out of the net, which they have hid before mine eyes; [i. e. covertly or secretly laid or spread before me] for thou art my strength.

6. Into thy hand I commend my spirit, [i. e. I recommend, or resign my soul into thy power, keeping, care, and tuition] thou hast redeemed LORD, thou God of Truth, or faithfulness, i. e. thou true and faithful God, that hast kept thy promises made unto me.]

7. I hate these that observe false vanities; [Or, naughty vanities. Heb. vanities of falsehood, or naughtiness, malice. He understands, those that rely and trust in carnal and idolatrous help and assistance. See Deut. 32. 21. 1 Kings 16. 26. 2 Kings 17. 15. Psalm 62. 11. Jerem. 2. 5. and chap. 8. 19. and chap. 10. 5. and 14. 22. and 23. 16. Rom. 1. 21. compare Lev. 19. on verse 4.] and I trust in the LORD.

8. I will be glad and rejoice in thy kindness, for that thou hast beheld [See Genesis 16. on verse 13.] my misery, (and) known my soul in distresses. [not disdained, but tenderly regarded and provided for me. Compare Gen. 18. on verse 19. and Psalm 1. on verse 6.]

9. And hast rot delivered me up [Or, shut me up, as elsewhere] into the hand of the Enemy: thou hast made my feet to stand at large.

10. Be gracious unto me LORD, for I am in stright: mine eye, my soul, and my belly is gnawed thorough of vexation. [As Psalm 6. 8.]

11. For my life is consumed with heaviness, and my years with sighing; my power is fain away, (or decayed) [As when one tips and falleth down through weakness and infirmity. Compare Psalm 109. 24. and see the contrary Psalm 105. 37.] through mine iniquity: [i. e. the punishment of mine iniquity. See Gen. 4. verse 13. and chap. 19. on verse 15. and compare Num. 14. on verse 33. Jerem. 51. on verse 6.] and my bones are gnawed thorough.

12. Because of all my adversaries, I am likewise greatly [Heb. much] become a reproach to my neighbours, and a terror to my acquaintance: they that see me in the street, flee away from me. [That they may not be suspected by mine enemies, as it they were affected to his cause, or friends to his person.]

13. I am forgotten out of the heart, as a dead one; I am become like a corrupt vessel. [O., decaying, perishing, &c. almost perished; which is very little, or not at all regarded, as good for nothing more. Compare Deuter. 26. 5. Psalm 119. 176. item Jeremias 22. verse 28.]

14. For I heard the back-biting [Defamation, slander, ill report. Compare Jerem. 20. 10.] of many; [Or, of the great ones] fear is round about, because they consult together against me: they think [or. pr. disc, plot, design] to take my soul. [i. e. my life; Or thus; When they consult together against me, then they think to take my soul.]

15. But I trust in thee, O LORD; I say thou art my God.

16. My times are in thy hand; [i. e. My life, and whatever may therein betide me; however it may go with

with me, I know that all depends on thee, that thou doest govern all, and that it is not in the power of mine Enemies to do as they do purpose.] rescue me out of the hand of mine Enemies, and of my persecutors.

17. Let thy face shine [See Num. 6. on verse 25, 26.] upon thy servant; redeem me through thy kindness.

18. LORD, let me not be ashamed, for I call upon thee; let the wicked be ashamed, let them be silent in the grave. [That being taken away from the earth, they may be constrained to give over their evil practices, flanders and violences. Oth. let them be cut off (or, destroyed) to the grave; as the Hebrew word is likewise taken. Psalm 49. 13, 21, &c.]

19. Let the false lips, [Heb. lips of falsehood. See Psalm 12. 5. and 27. 12, &c.] grow dumb; which speak hard against the righteous, in haughtiness and scorn.

20. O how great (or, manifold) is thy good, which thou hast laid by for those that fear thee! [This regards indeed the good of soul and body in general, which God hath prepared, and laid or lockt up, for his in a certain Treasury or Magazine as it were, from thence at the appointed times and proper seasons, to produce the same for their good; and to make them to enjoy it, but it proceedeth more particularly, from the ruminatin on of a singular and unexpected wonderful deliverance, shewed unto David, when he was in great danger, to be surprised, and could not conceive, that God had any such Deliverance in readiness for him; as he was made partaker of; which maketh him break forth with such a wondering] (which) thou hast wrought for them that trust in thee, in the presence of the children of men! [Heb. over against, before; i. e. making the innocence of the godly to appear in the sight of all the world, and with thy wonderful unexpected help manifesting, that they are dear unto thee, which repair to thee for succour by their believing prayeis.]

21. Thou hidest them in the hidden (part) of thy face [By shewing of thy fatherly favour; and gracious presence, thou doest comfort and support them, in a wonderful unknown manner, which the world is not able to comprehend; yea, oft times into abstruse hiding-places, whither thou doest lead, and there regard, provide for, and protect them. This was made plain in David. See also 2 Kings 18. 4. and chap. 19. verse 4. 5, 9, 11, &c. Heb. 11. 38. Compare likewise Psalm 27. 5. and 32. 7.] before the baughtinesses [or, combinations, couplings, alliances, complicated, thorow-stitched practises, or, raw designs and devices] of a man: [Hereby may be understood a certain great and mighty one, such as Saul was; or it may be taken more generally for mankind, any man whatsoever, or, of every one] thou doest put them close in a hut, before the strife of tongues, [i. e. striving, contentious tongues, which do alwaies with their flanders, and false accusations seek to vex, molest, enflame and endanger the godly. See Psalm 35. 11.]

22. Praised [Heb. blessed] be the LORD, for he hath made his kindness wonderfull on me, [i. e. manifested the same unto me in a wonderful manner. Compare Psalm 4. 4. See the contrary Deuter. 28. 59.] (conducting me as) into a fenced City. [Heb. City of fence. He will say, that God protected him so well in the open field, where he seemed to be quite surrounded, and past hope to escape, as if he had been in a strong and fenced City.]

23. I said indeed [viz. by my self, i. e. I thought] in my hastning; [this seems to relate to the history, 1 Sam. 23. 26. where the same word of Davids hastning is used; if God at that time had not very wonderfully provided, David had been quite undone, in all appearances see the place] I am cut off from before thine eyes: [The danger was so great and apparent, and the means

of escaping to all humane sense and apprehension, so impossible, and uncredible, that overcome with humane frailty and astonishment, I thought verily, sure now God doth no more regard me. Nevertheless that in this very straight and perplexity of his, he did most humbly seek and supplicate to God, is plain out of the sequel. Compare Psalm 116. on verse 11. Jon. 2. 4.] nevertheless thou hearest the voice of my supplications, when I called unto thee.

24. Love the L O R D, all ye his Favourites; [See Psalm 4. on verse 4.] (for) the L O R D doth keep the faithful [or, believers, the true ones, Oth. keepeth faithfulness. See Psalm 12. on verse 2.] and doth recompence abundantly to him that practiseth haughtiness;

25. Be strong, [As Psalm 27. 14. see there] and be still strengthen your heart, all ye that hope in the L O R D.

P S A L M XXXII.

David teacheth here that they are blessed to whom God for gives their sinnes, and that confess the same uprightly: which he doth confirm with his own example and the practice of all believers; warning from hardness, and exhorting to chearfulness in God for his kindness.

AN Instruction of David. [Hebr. Maskil, that is to say, Instruder, that giveth understanding, or, maketh understanding, i. e. a Psalm of Instruction, or, doctrine, or a teaching Psalm. Called thus, by reason of the necessary and weighty doctrine, therein comprehended. This same title divers other Psalms also have, such namely as were made, for some special instruction and direction, as well for the author thereof himself, as for the whole Church of God] Right happy, (or, blessed) is he, whose transgression is forgiven, [or, taken away, which manner of speaking is likewise used in the new Testament. See above Psalm 25. on verse 18. and compare Heb. 9. 28. Hebr. as if one should say, eas'd, or, forgiven of transgression; or, a forgiven one of transgression, covered of sin; which Hebrew manner of expression doth imply the same that is expressed in the Text] whose sin is covered. [See the exposition of this Doctrine, Rom. 4. 6, 7, &c. and 2 Cor. 5. 19, 21.]

2. Right happy is the man, to whom the L O R D doth not impute iniquity, and in whose spirit there is no deceit, [i. e. that serveth God without hypocrisy or dissembling, and confesseth his sinnes with an upright heart before him.]

3. While I was silent, [Not confessing my sins before the L O R D] my bones waxed old; in my rearing, all the day.

4. For thy hand [i. e. plague, affliction. Compare Ruth 1. 13. and Job 13. on verse 21.] was heavy upon me, day and night, my sap [i. e. The natural warm humour or moisture, which maintains the life of man] was altered into Sommer-drotwth, Sela! [See Psalm 3. on verse 3.]

5. My sin I made known unto thee, [i. e. but when I made my sins, then thou forgavest] and mine iniquity I covered not; I said; I will make confession of my transgressions, before the L O R D: and thou forgavest [or, tookest away] the iniquity of my sin; [the guilt and the punishment, so that I may well count myself in a happy condition, as verse 1.] Sela.

6. For this every Saint [See of the Hebrew word, Psalm 4. on verse 4.] shall pray unto thee, in time of sinning: [i. e. when thou, O L O R D, wilt be found; See Isaias 55. verse 6. Oth. in time of hitting; i. e. when the Judgements, or punishments do hit men home; which

which likewise well agrees with the sequel. See Psalm 21. 9. and 116. 3. Item Deut. 4. on v. 30, &c.] *yea, in an inundation of great waters* [or, many, mighty waters, i. e. when great extremities are ready to come upon them. See 2 Sam. 22. on verse 17.] *they shall not reach them.*

7. *Thou art a hiding unto me,* [As a hiding place, see Psalm 31. 21.] *thou keepest me from distress; thou surroudest me with cheerful songs of deliverance.* See 12.

8. *I will instruct thee,* [Here the Prophet turns his speech to men; though some conceive these to be Gods own words, whom David introduced speaking thus] *and teach thee of the way, which thou art to go: I shall give counsel, mine eye shall be upon thee.* [i. e. I shall take care for thee, or taking care for thee. Compare Deu. 11. 12. Ezra 5. 5. Item 1 Kings 8. on verse 29. Psalm 33. 18. and 34. 16. Jer. 24. 5. and 39. 12. and 40. 4.]

9. *Be not like a horse, like a mule, which hath no understanding, whose mouth one doth restrain with bit and bridle, that it approach thee not.* [That the horse or mule do not hurt thee, or, when it will not approach unto thee.]

10. *The wicked hath many pains:* [Compare Prov. 13. 21. and 19. 29. and 24. 20.] *but who so trusteth in the LORD, him kindness shall surround.* [viz. the kindness of the LORD.]

11. *Rejoice in the LORD, and be glad, ye righteous, and sing cheerfully, all ye upright of heart.* [See Psalm 7. on verse 11.]

P S A L M XXXIII.

Exhortation to the praise of God, by reason of his divine attributes, counsel, word and works, as of the creation, so of his Government, especially of men, to the frustrating of the practises of the wicked, and the preservation of his faithful ones, who do rejoice therein, and pray unto him for it.

Y E Righteous, sing cheerfully in the LORD; praise becommath the upright. [Or, doth well beseem (agree well with) the upright.]

2. *Praise the LORD with the harp, Sing Psalms unto him with the Lute, (and) the ten-stringed Instrument.* [These two latter ones are expressly distinguished, Psalm 92. 4.]

3. *Sing a new hymne, (or song) unto him;* [Which may never grow old, or out of request, but still renewed and kept in fresh memory, by reason of the new and fresh mercies, which God from time to time doth shew unto his people. Compare 1 John 2. 7, 8 and Job 29. on verse 20.] *play well, with a cheerful noise.* [Hebr. make the playing, or striking (touching the Instruments) good, i. e. play well, decently and skilfully. Compare Deuter. 5. on verse 28. Isaiah 23. 16. Jerem. 2. on ver. 12.]

4. *For the word of the LORD is right,* [See Psalm 19. on verse 9.] *and all his works are faithful,* [Hebr. in faithfulness, or, truth, certainty, i. e. as his word is right, good and true, so all he doth is likewise sure and steadfast.]

5. *He loveth righteousness and judgement:* [Protecting the innocent, and punishing the guilty] *the earth is full of the kindness of the LORD.* [compare Mat. 5. 45. and 1 Tim. 4. 10.]

6. *By the word of the LORD the heavens are made,* [Understand the eternal, self-subsisting word of the Father. See Genesis 1. on verse 3.] *and by the spirit of his mouth* [understand this of the holy Ghost, that proceedeth from, and is sent by the Father, and the Son, being together with them, the Author of the cre-

ation of all things. Compare Gen. 1. 2. Job 26. 13. and 33. 4.] all their Hoste. [see Genesis 2. on verse 1.]

7. *He gathereth the waters of the Sea, as on a heap:* [i. e. having gathered them, he doth keep and maintain them together, as in a heap, that they shall not be able to hinder or let men from inhabiting the earth. See Gen. 1. 9. Job 38. 8. Prov. 8. 29.] *he appoints (or, placeth) the Abysses Treasuries.* [i. e. the great depths, or deep waters he laies up in the abstruse holes of the earth, even as treasures are laid up in hidden places. Compare Job 38. 16. Prov. 8. 28.]

8. *Let the whole earth* [i. e. all the inhabitants of the Earth, as the sequel declarath] *fear before the LORD: let all the inhabitants of the world be terrified before him.*

9. *For he speaketh, and there it is:* [i. e. when he speaketh, &c. as frequently] *he commandeth, and there it standeth.*

10. *The LORD bringeth to naught the counsel of the heathen, he breaketh the thoughts of the Nations.*

11. *But the counsel of the LORD consisteth in eternity: the thoughts of his heart* [Spoken of God after the manner of men, implying the counsel and will of God, mentioned before] *from Generation to Generation,* [Heb unto, or, in generation and generation.]

12. *Right happy (Or, blessed) is the people, whose God is the LORD;* [See Genesis 17. on verse 7.] *the people which he hath chosen him for inheritance.*

13. *The LORD looketh out of heaven, and seeth all the children of men.*

14. *He feeth out of his strong habitation, upon all the inhabitants of the earth:*

15. *He formeth all their hearts;* [Of one as well as of another, every one his in particular. Compare Num.

16. 22. Zachary. 12. 1. Hebrews 12. 9. Others, He alone doth form their heart. See of this signification of the Hebrew word, Ezek. 4. on verse 3.] *he observeth all their works.*

16. *A King is not preserved by a great host:* [Heb. by the greatness, or, multitude of an host: so in the sequel, by the greatness, or, multitude of power] *a champion is not rescued by great power.*

17. *The horse faileth of overcoming* [Or, preservation or saving. See of the Hebrew word 2 Samuel 8. on ver. 6. failib, Heb. (is) a ly, or falsehood, i. e. it deceiveth his master, who by it conceived to obtain the victory, or to escape and save himself, but it failed him. By the Horse (as a special help, and instrument of war) we are to understand likewise all other means, as helping nothing at all, and being of no use and service without the blessing of God] *and doth not deliver by its great strength.*

18. *To, the LORDs eye* [Compare 1 Kings 8. on verse 29. and above Psalm 32. on verse 8.] *is over those, that fear him, upon those that hope in his kindness:*

19. *To rescue their souls* [i. e. their lives] *from the death,* [i. e. from deadly or mortal dangers.] *and to keep them alive in the famine.*

20. *Our soul waiteth upon the L O R D : he is our help and our shield.*

21. *For our heart doth rejoice in him, because that we trust in the Name of his holiness.* [i. e. in his holy Name.]

22. *Thy kindness, LORD, be over us: according as we hope on (or in) thee.*

P S A L M XXXIV.

David being wonderfully delivered out of a great danger, exhorteth all Believers to consider and praise together with him, the goodness of God to himself, and all his

bis, and to call and rely upon him in all troubles : teaching moreover, that the true means of happiness is, to fear the LORD, who governing all things, doth root out the wicked, and preserveth his.

(A Psalm of) David : when he had changed his behaviour [Or, carriage, deportment. Heb. properly, taste, or, favour, in regard that a man is usually tried and judged what he is, or what is in him, by his outward carriage and behaviour. See this History 1 Sam. 21. 11, 12, 13.] before the face of Abimelech, [1 Sam. 21. he is called by his proper Name Achis, King of Gath, but Abimelech seemeth to have been a more general Name besides of the Philistine Kings. See thereof Gen. 21. 2.] who chased him away ; [viz. by his Officers, who had brought David before him in that posture, and thought he would have caused him to be committed and put to death, which doubtless he would have performed likewise, if God had not notably hindred it, and helped David out of that straignt. See 1 Sam. 21. 11, 12.] that he went away.

2. (Alph.) [Of this Alphabet, see the annotation upon the title of Psalm 25.] I will praise [Heb. bless] the LORD, at all times : his praise shall be in my mouth continually.

3. (Beth.) My soul shall glory himself in the LORD. The meek-minded [See Psalm 10. on ver. 17.] shall hear it, and rejoice.

4. (Gimel.) Make the LORD great with me ; [Or, magnifie the LORD with me] and let us exalt [highly praise, as Psalm 30. 1.] his Name together.

5. (Daleth.) I have sought the LORD, [Befought him and prayed to him for help] and he hath answered me, and rescued me out of all my fears. [See 1 Samuel 21. 12.]

6. (He. Vau.) They [viz. the meek-minded above ver. 3.] have looked upon him, [expected and looked for his help with the spiritual eyes of their faith] yea, run upon [him] like a water-fream : [forcing God, as it were, by the assault of their zeal, and powerful prayers. Compare Isaiah 2. 2. and 60. 5. Jerem. 31. 12. and 51. 44. Math. 11. 12. Luke 16. 16. Jam. 5. 16. Oth. and are esed, or lightned, i.e. comforted, have received cause of rejoicing : in regard that the Hebrew word is taken by some in a twofold signification] and their faces were not made to blush.

7. (Zain.) This wretch cryed, [David namely ; who speaketh here of himself, as pointing on his own person ; or introducing the faithful speaking of him] and the LORD heard : and he delivered him out of all his distresses.

8. (Cheth.) The Angel of the LORD, [i.e. the Angels, there being spoken of their leaguering or camping themselves. See Gen. 32. 1, 2. 2 Kings 6. 17.] can eth himself round about those that fear him, and pluck eth them out.

9. (Teth.) Taste and see that the L O R D is good ; [i.e. take notice and observe it in your hearts, and rejoice therein : or make trial of it, and you shall finde it so. Compare Job 12. on verse 20. Proverbs 31. 18. and 1 Pet. 2. 23.] right happy is the man (that) trusteth in him.

10. (Jod.) Fear the LORD, ye his Saints : [See Psalm 19. on verse 10.] for they that fear him have no lack.

11. (Caph.) The young Lions suffer poverty and hunger ; being not able sometimes to get prey. See Job ch. 4. on ver. 11.] but they that seek the LORD, have no lack of any good.

12. (Lamed.) Come ye children, [You that hold me to be your spiritual Father, that is to say, Prophet and Teacher. See Jud. 17. on v. 10. Pro. 1. on v. 8.] hearken unto me : I will teach you the fear of the LORD.

13. (Mem.) Who is the man that desirerh to live ? [i.e. is there any, or if there be any, &c. he that, &c. See Deut. 20. on verse 5. The answer unto these questions you have in the verles following] that loveth daies, [i.e. to live long, a long life, length of daies] for to see the good ? [i.e. to enjoy prosperity. See Job 7. on verse 7. These and such like promises must so be understood, that crosses and afflictions be not excluded, as the whole book of God, and especially this of the Psalms, yea this very Psalm it self, verse 20. sheweth.]

14. (Nun.) Keep thy tongue from evil, and thy lips from speaking deceit. [The meaning is, Let him that would or means to enjoy the good and weal aforesaid, do thus.]

15. (Samech.) Turn away from the evil, and do the good ; seek peace and pursue after it.

16. (Ayin) The eyes of the LORD are upon the righteous : [As above Psalm 33. verse 18.] and his ears to their cry.

17. (Pe.) The face of the LORD [Understand his angry face, as above Psalm 21. 10. see there] is against them that do evil ; to destroy their remembrance from off the Earth.

18. (Tzade) They cry, [The righteous namely, verse 16.] and the LORD heareth, and he rescueth them out of all their distresses.

19. (Kaph.) The LORD is near the broken of heart ; [Which, laying aside all highmindednes, do humble themselves before the LORD with hearty grief and sorrow for their sins, and desire of grace. Compare Psalm 51. on verse 19. and 147. 3. Isaiah 42. 3. and 57. 15. and 61. 1. and 66. 2. Luke 4. 18. and 7. 38. Acts 2. 37.] and he preserveth the dismaid of spirit. [or, the contrite, bruised, &c.]

20. (Resh.) Many are the adversities of the righteous ; [Or, the righteous hath many adversities : Hebr. evils, i.e. he is subject to many miseries, crosses and troubles ; many troubles do befall him, or he meets many a trouble here, &c.] but out of all those the LORD doth rescue him.

21. (Schin.) He keepeth all his bones : not one of them is broken.

22. (Thau) The malice shall put the wicked to death : and they that hate the righteous, shall be declared guilty. [The Hebrew word doth sometimes signifie, to be held, or declared guilty. Otherwhiles, to be laid waste ; both these significations, are for their affinities sake, joined here together, thus, shall be laid waste (or, made desolate) as guilty.]

23. The L O R D redeemeth the soul of his servants : and all they that trust in him, shall not be declared guilty.

P S A L M XXXV.

David prayeth very fervently to God, to take his cause in hand, and to fight for him against his Enemies, that he may have cause to praise and thank him for it : he describeth his enemies plottings, falsehood, unthankfulness, and desperate malice, desiring just vengeance to the honour of God, his own preservation, and the joy of all the godly.

(A Psalm) of David. Contend, LORD, with my Contenders : [Or, plead, debate, &c. i.e. take thou my cause in hand, and maintain my right against mine adversaries, manifesting thereby indeed, that it is not so much mine as thine own cause. See below Psalm 43. 1. and 74. 22. and 119. 154. Isaiah 49. 25. Jer. 50. 34. and 51. 36, &c.] fight with my Antagonists.

2. Lay hold on the shield and target, and stand up to my help.

3. And

3. And bring forth [Or, pull, draw, bring out] the spear, and shut up (the way) [Hebr. Segor. Which some conceive to have been a warlike weapon] to encounter my persecutors [i. e. prevent them that persecute me; sailly forth to meet them, and cut off their passage] say to my soul, [testify thus much by thy holy spirit within me. Compare Romans 8. verse 16.] I am thy salvation. [or, deliverance, preservation, i. e. thy Saviour and Preserver.]

4. Let them be confounded and put to shame that seek my soul, [i. e. that go about to take away my life. See 2 Sam. 4. on verse 8.] let them be driven back, and blush, that devise evil against me. [Heb. that think (or, intend, purpose) my evil, i. e. how to distress, oppres and destroy me.]

5. Let them become as chaffe before the wind: and the Angel of the LORD drive them away.

6. Their way be dark and quite slippery, Heb. darkness and slipperiness; that they may not be able to proceed, for to overtake me. Compare Jerem. 23. 12] and the Angel of the LORD pursue them.

7. For without cause. [Heb. in vain, for nothing, i.e. without any ground or reason, and so in the sequel and below v. 19. and elsewhere. See Job 2. on v. 3.] have they hid before me the pit of their net, [i.e. wherein they had laid their net, a similitude taken from fowlers or hunts men. The meaning is, They have laid plots to take away my life, and practised evill and cunning devices against me, which are often compared to nets. See above Psa. 9. 16. and 10. 9. and 25. 15. and 31. 7, 8. and 141. 10. &c.] without cause have they digged [a pit namely, out of Psa. 7. 16.] for my soul.

8. The destruction [The Hebrew word doth signify such a destruction, or desolation, as is accompanied with a great deal of noise, stir, uproar, and mighty commotion] come (or, seize) upon him, [that persecutes me, my persecutor.] that he know not of it, [i. e. at unawares, when he least thinketh, and not at all expects it] and his net, that he hath hid, catch himself: let him fall into it with destruction. [i. e. So that thereby he be quite destroyed and consumed. Oth. when there is destruction, let him fall therein.]

9. So my soul shall rejoice in the LORD: she shall be glad in his salvation.

10. All my bones shall say: [i. e. I shall praise thee then, with all my inmost power, or with all the strength and ability of my body. Compare Psalm 51. on verse 10.] L O R D , who is like unto thee that rescuest the wretched from him, that is stronger than he: and the wretched and needy from his spoiler.

11. Violent accusers [Heb. accusers of violence, or, insolence, i. e. such as go about to oppres with falsehood, and fall on with violence] stand up; that which I know not, require they of me. [i.e. they lay to my charge things I am not conscious of.]

12. They requite me evil for good, the spoiling of my soul. [i. e. they go about to bereave me of my life.]

13. As for me on the contrary, when they were sick, a sack-(cloth) was my garment; [i.e. I went mourning for them. See Genesis 37. on ver. 34.] I afflicted my soul with fasting, and my prayer turned again into my bosom. [i. e. I did often in private, and by my self, repeat my prayer on their behalf; implying hereby, he wished them well very uprightly. Oth. let my prayers turn again into my bosom, or lap, i. e. let me obtain that which I praised on their behalf.]

14. I went still as if it had been a friend, as if it had been a brother to me: [i. e. I carried and demeaned my self no otherwise, then if they had been of my neareste kindred. Otherwise. I went still to them, as to, &c. i. e. I did daily visit them] I went bowed down in black,

[i. e. in black apparel, as those are wont, that mourn. So Psalm 38. 7. and 42. 10. and 43. 27. See likewise Job 5. 11.] as one that mourneth over (his) mother.

15. But when I halted, [i. e. when it went ill and cross with me; when I seemed ready to stumble and fall. So Psalm 38. 18. Jerem. 20. 10. compare Job 12. 5.] they were glad, and gathered together: they gathered to me, as smitten (ones) [viz. in their feet, as some do take this, i. e. carrying themselves, as if they were lame, and halting for grief of my disaster. See 2 Sam. 4. 4. and 9. 3. where these words are thus joined with the word smitten, in Mephibosheth's case, or, understand, stricken, i. e. dejected, distempered in spirit, out of Isaiah 66. verse 6. the sense being the same; or, as stricken together with him; being that with their outward gaib and carriage (of halting and rendring of clothes) they would make him believe, that they were much troubled and afflicted for Davids sufferings, though falsely and hypocritically. Otherwise these words may also be rendered in this manner. Varlets or Villaines, (such as are notoriously known to have deserved strokes, or lashes of publick correction; i. e. the basest and most vile rascality of the people, being set on for that purpose) gathered together against me, those whom I knew not; (and consequently had never wronged or offended) they rent (up) the throat, i. e. they jeered and insulted over me, & ceased not. Both readings have a good fence, though that put in the Text, seems to agree most with the propriety of the Hebrew phrase; whereof the judicious Reader hath his liberty to judge] and I apprehended nothing: [viz. no evil. I did not think they plaid the hypocrite and dissembleis, abusing me thus to my face, but verily believed, they did it sincerely, and with upright hearts] they rent (their garments,) and did not hold their peace. [but comforted me, and wept and cryed over me. Or, yet they were not silent: but behinde my back they shewed sufficiently, how they meant it, as followeth.]

16. Among the hypocritical, scoffing table-companions [or, pot-companions, parasites, trencher-men. Hebr. properly, mockers, (or, scoffers) of the cook, or, cook-scoffers. Hebr. scoffing of the cook, i. e. such as sell their tongues and conditions, for a piece of bread, or a good morsel; speaking and doing any thing, for to please and humour those that fill their panches; wherefore also the Hebrew word is taken sometimes for to signify further, a Feaster, Player. He will say, that when they are in such company of their own making, then they utter the utmost of their hearts-gall against me, wishing me all the evil they can, and vexing, that they see me hold out so long yet] do they gnash with their teeth over me. [of the gnashing of the Teeth, see Job 16. on verse 9.]

17. L O R D , how long wilt thou look on? bring back my soul from their destructions; my solitary (one) (or, only one) [unde. stand, my soul, as Psalm 22. 21. See the annotation there] from the young Lions.

18. So shall I praise thee in the great Congregation; among a mighty multitude of people, shall I praise thee.

19. Let them not rejoice over me, that are enemies to me for false causes; [Heb. lies, falsehood, falsly, i. e. wrongfully without any ground. As Psalm 38. 20. and 69. 5.] (nor) wink with their eyes, [i. e. spightfully and scornfully glance upon me, as threatening and ready to tell me, you shall be taught anon, or met withal Sir, &c. compare Proverbs 6. verse 13. and 10. verse 10.] those that hate me without cause. [as above verse 7.]

20. For they speak not of peace, but they devise deceitful things [Heb. words, or, things of deceitfulness, or miles] against the still (ones) (or quiet ones) in the land. [Hebr. still (ones) of the land, or, earth: i. e. the peaceable, such as would fain live quietly, and serve God, without wishing, intending, or doing harm to any, as is the manner of the godly.]

21. And they open their mouth wide against me; they say,

Say, Ha, Ha, [i.e. So, so; now it goes well; thus we do love it, now we see our hearts desire, and that we long will'd for. Compare Psalm 22. on ver. 18. and see Job 39. on verse 18.] our ey bath seen it!

22. LORD, thou hast seen us; be not silent, Lord be not far from me.

23. Awake and rowse up to my right: [To do me right against mine enemies and persecutors; untill thou performest that, thou art like one that sleepeth.] my God and LORD, to my controversy.

24. Do me right, according to thy righteousness, [Which requieth that thou take my rightfull cause in hand,] LORD my God; and let them not rejoice over me.

25. Let them not say in their heart: Heal our soul! [As if they should say, Now, cheer up and triumph O our souls; for we see our hearts desire upon him. See above, ver. 21.] let them not say, We have swallowed him up!

26. Let them be ashamed and blush together, that rejoice in my evill: let them be clothed with shame and reproach, [See Job 8. on ver. 22.] that magnifie themselves against me. [that seek to raise themselves upon my oppression, and twine s; or, that carry themselves so stout and spitefull against me, braving and daring me in words and and deeds. See this manner of speaking, Jer. 48. 26, 42. Ezek 35. 13. Obad. 12. and Psalm 38. 17. and 55. 13. and further, Job 19. 5. together with the Annot.]

27. Let them sing cheerfully and be glad, that delight in my righteous cause, [i.e. that are heartily affected to the same, praying for an happy issue; for which they thank and magnifie God] and let them continually say, the LORD be magnified; that delighteth in the peace of his servant. [i.e. In the deliverance and welfare of David, that is his servant. See Gen. 37. on verse 14.]

28. So shall my tongue record thy righteousness, (and) thy praise all the day (long.)

P S A L M XXXVI.

David being much troubled at the abominable iniquitie of the wicked, doth so much the more admire the bottomless wise, long, justice and kindness of the LORD, who keeping all creatures in good order, in the midst of such a confusion, doth manifest himself a most Gracious Saviour of his Church, for whose, (as also his own) preservation, David petitions God, and foretelleth the fall of the wicked.

(A) *Psalm) of David the servant of the LORD: for the chief Song-master. [See Psalm 4. on ver. 1.]*
2. The transgression of the wicked speaketh in the inmost of my heart. There is no fear of God before his eyes. [i.e. when I do consider and weigh the evill and careles condition and practice of the wicked; then I am constrained, as surely to believe, that there is no fear nor dread of God in their hearts, as if they the wicked, did declare and avouch it in plain terms, and expels words themselves. So evident and palpable is the wickedness of their works, which doth disquiet and afflict me in the inwardit of my heart.]

3. For he flatters himself in his eyes; when his iniquitie is found (which) is to be hated. [Or, untill his iniquitie be found, (which) is to be hated, or, hatefull. that is, be his malice never so manifest and palpable, that it growes even hatefull to every one, nevtheleſſ, he pleafeth and lootheth himself in the evill, and goes on still without remorse. Oth. When he fulfillath or compafſeth his iniquitie, (that is, his evill purpose) Which he ought to haue. i.e. When it goes according to his mind, then he conceives, that his practice is good, although he ought to abhorre it.]

4. The words of his mouth are wrong and deceit;

[i.e. unprofitable, hurtfull, and deceivable, or, tending to vexe, abuse and deceive the godly.] he leaves off to understand to do well: [or, He ceaseth to understand for well doing. The meaning is. He will be instructed by none, to any amendment of his life; He is desperately obstinate and past feeling]

5. He deviceth wrong upon his couch: he sets himself in a way that is not good: the evill he doth not refuse.

6. O L O R D, thy kindness reaueth into the very Heavens: thy truth even to the uppermost clouds. [Against all the laing and laing of the wicked, together with the hearts-grief it bled in him, the Prophet doth comfort and chear up himself with the consideration of Gods incomprehensible, unsearchable and stedfast goodness, faithfulness and righteousness, which he doth shew in the governing, as of all things in generall, so especially of his people, whom he, notwithstanding the enuitie of the wicked, abundantly favoureth and assureth them of their enemies just and final destruction.]

7. Thy righteousness is as the mountains of God; [That is, the greatest and highest of all. See of this manner of speaking, Gen. 13. on v. 10. The sence is, that Gods justice and righteousness, doth manifest it self round about all the wold over, stedfast and unmoveable yea oft times far above the reach of our apprehension. See on ver. 11.] thy judgements are a great Abyss. [i.e. thy Counsel and government, or manner of proceeding both in generall with all the creatures and especially in regard of the Elect and Reprobate, is past all searching into. See Rom. 11. 33.] L O R D, thou preservest men and beasts. [Heb. man and beast. See Matt. 5. 45. 1. Tim. 4. 10. and Job 39. 1. and Psal. 147. 9.]

8. How precious is thy kindness, O God! for which the children of men take refuge under the shadow of thy wings. [See Ruth 2. on v. 12. and compare with this place, Job 36. 11. together with the Annot.]

9. They grow drunken of the fatnes of thine house; [Understand here the spirituall meat and drink of the soul. See Isa. 1. 5. 6. and 65. 13. and 66. 11. and Compare Psalm 63. 6. and 65. 5. Jerem. 21. 14 and 31. 14. together with the Canticles of Salomon] and thou givest them to drink (out of) the brook of thy pleasures.

10. For with thee is the fountain of life: [i.e. A living and ever-springing fountain, whereby the soul doth live spiritually, is abundantly refreshed, revived and entertained; compare John 4. 14. and 7. 38. 39. and Jeremiah. 2. 13. and 17. 13.] in thy light do we see the light. [when thou art pleased to enlighten us by thy holy spirit, and shewest us thy fatchly countenance in the Messia, then do we get the right understanding of thy works of grace, and enjoy a most lively comfort, and gladness of heart. Compare Job 29. 3. Psal. 4. 6. 7. and 27. 1. with the Annot. Isa. 9. 2. Jam. 1. 17. and for as much as this withall concerns the glory of the life everlasting. Psal. 16. on v. 11. and 17. 15. Item Zach. 14. v. 6. 7. Colos. 1. 12. Rev. 21. ver. 11. 23. and chap. 22. 5.]

11. Stretch out [Or, continue, prolong, pursue. Comp. Jer. 31. on ver. 3.] thy kindness over those that know thee; and thy righteousness. [which requieth, that thou keep thy promises, protect the upright of heart, punish their enemies, and consequently maintain every thing in good order and disposition, any stir and rage of the wicked notwithstanding] over the upright of heart.

12. The foot of the proud [Heb. of P ride, i.e. Of the proud opes: (See Job 35 on ver. 13.) that seek to tread me under foot, or to let their foot upon my neck.] come not over me: and the hand of the wicked makeme not to wander. [Or swarke about] or, chase me not away.]

13. There the workers of iniquitie are fallen, [viz, even where now they sought and thought to overthrow the godly. Or, then, compare above, Psalm 14. 5. and the Annot. there] they are thrust down, and iannot rise up again.

P S A L M XXXVII.

David instructeth and encourageth the faithfull against the temporal prosperity of the wicked, and exhorteth them, not to follow their wickedness, but to live holily and trust in God, inasmuch as the prosperity of the wicked is but short, and their end unhappy and accursed; where as on the contrary God accompanieth his children with his fatherly goodness, in whatsoever doth or may befall them, and vouchsafeth them a blessed end and issue.

(**A**) Psalm of David. (*Aleph*) [Of the Hebrew Alphabet. See Psa. 25. upon the Title thereof] Be not incensed over (or against) the evill doers: and do not envy them that practise wrong, [viz. such of them as thrive and prosper in the world, as is declared in the sequel: whence it appears that the godly promises, which are made to the godly both in this Psalm and elsewhere, do not exclude the temporal prosperity of the wicked, no] the crofts and adverstity of the godly; being that this Psalm, (together with others) do especially serve, to prevent and take away such scandalls or offences, as the godly might take else thereby. See likewise Psa. 34. on v. 13. but in all these conditions, the blessing of God doth rest upon the godly, and his curse upon the wicked, so that those shall be blessed and happy for ever, and these contrarily lyable to everlasting perdition. Compare Job 9. on v. 23. and Psa. 73. v. 2. &c.]

.2. For they shall soon be cut down like grass; and they shall fall off, [Or decay, wither, like wither'd and falling leaves. See Psa. 1. on v. 3.] as the green grass-buds. [Heb. the greennes of the young grass.]

.3. (*Beth*) Trust in the LORD, and do good; inhabit the earth, [i.e. then, or thus, shall ye inhabit the Earth or World in general; and the land of Canaan (which was a type of the heavenly) in particular; and feed your selves; or be fed, &c.] so also v. 27. and elsewhere. Such kind of promises, uttered in the Imperative, or command-wise, are very efficacious, as putting the godly in the present possession and enjoyment of the things promised. Compare Prov. 3. on v. 3.] and feed (with) faithfulness. [Heb. pascere vos, or pascamini in the phrase of feeding sheep, i.e. the LORD shall feed and provide for you faithfully, according to his promise; as is further declared in the sequel. Or entertain and sustain thy self with the ruminating of Gods fathfull promises, which cannot fail. Some take the word *Eminia* for assurance, steadfastness, i.e. a settled and assured condition, which God doth promise the godly, even in the midst of their crosses and afflictions, whereas the smiling condition of the wicked soon passeth and vanisheth like the grass of the field. Compare Prov. 2. on v. 7.]

.4. And solace thy self in the LORD; so shall he give thee the desires of thine heart.

.5. (*Gimel*) Roll thy way upon the LORD, [i.e. commend and commit all thy purposes, doings, care and grief unto the LORD, put it all upon him. See Psa. 22. on v. 9. and compare Matth. 6. 25. &c. Luke 12. 22. &c.] and trust in him, he will do it. [perform, effect it, bring it to passe.]

.6. And will make thy righteousness come forth as the light: [Of the sun, or day, i.e. that it shall be as clear and manifest, as is the son-in-a bright midday. Compare Job 5. on v. 14.] and thy right as the noon-day.

.7. (*Dalath*) Be silent to the LORD, [i. e. mutter not, nor murmur against the LORD, but take it patiently. See of this kind of being silent, or the silence of patience and hope, Psa. 39. 10. and 62. 2. 6. and 65. 2. Lam. 3. 25, 27, 28. Isa. 30. 15. Zeph. 1. 7.]

and abide him; [Oth. bear pain, (or smart) for his sake] be not incensed against him, whose way is prosperous, [i.e. whose purposes and practices are followed with success, be they never [so] vile] over (or against) a man that executes [Heb. doth] crafty designes.

.8. (*He*) Cease from anger, and forsake the fierceness: and kindle not, (or be not incensed) however (nor) to do evill, [i.e. so as that thou shouldest prevaricate, with doubting or mistrusting Gods providence and faithfulness. Or with apostacie and falling off, that thou shouldest encline to follow the example of the wicked, because they seem to run before the wind. See Psa. 125. 3.]

.9. For the evill-doers shall be destroyed; but they that wait on the LORD, shall hereditarily possess the Earth.

.10. (*Vau*) And a little yet, and the wicked shall not be: [He shall be able to trouble the godly but a very short time. See Psa. 30. on v. 6.] and thou shalt take notice of his place, [where he stood, or was seated flourishing like a goodly tree, below v. 35. 36.] but he shall not be there] or it, viz. his place, i.e. his habitation, neither he nor all his state and excellency. See Job 7. on v. 10.]

.11. The meek inherit the earth, and delight themselves with great peace. [Heb. greatness, or multitude of peace, i.e. great prosperity, all kind of welfare, principally in matters spiritual. Compare Isa. 48. 18. and see Gen. 37. on v. 14.]

.12. (*Zain*) The wicked deviseth crafty designes against the righteous; and he gnasheth over him with his teeth. [as Psa. 35. 16. see there.]

.13. The LORD detesteth him; [See Psa. 2. on v. 4.] for he seeth that his day cometh. [the day of the LORDS vengeance, or the day of the wicked his downfall and destruction, coming upon him, by the just judgement of God. See Job 18. 20. Jer. 17. 18. and 18. 17. Ezek. 7. 10, 12. and 27. 27. and 30. 2, 3, 9. and 32. 10. Hos. 1. 11. Otherwise, a mans day is also taken for his dying-day, as Job 15. 32. as likewise a mans time. Eccles. 7. 18.]

.14. (*Cheth*) The wicked have drawn the sword, [Heb. opened, the sheath being opened by the drawing forth of the sword] and bent their bow, [Heb. trodden. See Psa. 7. 13.] to fell down the wretched and needy: [these titles do set out the promises, which God makes them here. See above on v. 1. and Compare v. 16. 19, 21, 25, 26.] to slay them that are upright of way [i.e. in life and conversation: and so below v. 23.]

.15. (*Beth*) their sword shall go into their heart: [Their plots shall turn to their own destruction] and their bowes shall be broken.

.16. (*Teth*) The little that the righteous hath, is better [Righteously gotten and conscientiously used] than the abundance of many wicked: [Heb. properly, multitude, great quantity, viz. of goods, that is, riches, as Ecclef. 5. 9.]

.17. For the armes of the wicked shall be broken; [i.e. their power, meanes and insolence. See Job 22. on v. 8.] but the LORD underprops the righteous.

.18. (*Fod*) The LORD knoweth [Compare Psa. 1. on v. 6.] the dayes of the upright (ones), [i.e. the condition of their life, how they do spend the same in crosses, godliness and patience. Compare Psa. 31. on v. 16. of the word upright. See Gen. 6. on v. 9. as also below v. 37.] and their inheritance shall remitt. [Heb. bee. So fer. 17. 8. and 27. 22. and 32. 5. Dan. 121, &c.] for ever.

.19. They shall not be ashamed in the evill time: [Or in the time of evill, i.e. when all manner of trouble and miseries abound, as here followes of hunger or famine] and in the dayes of famine shall they be satisfied:

20. (Capb.) But the wicked shall perish; and the Enemies of the LORD shall vanish, as the most precious (part) of the Lambes: [i.e. the fat, which is held the best and most precious, and was by the law of God to be consumed with fire, in the offerings or sacrifices, which it seemes the Prophet hath an eye unto in this expression. See Lev. chap. 3. v. 10. 11, 14, 15, 16. Or the most precious Lambes. Heb the precious (ones) or the preciousnes of the Lambes. Oth. the preciousnes of the fields or pasturages. The Hebrew word being likewise so taken elsewhere] with the smoke shall they vanish away.

21. (Lamed.) The wicked borroweth and giueth not again: but the righteous doth pity, [Or hath compassion, or dealest kindly, favourably, freely] and giveth.

22. For his blessed (ones) [i.e. those that are blessed of the LORD: so presently after, his cursed (ones) i.e. those that are cursed of him, out of v. 20. where mention is made of the Enemies of the LORD. See Matth. 25. 34, 41. and as for the manner of speaking, compare Psa. 69. 27, 34. Isa. 16. 4.] shall hereditarily possess the Earth: but his cursed (ones) shall be destroyed.

23. (Mem.) The goings [Or treadings, steps] of (that same) man [that is blessed of the LORD, out of the precedent verse, or of the righteous, or just man out of verse 21.] are established of the LORD, [or steered, directed, i.e. he governeth and blesseth his enterprise: and though at any time he should happen to fall; yet he doth so keep him, that he shall not decay altogether (or fall finally) but get up again, as followeth] and he delighteth in his way.

24. When he falleth, he is not cast away, [Compare Prov. 24. 16.] for the LORD sustaines his hand.

25. (Nun.) I have been young, [Or a youth. See Gen. 1. on v. 6.] also I am grown old, but have not seen the righteous forsaken: nor his seed seeking bread. [i.e. his children and posterity: and so likewise v. 26. 28. unless it pleased God, according to his free and fatherly disposing, to try and exercise his children with poverty and hunger, for his honour and their own good; wherein notwithstanding he doth not forsake them, but assists and strengthens them rather the more, so that they rest satisfied and contented nevertheless. See on v. 1. and 14. item v. 19. and Compare Luke 16. 20. 21. 2 Cor. 11. 27. Phil. 4. 11. Heb. 11. 37.]

26. All the day he hath compassion, and tendeth, and his seed is unto blessing. [Or in blessing, i.e. is blessed of God, inheriting the blessing of Abraham. Compare Gen. 12. on v. 2. item 1 Pet. 3. 9.]

27. (Samech.) Turn away from the evill and do the good: and dwell for ever. [See on v. 3.]

28. For the LORD loveth Right, and shall not forsake his Favorites; [See Psa. 4. on v. 4.] they are kept for ever: but the seed of the wicked is destroyed. [See Job 18. 19. Psa. 21. 11. and 109. 13.]

29. The righteous shall possess the Earth hereditarily, and inhabite there for ever. [Although they are strangers upon Earth, yet shall they in the land of promise (being a pledge of the heavenly) and wherever else they may have their abode in the world, in the midst of the troublosomenes of the wicked, and the uncertainty of this life, through faith, confidence and hope in God, under his fatherly protection and oversight, enjoy a constant, sure and securie estate and condition, as true possessours and heirs of all the blessings of Abraham, in the only begotten son of God the Messiah, Rom. 8. 17. Gal. 3. 14. Note this 19. v. doth not begin with the letter Ajin, as according the order of the Hebrew Alphabet it should do.]

30. (Pe.) The mouth of the righteous uttereth wisdom, and his tongue speakes the Right, or that which is Right. See Job 34. on v. 4.]

31. The Law of his God is in his heart. [Compare Deut. 6. 6. Fer. 31. 33. Heb. 8. 10.] his goings shall nor glide, [Heb. shall not wag, or slip, i.e. not one of his steps shall misse or faulter, he shall be kept from mischances and destruction, or from falling away from the Law of God. Compare the sequel with that which goeth before.]

32. (Tsade.) The wicked lurketh for the righteous; and seekes to put him to death.

33. (But) the LORD doth not leave him in his hand, and he condemnes him not, when he is judged. [When he comes to his trial, he shall find a favourable and gracious God there.]

34. (Koph.) wait upon the LORD, and keep his way, and he shall exalt thee, hereditarily to possess the Earth, thou shalt see [With delight and joy in the LORD] that the wicked are destroyed. [or when the wicked shall be destroyed, thou shalt behold it.]

35. (Resch.) I have seen a violent, [Or tyrannous, terrible] wicked (one) [such as were Saul Doeg, Absalom, Achitophel, &c.] that did spread himself abroad [or undressing himself]. Heb. properly, discovering, or making bare himself, in regard the stemme which formerly (when as yet the bowes were small and close round about the top) was covered in a manner, comes to appear more and dilcover it self afterwards; when the branches are full grown and spread abroad] like a green inland tree [or self growen, which is not brought from other parts, or transplanted, but grew up out of its own native soil: having still remained there, as such commonly endure the longer and thrive better, then one that is transplanted. The Hebrew word doth likewise signific a native, homebread, opposite to a stranger, or alien. Exod. 12. 9. Lev. 16. 29. Some do understand a Bay, or Laurel-tree, others a Cedar; but the more proper signification hath been followed in the text.]

36. But he passed away, and behold he was (no more,) [i.e. he vanished on a sudden, as a cloud that pasleth by and vanisheth ere one is aware. Oth. one passed by, &c.] and I sought him, but he was not found.

37. (Schin.) observe the godly and look to the upright [Heb. the right, straight, or direct. See above Psa. 7. on v. 11.] for the end of that (man) shall be peace. [Heb. the aftermost, the uttermost, or the last. Compare Deut. 32. on v. 20. Prov. 14. on v. 12. i.e. he shall fare well, it shall go well with him at last: thou shalt find it so, if thou observe and mark it. Oth. for there is reward for the peaceable man. Some do understand it of the posterity, and so in the sequel. Compare Psa. 109. on v. 13. Fer. 31. on v. 17.]

38. But the transgressours are together destroyed: the end of the wicked is extirpated. [i.e. the wicked are cut off, or rooted out at last, like a tree, root and branch wholly and utterly.]

39. (Tbau.) yet the salvation of the righteous is from the LORD, their strength in time of distress.

40. And the LORD shall help them and shall deliver them; he shall deliver them from the wicked, and shall keep them, for they trust in him.

P S A L M XXXVIII.

David being heavily visited with sickness, or some other great calamity, rehearseth and bemoaneth his wofull condition, caused by his sins, prayes with great anguish unto God for forgiveness, favour and help, laying before him the unfaithfulness of his friends, and the cruelty of his Enemies.

(A Psalm) of David, to put in remembrance. [To mind him of the great distress he was in, and the great mercy of the LORD, whereby he was delivered.

N n n z Compare

Compare Psa. 131. 1. and Isa. 63. 7.]

2. O LORD, punish me not [Compare Psa. 6.] in thy great wrath, [or indignation] and chasten me not in thy fierceness.

3. For thine arrowes are descended into me, and thine hand is come down upon me. [By the arrowes and the hand of God, he understands his heavy sickness. See Deut. 32. on v. 23. and Job 6. on v. 4. Of these he saith they have so hit and feized him, that they did pierce and penetrate deep into him.]

4. There is nothing whole in my flesh, because of thy wrathfullness: there is no peace in my bones, because of my sin. [i.e. there is no rest, no intermission of pain in all my body. Compare Psa. 51. on v. 10. and 35. on v. 10.]

5. For mine iniquities go over mine head. [Like waves and billowes, going over and covering a mans head: as Psa. 42. 8. Thus the Prophet exaggerates his sins, together with the punishments thereof. Compare Psa. 40. 13.] as a heavy burden, they are grown too heavy for me.

6. My mattery boyles do stink, they are rotten, because of my folly. [Or inconfideratnes, unadvisednes, im-providence, whereby he understands his sins and infirmitiess. Compare v. 4. and Psa. 96. 6.]

7. I am grown crooked, [Or mishapen, deformed] I am bowed down out of measure: I go in black all the day. [See Psa. 35. on v. 14. this may be understood both of outward mouring-tokens in apparel, and the inward sorrow of the heart, or black, in regard of the disfigurednes of his body, by reasoun of his sicknes.]

8. For my entrails are full of despicable (plagues,) [Oth. burning; as if they were rosted, and thereby shrunk and withered] and there is nothing whole in my flesh.

9. I am weakened and out of measure bruised: I roar [Cry mightily like a Lyon] because of the stir of my heart. [Or the roaring, i.e. even as a Lyon or the Sea roars (as also the Hebrew word is taken, Isa. 5. 30.) so is my heart very disquiet and boisterous within mee Oth. the fighing of my, &c.]

10. O LORD, before thee, is all my desire: and my fighing is not hid before thee.

11. My heart turns quite about: [Or beateth] my power hath forsaken me [Compare Psa. 40. 13.] and the light of mine eyes, yea they themselves are not with mee. [He meaneth, that his sight was so spoiled, that it was with him, as if in a manner, he had no eyes at all. Or understand by they themselves the faculty and the light of his eyes.]

12. My Lovers and my Friends stand from over against my plague, [i.e. they keep themselves aloof off, looking upon my misery at distance, as afar off, which makes some to conceive that it was the pestilence, or some other vile or infectious disease] and my near kindred stand afar off.

13. And they that seek my soul, [i.e. that would faine have me dead. See Exod. 4. on v. 19. and 2 Sam. 4. on v. 8. Here he means to say. Besides all that mine adversaries do not give over to persecute me: friends forsake and Enemies pursue me] lay (me) snares, and they that seek my evill, speak destructions: [or all manner of vexation, malice, mischief, wretchednes] and they device plots all the day.

14. I on the contrary am as a deaf (one) I hear not and as a dumb (one) (that) openeth not his mouth.

15. Tea I am as a man that heareth not, and in whose mouth there are no guin-sayings. [Or replies; as if I were guilty altogether, and had nothing at all to pleade for my self.]

16. For in thee LORD do I hope: shou wilt bear LORD my God.

17. For I said, [viz. by my self, that is, I thought,

or I said, viz. in my prayer unto thee] let them not rejoice over me (I pray), if my foot should waver, then would they magnifie themselves against me. [As Psa. 35. 26. See the annot there.]

18. For I am ready to halt: [Seeing it is thus with me, that in all humane appearance I must even faint under this burden, if it continue any longer upon me; it is so much the more needfull, that thou help me now, not to give any cause of rejoicing to mine Enemies. Compare Psa. 35. v. 15. and Job 12. 5. with the annot.] and my pain is ever before me.

19. For I make known unto (thee) mine iniquity: I am grieved because of my sin.

20. But mine Enemies are living, grow mighty: [Or grow still living, mighty, his meaning is, the whiles that I am encumbered with grief and pain, they live in prosperity and pleasure, unmolested, growing fat, big and strong, as David elsewhere often complaineth] and they that hate me for false causes, grow great [or multiplie.]

21. And they that require evill for good, stand against me, [Like Satans, which name the Devil hath from the Hebrew word here used. Compare 2. Sam. 19. on v. 22. and See Job 1. v. 6.] because I pursue good.

22. Forsake me not, O LORD my God be not far from me.

23. Make hast to my help: LORD my salvation.

P S A L M XXXIX.

David being resolved not to trespass in deed or word about the prosperity of the wicked, or his own misery either, he confesseth that notwithstanding he was fallen in humane frailty, yet being better advised, and reputing with himself the vanity of man and of his life, he puts his hope in God, whom he prayes for the forgiveness of his sins, and favour in his pilgrimage and sufferings.

A Psalm of David, for the chief Song-master, [See Psalm 4. on verse 1.] for Jedurun [of whom See 2. Chron. 16. 41, 42. and 25. 1, 3.]

2. I said: I will keep my waies, [i.e. I shall give diligent and strict heed to my carriage. See 1 Kings 2. on v. 4.] that I sin not with my tongue; I will keep my mouth with a bridle; [or muzzle, barnacle, a similitude taken from such beasts, whose mouths use to be muzzled or shut up, to keep them from biting or eating. The Hebrew word comes from a word which is used of muzzling, or binding up the mouths of Oxen, Deut. 25.]

4. David meaning hereby, that he was resolved absolutely to refrain himself, not to murmur or grumble against God through impatience, nor to speak ought that was unbecoming of his Enemies; so long as it should please God, to let them lie in wait thus against him, and to enjoy so much prosperity every where before his eyes] the whilest the wicked is over against me yet.

3. I was struck dumb (through) silence, I was still (or held my peace) of the good, [i.e. there where I had good grounds and reasons to make known the righteousness of my cause] but my pain grew heavy. [distempered, troubled, i.e. I grew but more disquieted and restless.]

4. My heart grew hot in my inmost, a fire kindled in my meditation, [When I called to mind the great wrong and violence that was done unto me] (then) spake I with my tongue. [then I brake out through humane frailty, and could not restrain, for all I had so resolutely purposed to the contrary, v. 2.]

5. LORD make my end known unto me, [This some do understand, as if David (like Job) tired out with sufferings, had wished and desired to die. Others think, that by his prayer and the following meditation, he subdued his humane frailty, and quieted his murmuring] and

and which is the measure of my daies, [how long, or how little time I have to live yet on Earth] that I may know how fading I am. [Heb. properly, as if one should say, how ceasing I bee, i.e. how soon I shall cease to live, how short my life may be, and what is yet behind to sum it up.]

6. Behold thou hast set my dayes a hand breadth, [Heb. hand-breadths] and my life-time is as nothing before thee, sure every man (how) fast (soever) he standeth [although he flourish never so much in the height of honour, prosperity, ability and means. Compare Jam. 4. 14. and above Psa. 30. 7, 8.] is meer vanity. [Heb. all, or whole vanity, i.e. nothing but vanity] Selu. [See Psa. 3. on v. 3.]

7. Sure man (homo) walketh [Heb. the man (vir) or every one, as elsewhere frequently] (as) in an Image [or resemblance, shew, i.e. he seemeth to be somewhat, and indeed is nothing, like a picture, pourtrait, figure or shadow, or a shew and Image reprelenting it self in a dream] sure they bestir themselves vainly, one gathereth together [viz. many goods. Compare Eccles. 2. 18, 19.] and one knowes not, who shall take it to him.

8. And now, what do I wait upon, O LORD? my hope ibc same on me.

9. Deliver me from all my trespasses, and put me not to a reproach of the Fool. [Hereby some do understand Absalom, who persecuted his good father, out of a meer foolish youthfull itching humour to rule and reign, as likewise they apply the next verse, and the beginning of this Psalm to Simeon his cursing; unto which he behaved himself, as if he had been dumb.]

10. I am struck dumb, I shall not open my mouth: for thou hast done it. [Compare 2 Sam. 12. v. 10, 11, 12. and 16. 10.]

11. Take thy plague away from upon me: I have fainted by the combating of thine hand. [For warring and fighting thus against me with thy sharp correcting hand.]

12. When thou chastenest any with punishments for iniquity, thou makest his pleasantnes to melt like a mothe; [Whatsoever is pleasant, fair, goodly and desirable in him, thou makest it to perish suddenly, even as a mothe is soon, yea with the least touch quite crusht and squeezed to nothing. Compare Job 4. 19. and 13. 28. Isa. 50. 9. and 51. 8. Hos. 5. 12.] sure every man is vanity, Selu.

13. Hear LORD my prayer, and take my cry at ears; be not silent to my tears; [Or be not deaf, do not carry thy self as if thou werest deaf to all my cry and complaint which I do powre out with tears before thee] for I am a stranger with thee; [and consequently stand in need of thy countenance, conduct and assistance, until I do arrive into the heavenly Canaan, where the true home and freedom of the faithfull is. See Heb. 11. 13, 14, 15, 16. Phil. 3. 20.] a sojourner like all my fathers. [i.e. fore-fathers, progenitors.]

14. Turn thee away from me, that I may refresh myself, ere I be gone, and be no (more.) [viz. in this life on Earth. See Job 3. on v. 16. the fence is. Cease or forbear to chaste me thus, that I faint not altogether, but may fetch some breath yet, to wait for my dying-day, through thy grace, in rest and quietness. Compare Psa. 27. 13.]

PSALM XL.

David doth prophesie here under his type of our Saviour Christ his bitter and patient suffering, fervent prayer, and wonderfull deliverance: moreover of the putting down of the offerings and sacrifices of the old Testament, by the only offering of Christ, and of the preach-

ing of the Gospel in the Church of the Jewes and Gentiles, together with the confusion and destruction of all Enemies, and the rejoicing of all the faulfull that love his salvation, and magnifie God for it.

Davids Psalm for the chief song-master. [See Psa. 4. on v. 1.]

2. I have waited long for the LORD; [Heb. waiting waited] and he hath inclined himself to mee, [or inclined (the ear) to me, as Psa. 17. 6.] and heard my cry, or roaring.

3. And he hath fetcht me up out of a roaring pit, [Heb. pit of boistrouness, where the waters swelling and bubling up still, make a continual boisterous noise. He doth hereby imply, that his perills and dangers were so great and many, that there was no humane recovery or getting out thence] out of the muddy mire, [Heb. out of the mire of mud. Compare Psa. 69. 3. and 38. 6. 10. Item Job 30. on v. 19.] and hath put my feet upon a rock, he hath made my goings firm.

4. And he hath given a new song [See Psa. 33. on v. 3.] into my mouth, a praise-song to our God: [he hath taught me a new song himself as it were, and stirred me up unto it by his spirit. Compare Exod. 4. on v. 15. and Deut. 18. on v. 18. Item Psa. 51. 17.] many shall see it and fear, and trust in the LORD.

5. Right happy is the man that puts the LORD for his confidence, [So that he trust and repose on him alone] and lookes not about after the proud, and those that turn away to lies, [i.e. to false, idolatrous, vain, deceitfull help, comfort and assurance.]

6. Thou O LORD my God hast made thy wonders, and thy thoughts on us [Understand thoughts of peace, as Jer. 29. 11. i.e. thy counsel and purpose of doing good unto us] many, [or great. The meaning is, that hast revealed these waies and counells of thine by many wonderfull mercies and benefits] one can not rehearse them in order with thee; if I shall declare and utter them, they are more manifold [Heb. stronger, viz. in Number and 50. v. 13.] then that I should be able to relate them.

7. Thou hast [These are the words of our Saviour Christ, whom David by a prophetical Spirit thus introduceth, speaking unto his Father. See Heb. 10. 5, 6, 7.] had no pleasure in sacrifice and meat offering; [so namely as to receive satisfaction through those offerings, and for their sakes to be reconciled to sinfull man; for that was impossible, Heb. 10. 4.] thou hast bored (or pierced) me in the ears thorow, [i.e. engaged me to thy service, to take the office of mediation upon me, and to redeem thy people from sin; wherunto thou hast prepared me a body, to offer the same for the sins of the people (as the Apostle doth declare this with the words of the Greek Translation, Heb. 10. 5, 10.) The manner of speaking is borrowed from the practise among the Jewes, according to the Law of God, about engaging of their servants. See Exod. 21. 6. Deut 15. 17.] burning-offering nor sin-offering hast thou not required of me.

8. Then I said; Behold I come, [Or am come, with these and the following words, our Saviour Christ declarereth his willing obedience, to accept of, undergo and execute the Mediationship, by God imposed upon him. See Heb. 10. 10.] in the roll of the book (there) is written of me [of the word roll. See Ezek. 6. on v. 2. Jer. 36. on v. 2. And understand hereby the booke of Moseh, wherein there are divers most excellent prophecies to be found of Christ: the first whereof was made in Paradise, Gen. 3. 15. and others to the Patriarks, as also the Sacrament and all the offerings and Sacrifices were so many types of Christ to come. See Luke. 24. 27. Heb. 8. 5, 6. and 9. 8, 9. and 10. 1, &c.]

9. I take pleasure O my God, to do thy well-pleasing. [i.e. that which is well-pleasing and acceptable unto thee, See

See Prov. 10. on verse 32. and Psalm 143. 10.] and thy law is in the midst of my bowels. [i. e. I consider them in my heart, and am most fervently disposed to accomplish the same. Compare Psal. 37.31. and below ver. 11.]

10. I declare, [Or, evangelize, or, have evangelized, i.e. brought good tidings of, and so in the sequel] the righteousness [see Rom. 3. 21. 22.] in the great congregation ; [compare Psalm 22. on ver. 23.] Behold, my lips I refrain not : L O R D , thou knowest it.

11. I do not cover thy righteousness in the middest of my heart ; I utter thy truth and thy salvation ; I do not conceal thy bountifulness, and thy faithfulness in the great congregation.

12. Thou O L O R D , shalt not withhold thy mercies from me ; let thy bountifulness and thy faithfulness continually guard me.

13. For evils, [Troubles, miseries, and so verse 16.] even without number, have encompassed me ; mine iniquities have taken hold on me, [If this be understood of sinnes, then David speaketh this of himself, and not of the L O R D Christ, who is the immaculate Lamb of God, and hath been without sinne ; though otherwise he took our sinnes upon him, as suretie to satisfie for them, 2. Cor. 5. 21. and to bear the punishment due to them, Isa. 53. verse 5,6, 8, 10, 11. as the word iniquities may likewise be taken for punishments of iniquities. See Psalm. 31. on verse 11. so is likewise the foregoing word evils, taken for the evil of punishment ; that is, for suffering miseries :] that I was not able to see ; [Oth. And I could not overlook them. viz. By reason of the multitude] they are more manifold than the haire of my head, and my heart hath forsaken me. [Compare Psal. 38.11.]

14. Be pleased L O R D , [Compare the verses following, with Psalm 70.] To deliver me ; L O R D , make haste to my help.

15. Let them be ashamed together and blush, that seek my soul, to destroy the same : [See 2. Sam. 4. on verse 8.] let them be driven backwards, and be confounded, that delight in my evill. [above verse 13.]

16. Let them be laid waste, [Or be dismayed] for recompence of their shame, [viz. that which they sought to bring upon me. Or, for the shames sake ; or, because of the shamefulness they would fain fasten upon me. Oth. to the end that they may be shamed. See of the Hebrew word, here rendered recompence, Psalm 19. on verse 12.] those that say of me, Ha,ha ! [as above Psalm 35.21,25.]

17. Let all them that seek thee, rejoice and be glad ; let the lovers of thy salvation say continually, The L O R D be magnified. [As Psal. 35. vers. 25.]

18. I am indeed wretched and needy (but) the L O R D mindeth me : [To help me in due and fit time. See Gen. 8. on verse 1.] Thou art my help and my deliverer ; O my God, delay not. [Hebr. be not behind.]

P S A L M X L I .

David being fallen into a hevie sicknes, or some other great straignt, he describeth the blessing here which they are to obtain at Gods hands, that carry themselves pitifully and compassionately towards the afflicted. He prayeth to God for favour, and complaineth very feelingly of the bitternes of his false friends, especially of the unfaithfulness of a speciaall one, that was a type of the traytore Judas ; yet assurth himself of Gods favour, and doth heartily praise him.

A Psalm of David, for the chief song-master. [See Psalm 4. on vers. 1.]

2. Right happy is he, that carrieth himself discreetly towards a miserable (one) : [The Hebrew word Dal doth signify one that is thin, meager, exhausted of abilities, whether of the body, that is a sick one ; or, of goods and

means ; i.e. a poore one (See Job 5. on verse 15.) Here it seems, that it doth signifie a sick body. For David having been sick, or, (as some conceive) being yet not fully recovered, and having found how it had cheared him, when good people came with an upright and godly compassion to visite and comfort him faithfully ; and on the contrary, what a grief it was to him, that the hypocrites visiting him with a false heart, had most basely censured and spoken of him behind his back, and still did ; He in and by this Psalm thought good holily to thank and commend the godly ones, and to shame and confound his false fiends, and covered enemies] the L O R D shall deliver him in the day of the civil. [i. e. in the time of trouble and aduersitie.]

3. The L O R D shall preserve him, and shall keep him alive, [Or, revive, heale him, make him whole. The Hebrew word (which properly signifies to quicken, or make alive) being likewise so taken thus] he shall be made happy on earth : [Compare 1 Tim. 4. verse 8. or be held, esteemed, or, praised happy] give him not over neither, [or, Thou shalt (or will) not give him over. David addresseth his speed to God here] into the desire of his enemies. [Hebr. into the soul ; that is, here desire, pleasure, will. See Psal. 27. on ver. 12.]

4. The L O R D shall underprop him upon the sick-bed ; [or, bed or couch of faintnes, weaknes, feeblenes] In his sicknes thou dost change all his couch. [Or, hast changed. i. e. Thou O God, shalt as surely turn his sicknes to the best, as if I saw it already performed ; spoken in a Propheticall manner. Or, thou turnest, or, alterest all his couch. i. e. thou suppliest all humane help unto him, that useth to be bestowed upon sick persons.]

5. I said ; [viz. in my sicknes. oth. I say] O L O R D , be gracious unto me : beat my soul, for I have sinned against thee.

6. Mine enemies speak evil of me, [This and what follows is taken by some, as if David went on relating, what he had complained and said further of his adversaries, before God, during his sicknes, and accordingly, they read it thus ; Mine enemies speake, &c. and suitably in the next two Verses] (saying) When shall he die, and his Name perish.

7. And if (any of them) come to see (me), [i. e. to visite me, to see how I do, how it fares with me] he speaketh falsehood, [he maketh shew, as if he meant it very cordially with me, but indeed wifelh me all the harm he can think of, and uttereth it freely, when he is gone from me and is among his companions] his heart gathereth wrong to himself : [Or, iniquitie, naughtines, vexation malice] (if) he goeth forth, he speaketh of it. [Or, (when) he goeth out, he speaketh of it abroad.]

8. All my haters mutter together against me, [They talk together in private, within their mouth as it were, that the sound is scarce heard to come forth : thus the same word is used, 2. Sam. 12.19.] they device against me that which is evil, [other, they device evil over me (that is) against me] (saying).

9. A piece of Belial cleaveth unto him : [Or, molefts, troubleth him, as if they should say, sure he hath committed some Belials-trick, some mischief and villany or other, therefore now is this Belials-plague (whereof some understand this) upon him ; this now will rid him away once : even as Jobs friends condemned him for a wicked man, because of his strange sufferings. Of the word Belial, See Deut. 13. on verse 13. and compare 2. Sam. 22. 5.] and he that lies down, shall not rise up again. [Heb. not adde, or go on to rise.]

10. Yea, the man of my peace, [My Ally, confederate, with whom I lived in peace. Compare 2 Sam. 8. ver. 10. Jer. 20. on v. 10. it. Psal. 55. on verse 21] in whom I trusted, that ate my bread, [was dayly entertained at my table, with whom I lived in a very familiar manner] hath greatly exalted (or magnified ; made great) his heels against

against me. [A similitude taken from those beasts that use to kick backward with their heels, and hurt them that come near them; the sense is. This same false friend of mine, hath lifted up himself against me in a most foolish, brutish, faithless and unthankfull manner, to throw me under foot, either by craft or by force. Compare Deut. 32. 15. These words are likewise referred and applied to the Traitor *Judas* and our Saviour (whose type *David* was) John 13. 18. as divers other things throughout this Psalm, are pointing at Christ.]

11. But thou, O LORD, be gracious unto me, and lift me up: and I will requite it them. [As being their Lord and Sovereign, appointed to punish the evill and to protect the good, I shall deal with them according to mine office and their desert. For albeit that thou doest justly chastise me, yet they can shew neither right nor reason, to deal thus unfaithfully and fally with me their gracious Lord and Master.]

12. Hereby I know (Or have I observed,) that thou delightest in me: that mine enemie shall not shout over me. [That thou delivering me, doest thereby deprive mine enemy of the cause, to shout and triumph over my ruine, which he now seeks and wishes for.]

13. For, as concerning me, thou maintainest, or, hast maintained, underpropst, supportest me in my uprightness: and thou putteth (or hast put) me before thy face for ever. [To have me alwayes as in thine eyes, under thine inspection and fatherly care, and to preserve me graciously, that here I may serve thee as King, and hereafter behold thy glory for ever.]

14. Praised [Heb. blessed] be the LORD, the God of Israel, from eternitie, and in eternitie, Amen, [of this word, see Num. 5 on ver. 22.] yet Amen. [This repetition of the word Amen, doth here signifie a strong confidence and heartie zeal of the Prophet, serving to excite the like in the heart of all the godly.]

P S A L M X L I I .

The Prophet doth bitterly bemoan his being deprived of the comfort of the publick worship of God, during his exile; and the blasphemies of his enemies, which caused his spirit to be overwhelmed: Nevertheless, he rouseth his soul up again, unto a firm hope and confidence in the grace of God.

A N Instruction: See Psalm 32. on ver. 1. For the chief Song-master [see Psalm. 4. on verse 1. This we must so understand, that the Prophet having made this Psalm whilst he was banished and flying before Saul (as most conceive) he delivered the same afterwards, when he came to be King, and the Ark was brought to Zion, to be solemnly sung in the house of God. [Among the children of Korah] i. e. the posterity of Korah, whose insurrection and destruction is described, Num. 16. This Korah was a grandchild of Kehat the son of Levi: but who was this chief song-master, or chief musician to the house of God in David's time, thereof see 1 Chron. 16. ver. 33. Note, this first verse is read by some, An instruction of the children of Korah, for the chief song-master, and so in some of the Psalms following.]

2. Like as a Hart [Or, Hinde in regard of the verb adjoined in the Hebrew is of the feminine gender, although the Hebrews have a peculiar word otherwise, that signifies an Hinde] crieth after the water streams: [the Hebrew verb here used, is found only in this place, and Joel 1. 20. where it is ascribed to the beasts of the field in general, to express the roaring, braying, howling, neighing, crying which every beast in his species makes after his kind, when they are greatly athirst, and long for water, however the thirst be caused, whether by want or scarcity]

of water in generall, or by drying up of rivers, or by excessive heat, after their being hunted, and as David in his wandering exile was hunted indeed like a wilde beast by Saul, wherein yet nothing so much grieved him, as his being deprived of the publike pure worship of God, as is further declared in the sequel] so my soul crieth unto thee O God.

3. My soul thirsteth after God, [i. e. longeth extreamly. Compare Psalm 63. 2. Isa. 55. 1. John 7. 37. Rev. 22. 17.] after the living God: When shall I enter, [into the house of the L O R D, where the publick worship of God is celebrated, and the Ark of the Covenant is, where God dwelleth, 2. Sam. 6. 2.] and appear before the face of God?

4. My tears are to me for food, [Hebr. bread. i. e. I feed and fill my self with tears, as if they were my onely food and sustenance. Compare Psalm 60. 6.] day and night; because they say unto me all the day, Where is thy God? [i. e. where is now the help of thy God, in whom thou hast trusted, so below, ver. 11. &c.]

5. I remember it, and powre out my soul within me; [Or, with, by my self, in private. i. e. I do even faint and decay with it, my strength faileth me, my heart melteth away, and is ready to break with grief and vexation. Compare Job 30. 16. Lam. 2. 12. otherwise by the powring out of the heart, is also understood the uttering forth all a mans thoughts or mind, and desires by prayer, as 1. Sam. 1. 15. Psalm 62. 9.] because I was wont to go among the company, (and) to tread [or, decently, stately, softly to tread (or pace) The Hebr. word, is onely found here, and Isa. 38. 15. signifying (according to most opinions) that same which here is exprest. Other. walk on cheerfully] with them to the house of God, with a voice of Hymne, (or, joyfull song) and praise (among) the feast-keeping multitude.

6. Why doest thou bow thee down, O my soul, [Or, art thou bowed down. Here David describeth his spirituall inward combate, which he had in this cross of his] and art unquiet within me? hope in God, for I shall yet praise him, for the salutations of his face. [i. e. which shall proceed from his gracious presence, which he shall shew me yet according to his word. Or it may be read thus. I shall yet praise him: his face (that is, his gracious presence) is an assured, or, manifol'd salvation.]

7. O my God, my soul boweth down within me; therefore I remember thee, out of the land of Jordan and Hermonim, [i.e. the hills of Hermon, or the Hermonites, i.e. those that live on those hills or on that mountain, See of Hermon, Deut. 3. 8.] out of the little hill. [Oth. out of Mount Misfer, holding it to be the proper name of a certain Mountain. Some are of opinion, that David hath an eye here to the thicke borders or frontiers of Canaan, implying that whithersoever he were or should be chased, yet he did and would mind God still, and take his refuge to him, whether it were to the East of Canaan, where the Jordan is; or to the North, where the Mountains of Libanus and Hermon are: or to the South, where Juda is enclosed with les hills; then the North. Nevertheless this may be a ground also of his dismayedness, that he, instead of partaking with publick solemnities of Gods worship, (as formerly he was wont to do) must wander about from place to place, in the uttermost borders of Israel, which makes some to render the words thus; because, or forasmuch as I remember thee.]

8. The Abysse calls to the Abysse, [Or Abysse on Abysse calls, i.e. one abysse (bottomeless depth) comes upon the other: one danger is no sooner past, but another comes in place. The Prophet implieth thereby, that God doth or did send him so many afflictions, that he is like one in a tempestuous weather at Sea, where by reason of the swelling and raging waves, there is no other appearance, but that every billow will throw and plunge

plunge one into the bottomless element. Compare Psa. 107. v. 24, 25, 26. &c.] by the boisterousness [Heb. properly voice, but the Hebrew word is used of all manner of noises] of thy water-gushes: [understand the gushing showers, which being driven and agitated by the wind, do make such a boisterous noise, as twifl running waters, which by fluxes or channels gush down from the top to the bottom with great violence] all thy waves and gushes are passed over me.

9. (But) the LORD shall command his kindness by day, [as if he said; this alone is that which maintains me still day and night without which I were but a lost man. See of this kind of speaking, Lev. 21. on v. 21. and compare Psa. 44. 5.] and by night his song shall be with me, [i.e. the song of him that gives me alwaies cause to thank him, and to pray to him. Compare Job 35. 10. and Isa. 30. 29.] the prayer to the God of my life. [i.e. who doth wonderfully keep me alive, and pfeleth me in all dangers.]

10. I will say to God, my rock, [I will take the freedom with my God, who is my rock (i.e. my refuge and protection) that I make known my moan unto him in this sort] why doest thou forget me? [by the preceding words of faith, it is apparent enough, that these are not words of unbelief, but import thus much. Since I believe that thou art my strength, why shouldest thou forget me, i.e. delay thy help, as if thou hadst forgotten me. Compare Psa. 43. 2. and Gen. 8. 1.] wherefore go I in blank [See above Psa. 35. on v. 14.] by reason of the Enemies oppression?

11. With a death's stab in my bones do mine adversaries scour me. [Or with a sword, murkering-skan. Heb. murdering, and consequently a sword, or any such like murdering weapon, or instrument. His meaning is, that it is as grievous unto him, as if they ran him through with a sword, or stabbed him at the heart, for shus are the bones oft taken for the body, the inward parts, the vigour, strength, ability and health of man. See Job 7. on v. 15. and Psa. 35. on v. 10.] when they say unto me all the day, where is thy God.

12. Why bowest thou thee down, o my soul, and why art thou unquiet within me? Hope in God, for I shall praise him: he is the manifold salvation of my face, and my God. [Heb. salutaries or deliverances, above v. 6. he said, that his salvation, his deliverance or preservation came or proceeded from the face of God, or consisted in his loving countenance: here now the Prophet saies, that God is the salvation of his (the prophets) face, i.e. that which he hath and doth fix his eyes upon, or which is dayly presented to his eyes. It seemes he means to say, that God doth so constantly deliver save, and preserve him, that he doth plainly see it before his eyes and hath it palpably demonstrated before him, without that he might have often perished.]

P S A L M X L I I I .

David prayeth to be righted against his fierce and crafty Enemies, maketh his complaint to God of his distress, entreateth for a gracious performance of his promises, and encourageth his drooping soul with faith and confidence.

Dome right, O God, and debate my controversy. [See Psa. 35. on v. 1.] deliver me from the unkind people, from the man of deceit and of wrong. [i.e. from him that persecutes and seekes to surprize me cunningly and wrongfully, or perverly, such as were Saul and his Counsellours, Absalom and Achitophel, &c. Comp. Psa. 5. on v. 7.]

2. For thou art the God of my strength, why doest thou (then) reject me? why go I still in blank. (See Psa.

35. on v. 14.) by reason of the Enemies oppression? 3. Send thy light, [viz. the light of thy countenance (as frequently, and below Psa. 44. 4.) or thy favour and love, whereby the darknes of my sad and grievous condition may be dispelled. See Psa. 27. on v. 1.] and thy truth [of the promises, which thou hast made unto me] that they may lead me; that they bring me to the hill of thy holines [by reason that this is commonly taken and understood of mount Zion (See Psa. 2. 6.) Some do hold that this Psalm was not made in Saul's time (the Tabernacle being not there yet) but sometime afterwards, as it may be, about the time of his persecution by Absalom, &c.] and to thine habitations: [or Tabernacles, in regard that this word is exprest in the plural number; some conceive that it may have reference to the several places or stations of the solemn worship, in Sauls and Davids dayes. The place of Moysch his Tabernacle was at Nob, and afterward at Gibeon, 1 Sam. 21. and 1 Kings 3. 4. and 1 Chron. 16. 39. The place of the Ark was at Kirjath-Jearim, untill David fetched the same away into Zion, 1 Sam. 7. 1, 2. and 2 Sam. 6. 3, 4. Others understand, that it doth simply regard the several habitations, or partitions in Gods house, viz. the most holy place, the holy place and the court. and Compare Psa. 46. 5. and 84. 2.]

4. And that I may go in to Gods Altar; [The Altar of burnt sacrifice] unto the God of the gladnes of my rejoicing, [that gives me cause and occasion, of singular great joy and cheerfulness inwardly in my heart and outwardly in my deportment and behaviour] and praise thee with the harp, O God, my God.

5. Why bowest thou thee down, O my soul, and why art thou unquiet within me? hope in God, for I shall yet praise him; [From the likeness of the words, that are used in this and in the precedent Psalm, some do gather that both of them were made by David, about one and the same time, or at least in the like condition, as when he was fain to fly at first before Saul, and afterwards before Absalom] he is the manifold salvation of my face, and my God. [as Psa. 42. 12. See the annotation on there.]

P S A L M X L I V .

The Church doth comfort and strengthen her self, by the meditation of Gods former mercies; but withall doth largely and dolefully represent unto him her present lamentable condition, under the power of her Enemies, wherein protesting of her stedfastness in faith and obedience, she solicites for deliverance,

A N Instruction, [See of this title Psa. 42. on v. 1.] for the chief song-master, among the children of Korah.

2. O God we have heard it with our ears, our Fathers have told it us, [i.e. our progenitors, fore-fathers] thou hast wrought a work in their dayes, in the dayes of old. [Heb. dayes of oldness.]

3. Thou hast driven away the heathens out of the possession, but planted them; [Our fore-fathers] thou hast plagued the nations [Heb. done evill to, i.e. destroyed them, brought all manner of plagues upon them] and contrarily made them to propagate. [like unto a vine, spred abroad at large. See Psa. 80. 9, 10. &c.]

4. For they have not inherited the Land by their sword, and their arm hath given them no salvation, [or conquest, victory. See 2 Sam. 8. on v. 6.] but thy right hand and thine arm, and the light of thy face, [or countenance i.e. thy gracious presence, favour and assistance. Comp. Psa. 43. on v. 3. and Numb. 6. on v. 25, 26.] because thou hadst a well-pleasing in them.

5. Thou thy self art my King, O God; [Thus the Prophet

Prophet speaketh here, and in the sequel, in the name and behalf of the Church] command the salutations [as Psa. 42.9. see Lev. 25. on verse 21.] of Jacob, (i. e. of Jacobs posterity, thy people Israel.)

6. Through thee shall we push our Enemies with horns: [A similitude taken from horned beasts, see Deut. 33. on verse 17.] in thy name shall we trample those that rise up against us.

7. For I do not trust in my Bow, and my sword shall not save me.

8. But thou savest us from our Adversaries, and thou makest our haters ashamed.

9. In God we glory all the day, and we will praise thy name in eternity, Selah! [See Psa 3. on verse 3.]

10. But (now) hast thou rejected and shamed us; because thou marchest not forth with our host.

11. Thou makest us to turn backwards from our adversaries, [i.e. to flee before our Enemies, or hast made us to turn backwards, and so in the sequel] and our haters rob us, for them(selves).) [i. e. they spoil us of our goods for their profit, enriching themselves with our propriety which they have rob'd us of.]

12. Thou givest us up like sheep for food, [Heb. sheep of food, i. e. such as are slain and fed on, compare verse 23.] and thou scatterest us among the Heathen.

13. Thou settest thy people for no value, [Heb. for no good, or riches, or for that which is no riches, yeilds no good. i.e. as for nothing, they are indeed delivered over as sold wares, but without a price] and thou doest not raise (or, enhauince) their price. [Heb. dost not multiply, or magnify in their price; or, set them to strive for the pice. The manner of speaking seems to be taken from a custome they had in selling, where usually the bidden price is raised, if the ware be of any value: but the Prophet doth imply, that Gods people is sold away, as if it were not worth the paines of asking more, or making the buyer to bid more then he offered at first; that is to say, they were very little esteemed, yea far less then the very slaves, who are not sold off straight for the first bidding, whose price is at least kept up a while, if not raised higher, compare Deut. 28.68. Oth. Thou makest no profit; or thou dost not multiply (i.e. enrich thy self) of their price: thou gettest no advantage, or gainc of (or by) their price; the Enemy taking and carrying them away as for nothing, that the sale makes no return at all.]

14. Thou settest us (for) a reproach to our neighbours, for a scorne and a mocking to those that are round about us.

15. Thou settest us (for) a Byword (or Proverb) among the Heathen; for a shaking of the head among the Nations. [See 1 King. 9. on verse 8. and 2 King. 19. on verse 21.]

16. My blemish is before me all the day, and the shame of my face covereth me.

17. For the voice of the Reviler and of the Slenderer, because of the enemy and the revengeful.

18. All this is come upon us, nevertheless have we not forgotten thee, [This is to be understood of the faithful and constant ones among the people, who lament here, that they do not suffer as evill-doers and forakers of God; but contrarily, that they adhere stedfastly to God and his word, as they yet further testifie, below verse 23.] nor dealt falsely against thy Covenant.

19. Our heart is not turned back, nor our walk receded from thy path. [i. e. from the Commandments wherein thou hast commanded us to walk.]

20. Howbeit, thou hast shivered us in a place of Dragons, [Hereby may be understood the Heathenish Tyrants, Heb. of the Dragon, Otherw. of the Whales. i. e. as into a Sea; that is, into the greatest extremity, and utmost dangers and jeopardy.] and covered us with a shadow of death. [see Psa. 23. on verse 4.]

21. Had we forgotten the name of our God; and spread our hands abroad unto a strange God, [To adote and wor-

ship the same, comp. Exod. 9.19, 1 King. 8.22. Psa. 143. 6.]

22. Should not God search the same? for he knoweth the biddenesses of the heart.

23. (But) for thy sake are we put to death all the day; [Because we will not forsake thee, but stand to live and dye in thy Covenant.] we are counted as slaughter-sheep.

24. Awake, why shouldest thou sleep LORD? [Spoken of God after the manner of men, as elsewhere frequently, when God withdrawes, or delayes his help; otherwise he neither sleepeth nor slumbereth, Psa. 121. 4.]

25. Why shouldest thou hide thy face? forget our misery and our oppression.

26. For our soul is bowed down into the dust: our belly cleaveth to the Earth, [i.e. we are brought extreme low, and oppresed, scorned, distressed and dismayed without measure. Compare Psa. 113. 7. and 119. 25. Item Lam. 3. 29.]

27. Arise for our help, [Oth. a compleat help for us, to expreſſ, that the Hebrew word here used, hath a letter more then ordinary added in the end. Compare Psa. 3. on v. 3. and below Psa. 63. 8.] and redeem us for thy kindness sake.

P S A L M X L V.

An excellent propheticall Epithalamium or wedding-song, by occasion of Solomon his marriage with Pharo's daughter, enited for the spiritual marriage of the bridegroom Christ, with his dear spouse, the Catholick Church of Jewes and Gentiles.

AN Instruction [See Psa. 32. v. 1.] a song (or hymne) of Loves; [or of the beloved, viz. young daughters, or friends; that is to say a wedding-song made upon the occasion (as many conceive) of the marriage of Solomon (who was a type of Christ, with the daughter of the King of Egypt; but peculiarly aiming at the mariage (Ephc. 5. 25, 32.) of the Bridegroom Christ, with his church, collected out of Jews and Gentiles, as appeareth by Heb. 1. 8.9. in which regard this Psalm hath much affinity with the Canticles (or song of songs) of Solomon. See there chap. 3. and 8. for the chief song-master among the children of Korab] [See Psa 4. 1. and Psa. 42. 1.] upon Schoschanim [This, Hebrew word is likewise used in the title of Psa. 69. and 80. and such a like one in the title of Psa. 60. signifying Lillies thus called (as some conjecture) from having six leaves; though what be meant by it is uncertain. Some do hold it for a Musical Instrument of six strings, whereon this Psalm was to be played: others for a certain song or hymne, well known in those daies, beginning with this word, according to the tunc whereof this Psalm was to be plaid and sung.]

2. My heart propoundeth [Heb. properly boileth, or bubbleth forth. the Hebrew word is no where else found in the Bible, but from it another word is derived, that signifies a kettle, or frying-pan, wherein something being sod or syred, the heat of the fire doth make it to bubble up: so (will the Prophet say) was his heart kindled and heated by the fire of the holy Ghost, to propound this excellent doctrine unto the Church of God, with singular zeal and fervency. Compare Psa. 19. on v. 3.] a good speech [or a good matter, something (verily) good, or goodly; excellent] I rehearse (or speak out) my inditings [Heb. works (or poesies) of a King, my tongue is a pen of a ready writer. {i.e. like a pen or the quill of one that is well veised and practisid in writing, (Compare Ezra. 7. 6. Isa. 16. 5.) whereof the readiness, swiftness, or expediteness is a sign.}]

O o o o

3. Thou

3. Thou art much fairer than the children of men, [viz. than other men] grace is poured out into thy lips; [or thy lips are poured over with grace, so that thy woids are full of grace and favour. Compare Luke 4. 22.] therefore God hath blessed thee in eternity. [that is, for and to such end and purpose, or for (or because) that God bath, &c. as the Hebrew word *Al-cher* is taken. See Jer. 48. on v. 36.]

4. Gird thy sword on the hip, O Champion: thy Majesty and thy Glory. [This some connex with the word sword; as if the Prophet should say; which sword (viz. the word of truth; whereof in the sequel) is thy Majesty and glory. Oth in, or with thy Majesty.]

5. And ride prosperously [Heb. propper, ride. Compare the joyning of two verbs with 1 Sam. 2. 3. Psa. 51. 4. and 55. 8. and 106. 13. Hos. 6. 3. &c.] (in) thy glory, upon the word of truth [oth. because, by reason, or in behalf of the truth. Thus the Doctrine of the gospel is called, 2 Cor. 6. 7. 2 Tim. 2. 15. Jam. 10. 18.] and righteous, meekness, [Heb meekness, righteousness, i. e. meekness of righteousness, or righteous meekness, i. e. such meekness as is accompanied with righteousness. or (with) meekness (and) righteousness] and thy right hand shall teach thee terrible things. [i.e. thou shalt achieve terrible things through thy power; thou shalt shew and manifest them before all the world, and execute terrible judgement upon the Enemies of the Truth. Compare the next verse and Psa. 2. v. 19. and 110. 5, 6. Or teach thee terrible things.]

6. Thine arrowes are sharp, [See Deut. 32. on v. 23. and Job 6. on v. 4. Some do understand it not only of the Judgements, but also of the words of Christ. Compare Heb. 4. 12. 2 Cor. 10. 4, 5.] Nations shall fall under thee, (they hit) [viz. the arrowes of this King. Otherwise people (or Nations) shall fall under thee, which are, &c.] in the heart of the Kings Enemies [i. e. in the very midst of them. [Otherw. which in heart are the Kings Enemies.]

7. Thy throne, O God [That this is to be understood of the Lord Jesus Christ, we have the clear testimony of the holy Ghost, , Heb. 1. 8, 9.] is eternally and evermore: the scepter of thy Kingdome is a scepter of justnes [or equity.]

8. Thou lovest righteousness, and hatest wickednes: therefore [Or because, as above v. 3.] O God, bath thy God [viz. the Father. Compare Psa. 22. 2. John 20. 17.] anointed thee with oyl of Joy [understand the anointing of the holy Ghost, who is the Author and causer of all spiritual joy and gladnes See Acts 10. 38.] above thy partakers. [i.e. beyond all believers, who are members of Christ and by grace made Priests and Kings together with him, 1 Pet 2. 9. Rev. 1. 6. See also John 3. 34.]

9. All thy garments, are myrrhe, and aloë (and) cassia: [i.e. they smell so richly of these spices, as if they were nothing else. Compare Prov. 7. 17.] out of the yvorie [See 1 King 10. 18.] Palaces [or Temples. Understand here, when thou art coming forth thence, as a Bridegroom; or thy cloathes, and those spices, which came forth or were taken out of yvorie Palaces, and where-with they have cheared thee, or made thee glad, i.e. honoured and adorned thee. Solomons royal glory and courts are mentioned in the Scripture; as for Christ, he is come into the flesh out of the heavenly palace, and hath brought thence his Doctrine, and received his anointing thence. See Mat. 3. 16. John. 3. 13, 31.] from whence they make thee joyful. [or above those that make thee glad, or cheer thee, viz. thy part-takers (as above), called the children of the wedding, and the Bridegromes friends, Mat. 9. 15. John. 3. 29.]

10. Kings daughters are among thy precious (state-damsells,) [Heb. costly ones] in the feminine, so that it must be understood of females. Compare v. 15. Oth.

in thy costynesses] the Queens stand at thy right hand; [or the Bed-partner, which is here the Bride] in the finest gold of Ophir. [See 1 King. 9. on v. 28.]

11. Hear, o daughter, [Here the speech is addressed to the bride] and behold, and incline thine ears: and forget thy people and thy Fathers houle: [i.e. forsake that idolatrous Religion, which is exercised and practised among thy own people or nation, and in thy Fathers houle. Compare also Mat. 10. 37. Luke 14. 26.]

12. Then shall the King delight in thy Beauty, [Large-ly described in the Canticles of Solomon] because he is thy Lord, therefore bow thee down before him. [or worship, adore him, as the Son of God.]

13. And the daughter of Tyrus, [Oth. as for (or concerning) the daughter of Tyrus, the rich, i.e. the inhabitants of Tyrus, the City of Tyrus. Of this City See Job. 19. on v. 29. and 2 Kings 5. on v. 1. and compare Psa. 72. v. 10, 11. Isa. 49. v. 23.] the rich among the people shall supplicate (or petition) thy face with presents. [See Job 11. on v. 19.]

14. The Kings daughter is wholly made honourable within, [Or from within. Solomons Bride in her retiring chambers; but Christ his bride hath her spiritual excellency or gloriousnes within, in the inner man (Eph. 3. 16.) consisting in spiritual gifts. Compare Rev. 19. 8.] her apparel is of golden embroidery [or caskets, i. e. full of caskets or scutkins, set or filled with precious stones, as this word is taken, Exod. 28. v. 11, 13, 14, 25. and 39. 6, 13, 16. The Hebrew word is likewise taken for cylit-work, or embroidered-work, embroidery, boarding, whereby the variety of spiritual gifts may be understood. Compare Ezek. 16. 13.]

15. In embroidered clothes shall she be led unto the King: the young daughters (that) are after her, her Companions shall be brought unto thee.

16. They shall be led with all gladness and rejoicing, [Heb. gladnesses] they shall enter into the Kings Palace.

17. Instead of thy Fathers, thy Sons shall be; [This is said to the King, (Christ, together with his bride) of whom it is prophesied, that (like his fore-fathers after the flesh) he shall not want spiritual sons, which shall preach the gospel through all the world, feed and govern his Church with the word of God, and sit afterwards upon thrones, and reign with Christ in glory. See Mat. 19. 28. and 24. 47. and 28. 19. Rev. 5. 10. Or we may understand by the Fathers, the believers of the old Testament, and by the Sons all the faithfull of the New Testament, whom Christ hath made Kings and Priests, Rev. 1. 6, &c.] thou shalt set them Princes over all the Earth [this cannot be understood of Solomon, seeing that under his son Rehabeam, and onward, the Kingdome was divided, and the ten tribes rent from Iuda. See 1 King. 12. 16, 17, 24.]

18. I shall cause thy name to be remembred, from each generation to generation: [Heb. in all generation and generation] therefore shall the nations praise thee eternally and evermore.

P S A L M XLVI.

The Prophet describeth the confidence and assured condition of the Church, under the L O R D S protection, which he had manifested upon her, by a wonderfull deliverance: Exhorting every one to consider of this work of God, and others such like, to the magnifying of his holy Name.

1: **A** Song (or hymne) [Comp. Psa. 48. on v. 1.] on Alamoth: (it is uncertain what this word doth signify here: some hold it (as some other such like word) to have betokened a certain musical instrument

strument; or, a beginning of a certain song. Others, from that the Hebrew word doth otherwise signifie Maidens, and is derived from another word, which signifies to be bid) do render it here, *Maidens*- (voice, or tune) as if the meaning of it was, that this *Psalme* should be sung with a pleasant sweet and clear voyce (such as to maidens is more usuall.) This word is likewise found in the rehearsall of the musicall worship, 1. Chron. 15. 20. and seemeth to be put there in opposition to the lowder, manlier, base or tenor musick. See the annot. there] for the chief Song-master, [see *Psalme* 4. on v. 1.] among the children of Korah. [see *Psal. 42.* on v. 1.]

2. God is to us a refuge and strength : he is powerfully (or, efficaciously) [Heb. much, very] found [Oth. easie to be found. See Numb. 11. on ver. 22. Or thus, he is a very findable (i. e. ready, handy, present,) a help in distresses.

3. Therefore shall we not be afraid, although the earth should change (her place;) [Or though be (viz. God) did alter the earth (for place.) By this figurative expression, is represented the terrible and hideous stir and rage of the enemies of Gods Church, whom he doth suffer indeed, most furiously and prevailingly to rage, as if they should destroy and swallow up all ; yet preserveth his Church wonderfully in the mean time, far beyond the imagination of her enemies, and no thanks to them at all.] and though the mountains were removed (transposed) into the heart of the Sea. [i. e. into the midle. See Ex. 15. on v. 8. and Deut. 4. on v. 11.]

4. Let their waters roar, [viz. the Seas] let them be stirred : [i. e. troubled (which the Hebrew word hath regard unto) as useth to happen in great tempests. See of the Hebrew word Job. 16. on ver. 16.] Let the hills shake (or tremble) through the exalting therof : [i. e. the swelling of the Sea. It may also be applied to God] thus, by means of his hightness or exaltation, as Deut. 33. 26. See there the annot.] *Sela.* [See *Psalme* 3. on verse 3.]

5. The brooks [Heb. properly, partitions. as *Psal. 1. 3.* i. &c. streams, brooks and rivulets issuing forth, or being derived out of greater Rivers; or also, that run into greater.] of the River, [Although the River of Jerusalem (as Gion, Silo and others) be not so great and broad as others. See 2. King. 5. 12. and Compar. Isa. 8. 6. and 2. King. 20. 20. 2. Chron. 32. 30. &c. It seems, the Prophet would say, by way of comparison, or opposition, let the enemies never so much rage roar and storm abroad, the River in Gods Citie, with the rivulets thereof run quietly and pleasantly, where also one relies on Gods affiance in stilnes.] shall make glad, [or clear] the Citie of God : [understand Jerufalem, and thereby the Church of God.] the sanctuarie of the habitation of the most high. [Oth. the Citie of God, the holy (One;) (as God is often in Scripture called the holy (one) the habitations of the most high, or of the holy (one) of the habitations.]

6. God is in the midst of her, [viz. of the Citie of God.] she shall not waver : God shall help her in the breaking forth of the morning. [i. e. early, timely.]

7. The heathens raged, the kingdoms were moved : he lifted up his voice; [Heb. i.e. The Lord Heb. gave. By the voice may be understood the thunder. See above *Psalme* 29. on v. 3. and comp. 1. Sam. 7. 16.] the earth melted. [a manner of speaking usuall in the Scriptures, to exprest the weakness of all creatures, especially, of haughty and insolent men, that set themselves in opposition against Gods Majestie, and yet their heart faints and fails, yea melts like wax within them, if he begin but once to stretch out his hand in some measure, compare Deut. 1. on v. 28.]

8. The Lord of hostes is with us, [See 1. Kings 18. on verse 15.] The God of Jacob is to us an high retreat, *Selab.*

9. Come, behold the acts of the LORD : who worketh desolations upon earth : [Or, hath wrought, or made, appointed. Compare the Histories, 2. King. 18. 19. 2. Chron. 14. and 20. Item 2. Sam. 10.]

10. Who maketh the wars to cease, into the ends of the earth, [Oth. of the land, viz. in all the land of Israel, as far as the same extends it self, according to Gods promise. See *Psalme* 44. 4. Otherwise it is true also in generall, that it is God, that through his just judgement worketh desolations throughout all the world, and maketh peace again, accordyng to his pleasure. See Isa. 45. 7.] breaketh the bow, and snatches the spear in twain ; burneth the chariots with fire.

11. Cease, and know that I am God : [This God himself doth speak to the enemies and persecutors of his Church, that thought they had only to do with men.] I will be exalted among the heathen, I will be exalted upon the earth. [I will (unless ye desist) shew that my power is not confined within the pales of the land of Israel, but I am Lord and Judge likewise of and among all the heathen abroad ; and will make my name great, and glorious every where, by the executing of my judgments among them.]

12. The LORD of hostes is with us : [See 1. King. 18. on verse 15.] The God of Jacob is to us a high retreat ; *Selab.*

P S A L M XLVII.

A triumph-Psalme of the Church to the honour of their King Jesus Christ, for his ascension to Heaven, typified by the bringing up of the Ark of the Covenant into Sion, and into the Temple : with an exhortation to all Nations, and a Prophecie of the calling of the Gentiles.

1. **A** Psalm, for the chief Song-master. [See *Psalms* 4. on verse 1.] among the children of Korah, [see *Psalms* 42. on verse 1.]

2. All ye Nations clap in the hand : [Hebr. the palm] in token of joy and cheerfull acclamation, compare *Psalms* 98. 8. 2. King. 11. verse 12.] shout to God with a voyce of a joyous song.

3. For the LORD, the most high is dreadfull : a great King over all the earth.

4. He bringeth the people, (plurall.) under us ; [Or, shall bring the people under us, or subdue, or bring on, lead on, ordain, appoint; understand not only the bodily subjection of the heathen at that time ; but the spirituall likewise under the new Testament, whereof John 10. 16. Acts 2. 39. &c.] and the Nations under our feet.

5. He chuseth for us our inheritance ; [Or, shall chuse &c. Here both may be understood as well the earthly, Canaan, as the heavenly : the first they possessed, the second they expected by faith and hope. Heb. 11. v. 15. 16.] the glory of Jacob, [or the hightness, excellencie, stateliness; such as were with them, the Kingdome, the Priesthood, the Temple. &c. together with the glorious spirituall goods, thereby signified.] Whom he loved, [and out of love chose ; or loveth, understanding by Jacob, the people of Israel.] *Sela.* [See *Psal. 3.* on v. 3.]

6. God ascendeth with shouting : [Or is ascended, gone up, come up, marched up, as was done, when the Ark (whereon God did shew his presence, and which was a type of Christ) was by David fetched up to Sion, 2. Sam. 6. 15; 1. Chron. 13. 8. and 15. 28, and afterwards by Solomon brought into the Temple. 2. Chron. 5. and then especially, when the Lord Christ himself went up to heaven, Luke 24. 51. 52. from thence to rule and govern all, as King. comp. *Psalms* 2. 6. 8. 9. and *P. 110.*] the LORD with resounding of the Trumpter.

7. Sing Psalms to God, sing Psalms; sing Psalms to our God, sing Psalms.

8. For God is a King of all the earth; sing Psalms with an instruction. [Heb. Maskil. See Psalm 32. on v. 1. Oth. every one that is wise, or understanding; ye understanding (ones). Item, understandingly, with mutual instruction. Col. 3. 16. or, an instructing Psalm, or Psalm of instruction.]

9. God reigneth over the heathen: [Comp. Psal. 22. 29.] God sitteth upon the Throne of his holiness.

10. The Nobles of the Nations. [Or the voluntarie ones, or freewilling, that offer or proffer themselves, Voluntiers (as the vulgar calls them) the liberal; which name is given to Princes and Nobles, because that nothing so much becomes and commends them as free heartednes and liberalitie. See Job 12. on v. 21.] are gathered (10) the people of the God of Abraham: [those, namely, which hath the faith of Abraham, Rom. 4. 6. unto whom God had made the promise, that in his seed all Nations should be blessed; which had a speciaall regard to the calling of the Gentiles, whereof the Psalm also speaketh in this place. Comp. Psalm 22. v. 28. 29. 30. 31. Eph. 2. v. 13. 18, 19. and 3. 6. or thus. The Nobles of the Nations are gathered, (to wit) the people of the God of Abraham:] For the shields of the earth are Gods. [That is, the perfect, or all the defence and protection of men in generall, and of his people in particular, belongs alone to God, the sole and true prote&ctour and defender. Comp. Psalm 89. 19. 1. Tim. 4. 10. Which also renders him worthy of all honour laud and praise. This may likewise be understood of, and applicable to Magistrates and Governours in the world, whom God hath put and appointed as shields to protect the Church; Comp. Hof. 4. 18. The hearts of those, he so hath in his hands, that he can make them willing, to be admitted to the Communion of his Church, as was said in the beginning of this verse.] He is much exalted.

P S A L M X L V I I I .

The Prophet describeth the glory and blessedness of the Church under the figure of the citie of Jerusalem, which was wonderfully protected by God against heavens potent enemies, according to his promise and former wonders, whereby God is glorified, and the Church comforted, with an exhortation to all the faithfull to take notice of and consider the beautie and stabilitie of the Church for an everlasting remembrance.

1. **A** Song, (or, hymne) a Psalm: [As contrariwise you have it in the title of Psalm 30. a Psalm, a Song. The difference of these was, as some conjecture, that a Psalm, a Song, was to begin first with playing of the Instruments, the song following after; and a Song, a Psalm, to begin with singing or voyces, the instruments of musick following. Nevertheless, many do hold it, to be one and the same thing] for the children of Korah. [See Psalm 42. on v. 1.]

2. The LORD is great, and much to be praised: [Or laudable, praiseworthy; as 2. Sam. 22. 4. and Psalm 18. 4. and 145. 3.] in the citie of our God, [Jerusalem typifying the Church of God, and the heavenly Jerusalem; as also did Zion. Heb. 12. 22. Rev. 14. 1.] (upon) the hill of his holiness.

3. Beautiful for situation, [soile, or, countrey, tract. some do understand this, as a description of the citie in this sence. Beautiful for situation, (tho) glory and joy of all the earth; to wit, is this citie; and so on the side of the North is the hill of Zion.] A joy of all the earth is the hill of Zion, [not onely of the land of Juda or Israel, in regard of the enjoying so many deliverances, but even of the whole world: for from thence the light and]

salvation was to go forth into all the world besides, and thereunto the Heathen or Gentiles were chearefully to repair. Isa. 2. v. 2. 3. Mich. 4. 1. Acts 1. 8.] on the sides of the North; [where the Temple was built, Isa. 14. 13. comp. Ezek. 40. 2.] The Citie of the great King. [viz. of God, as bel. v. 9. and Mat. 1. 14. wherein God dwelleth, Zach. 8. 3.]

4. God is in her Palaces [i. e. great stately buildings, resembling mightie Towers and Castles or Cittadels, such as carnall men use to put their trust and confidence in; but amongst the people of God, God onely, (even in these very palaces) is acknowledged to be the most assured refuge and protection,] He is (there) known for a high retreat.

5. For, loe, the kings were gathered; [As fell out in the time of Josaphat. 2. Chron. 20. some do apply it to the history of Sanecrib. 2. King. 18.] they were marched through together.

6. (As) they saw it; so they wondred: [i.e. the more they looked on, the more they were, or stood amazed. Thus may this kind of speaking be compleated out of Exod. 1. 12. Hof. 4. 7. the letter Cap, or particle Cas (i.e. like as) is likewise left out thus in the Hebrew Text. Hof. 11. 2. See there.] They were affrighted, they hasted away.

7. Shaking seized them there: pangs, as of a travellling (woman).

8. With an East wind breakest thou the ships of Tharsis. [The meaning is. Thou O L O R D, hast so broken and discomfited all their power and pride, as thou canst easily break and batter in pieces the great and lustie ships upon the Ocean, by the East wind in a moment. Of Tharsis, See 1. King. 10. on v. 22.]

9. As we have heard, so we have seen in the Citie of the L O R D of hosts: [See 1. Kings 18. on v. 15.] in the citie of our God: God shall establish her for ever, [compare Gen. 17. on verie 7.] Sela! [See Psalm 3. on verse 3.]

10. O God, we remember thy bounties; [Or we have in stillnes considered, or meditated, waiting for thy help.] in the midst of thy Temple. [Comp. 2. Chron. 20. v. 5. 6. &c. and 2. Kings 19. v. 14. 15. &c.]

11. As thy Name is, O God, so is thy fame, to all the ends of the earth: [Even as thy Being and Majestie is infinite, so also is thy fame, renown and praise; or, thou dost shew and manifest thy self the very same, thou hast revealed thy self in thy word, by thole works of thine, which are praised to &c.] thy right hand is full of righteousness. [thy power is abundantly sufficient to preserve thy people, and to subdue the enemies, according to thy righteousness which thou hast so often put in execution: no otherwise, then if one should pour out things with a full hand, shewing thereby that there is no want of it.]

12. Let the hill of Zion, [i.e. the inhabitants of Jerusalem, Gods people] be glad, let the daughters of Juda rejoice, [i.e. other Cities and places with their inhabitants, they being as the daughters of Jerusalem, the mother of them all as the Scripture speaketh] for thy judgements sake. [which thou dost execute upon thine Enemies, for the protection of the people.]

13. Go round about Zion, and surround her: tell her Towers. [To see that there is nothing wanting or amiss, that the Enemy hath done no hurt; and consequently from the beauty and strength of the whole City, to consider of and celebrate for your posterity, the great love God bears unto her, and unto his whole Church.]

14. Set your heart upon [i. e. mark with attention] her fortresses: behold distinctly [or lift (up) your eyes] &c. the Hebrew word is onely found here, and therefore variously translated, from it seemes the name of the mountain, or (as others would have it) of the little hill of Pisga to be derived, Numb. 21. 10. and 23. 14. Deut.

3. 17. and 34. 1. In the Chaldee the same word doth signify. *to part, divide, share, lay-out in pieces*] her palaces, that ye may relate it to the following generation. [Heb. *the hindmost and last generation*, from which words some do gather, the Prophet implied and intimated, that Jerusalem was not to continue alwaies, but to be destroyed and laid waste; the Church of God remaining established notwithstanding, having been but typified by it. comp. Mat. 24. 1, 2, &c.]

15. *For this God is our God eternally and evermore:* [See Gen. 17. on v. 7.] *he shall conduct us* [as a Shepherd doth his flock, Psa. 78. 52, 72. and 80. 2.] *unto the death.* [i.e. all our life long.]

P S A L M X L I X .

The Prophet having stirred up all men to attention: he shewes the contrariety of the vain trust of worldly men in their riches, might and honour in this transitory life, and of the holy trust and confidence of the faithful in God, that shall raise them from the dead, and give them everlasting life: exhorting all the faithful thereupon, not to fear the riches or power of any worldly man whatsoever.

A Psalm for the chief song-master, [See Psa. 4. on v. 1.] among the children of Korah. [See Psa. 42. on v. 1.]

2. *Hear this all ye nations: take to ears all ye inhabitants of the world.*

3. *As well (the) mean as (the) respected* [Heb. *& filij hominis, & filij viri.* See Psa. 4. on v. 3.] *rich and poor together.*

4. *My mouth shall speak nothing but wisdom,* [Heb. *wisdomes*] *and the meditation of my heart shall be full of understanding.* [Heb. *understandings.*]]

5. *I shall incline mine ear to a sentence: I shall open my hidden sayings* [Or riddles. See Jud. 14. on v. 12. and 1 Kings 10. on v. 1.] *upon the Harp.* [or Ciburn.]

6. *Why should I fear in evill daies?* [Heb. *daies of evill*, i.e. time of adversity and trouble] *(when) the unrighteous (ones) which are on my heels surround me* [Heb. *the iniquity of my heels surround me*, i.e. men of iniquity, unrighteous men; or understand the iniquity and malice of his Enemies, persecuting me unjustly, and so closely following me at the heels, that sometimes they encompass me round. This whole Psalm sheweth, that the godly have cause to be of good cheer and comfort in the midst, and against the power and insolence of all their wicked persecutors.]

7. *As for those that trust in their goods, and boast of the multitude of their riches.*

8. *None of them shall ever be able to redeem* [Heb. *shall redeeming redeem*, i.e. they shall never, nor in any wise be able to deliver or redeem them] *(his) brother* [i.e. kinsman, or friend, whom he would gladly keep and preserve alive, and be loath to lose by death, if he could any wayes chuse or let it] *he shall not be able to give God his ranſome* [or redemption-money] *[as to the Lord of life and death, to whom all men do owe death, Gen. 2. 17. and 3. 19. Rom. 5. 12, &c. and 6. 23.]*

9. *For the redemption* [Or *ransome, relaxation, free-making, freedoms purchase*] *of their soul* [i.e. of their life. See Gen. 19. on v. 17.] *is too precious* [or costly] *[oth. too heavy, i.e. impossible, as Dan. 2. 11.]* *and shall cease for ever.* [i.e. never be compassed, or brought to pass, but remain behind for ever.]

10. *That he also should live on continually,* [Or alwaies, evermore as he was not able to redeem others from death, so he can not do it for himself neither] *(and) not see the corruption.* [See Psa. 16. on v. 10.]

11. *For he feeth;* [Or one feeth sure, or yet one feeth] *that the wife (ones) dye, that a fool and irrational [or brutall one] i.e. he that like a brute beast hath no understanding, or he that is enflamed or enraged with unreasonable and furious passions. Compare Psa. 73. 22. and 92. 7. and 94. 8. Prov. 30. 2. 2 Pet. 2. 12. Jude v. 10.] *perish withdraw;* and leave their gods to others.*

12. *Their inward thought is* [Heb. *their inward, or, inmost*] *that their houses shall be for ever; their habitation from generation to generation:* [Heb. *in generation &c.*] *they call the Lands after their Names.* [Others. they boast, or proclaim their names in the Countries.]

13. *Nevertheless man (home) (that) is in reputation* [And hath no understanding, as v. 21. being for all his state and excellency in the world, but such a brute and idote as is described before. See v. 7. 12.] *abideth not:* [Heb. properly, shall not stay all night; but the Hebrew word is taken beside for lodging, sojourning abiding] *he becometh like to the beasts (that) perish* [or are cut off, destroyed. The likeness consisteth in the death, which is common to wicked men and beasts, and in regard of the brute, dull, and senseless condition, wherein the wicked dye, even as if they were very beasts, of the immortality of the soul there is spoken elsewhere.]

14. *This way of theirs* [i.e. course of life practise and conversation. See Gen. 6. on v. 12.] *is a folly of them.* [Oth. *hope*, i.e. that wherein they put their hope and confidence, the Hebrew word admitting of contrary significations, as folly, unconstancy, unsteadiness, levity, sometimes hope stedfastness, confidence, even as the Hebrew word. *berech* signifies blessing and sometimes cursing, the like happens also with some words in most languages, some being of very different and even contrary significations] *nevertheless their posterities take delight in their words.* [Heb. *mouth*, i.e. sayings, instructions, charges, commands, as the mouth is often taken for that which proceedeth thence. The meaning is, they do and carry themselves even, as others did before them, instead of forsaking and abhorring the folly of their predecessors] *Sela.* [See Psa. 3. on v. 3.]

15. *One puts them* [Heb. *they put*, them namely, or place, lay them, these wicked, wretched, i.e. ones, i.e. one puts them, or they are put; as frequently elsewhere] *as sheep* [who are thrust and thronged into the fold as thick as they can stand; whereas formerly the whole world was hardly sufficient to contain the ambitious and covetous thoughts of the wicked] *into the grave,* [Heb. *Schoel*, and so in the sequel. See Gen. 37. on v. 35.] *Death shall feed on them* [i.e. consume them, wear them out, waste them, See of the Hebrew word Job 24. on v. 21.] *Others feed them*, i.e. be their Lord and Master, rule order and posses them] *and the upright shall have Dominion over them* [in Christ their head, under whose feet all Enemies shall be thrown, and made his foot-stool as it were, Psa. 110. 1. 1 Cor. 15. 25.] *in that morning* [when they shall awake out of their sleep unto their blessed resurrection, through the power of their head Jesus Christ] *and the grave shall waste* [Heb. properly *inveterate, made old*] *their feature, [or shape, countenance.* Oth. *their rock, strength, whereon they grounded their confidence*] *(each one) out of his dwelling,* [to wit, being pluckt away thererence, for all the fond and vain conceits he entertained thereof. See v. 12. Oth. thus for their (the uprights) rock (the Messias) (is), to destroy the grave, that it shall be no habitation to them (Heb. him, i.e. to none of the godly, not one of them)] *or out of its (i.e. the graves) habitation, as when one subdues an Enemy in his own camp.]*

16. *But* [Or assuredly; in regard of the translation or reading mentioned just before] *God shall redeem my soul* [Compare Psa. 16. on v. 10. though here regard is had to the perfect Redemption of all the members of Christ in soul and body, which every true believer doth apply]

^apply unto himself, as is done here] from the power of the grave : [Heb. out, or from the hand, so Hof. 13. 14. See Job 5. on v. 20. and Psa. 22. 21.] for he shall take me up, [or when he shall take me up, See John 14. 3. 1 Thes. 4. 14. 17.] *Sela.*

17. Fear not when a man growes rich ; [Be not dismayed, fainthearted, pusillanimous, distrustfull, when you see the wicked grow mighty and powerfull] when the honour of his house growes great. [or multiplied, enlarged.]

18. For he shall take nothing at all with him in his death, (Or dying) his honour shall not descend after him.

19. Although he bles^s his soul ; [Count himself a happy man, See Deut. 29. on v. 19. Some do understand it of his voluptuous and luxurious course of life spoken of in the sequel, and Luke 12. 19. and 16. 25. and they [the foolish worldlings] praise thee [o foolish rich man] for doing good to thy self. [or when thou doest.]

20. (Yet) shall she [To wit, the soul, whereof was spoken in the former verse, that is, himself] come to the generation of their fathers, [of his fore-fathers, which are gone down to the grave and pit of hell, even as the faithfull are gathered to their fellow members. See Gen. 15. 15. and 25. 8. 17. Some do understand this verse thus, that those wicked ones shall live no longer on Earth then did their fore-fathers : they should enjoy no everlasting life here in this world] in eternity shall not they see the light. [Compare Psa. 36. on v. 10. but they (the wicked described before) shall be cast out into the utter darkness. Mat. 8. 12.]

21. The man that is in honour, and hath no understanding, becometh like unto the beasts that perish.

P S A L M I.

The Prophet introduceth God, as coming with great Majestie to Judge his people in a solemn manner : strongly restringing, wherein the true and God-pleasing worship consisteth not, and afterward on the contrary, wherein it consisteth, together with a mighty convincing of the Atheistical-hypocrites and Covenant-breakers, threatening them with everlasting destruction, if they reformed not themselves, and promising salvation to those that served and worshipt God aright.

A Psalm of Asaph [Or for Asaph, i.e. put into the hands of him or his posterity, for the use of the Church of God : as Jacob and Israel are frequently taken for the Israelites, or the posterity of Jacob, and Aaron for Aarons posterity, 1 Chron. 12. 27. so by Asaph there may be sometimes understood his posterity. Asaph was chief song-master, or chief Musician, and withal a seer or prophet. See 1 Chron. 25. v. 1. &c. and 2 Chron. 29. v. 30.] The God of Gods, the LORD speaketh, [See Deut. 10. on v. 17. and Psa. 82. 1. Some do understand it, that there is three distinct names of God here joyned together, El, Elohim, Jehovah. Compare Jos. 22. 22.] and calleth the Earth ; [i.e. the inhabitants of the Earth] from the rising of the Sun, unto the going down thereof.

2. Out of Zion, the perfection of Beauty, [i.e. which is perfectly beautifull in regard of the pure worship of God, the holy assemblies, the Ark of the Covenant, &c. and all the typified spiritual matters. Compare Psa. 48. 3. Lam. 2. 15. 1 Pet. 1. 10, 11, 12.] God appeareth shining. [Or hath God appeared, &c. Compare Deu. 33. 3. some take it thus, God hath made the perfection of beauty to shine forth out of Zion.]

3. Our God shall come [Compare Rev. 22. on v. 20. and shall not be silent : [or be still. See Judg. 18. on v.

9.] a fire before his face [Compare Deu. 4. 24. 2 Sam. 22. 9. and Psa. 18. 9.] shall consume ; and round about him, it shall be very tempestuous.

4. He shall call to the heaven above, and to the earth [Taking them as witnesses. See Deu. 4. on v. 26.] for to judge his people.

5. Gather me my Favorites [Compare Mat. 24. 31. These are the words of God, whereby he is introduced as by his Messengers inviting and summoning his people (who in general are called his favorites (or gracious ones) to pronounce his doom upon their worship of God) which make my covenant with offering [that is to say, which do offer, thereby to seal the covenant, that is between me and them, and to shew that they are my faithfull allies by covenant. Of the Ceremonies, that were usual in making of Covenants, see Gen. 15. on v. 17. 18. and an example of a covenant-making between God and his people by offering sacrifices, Exod. 24. 4. 5, 6, 7, 8. all this had a regard to the blood of the new Testament, and the Mediator of the same, our Lord Jesus Christ, in whom alone the covenant of God is established with all his true Favorites, Heb. 7. 8 9, 10.]

6. And the heavens publish his righteousness [These are the words of the Prophet again, which he inserteth here, before he proceeds in the relation of Gods own words to his people, thereby to shew the justice of Gods doom or judgement, whereof all Creatures must bear witness, especially the celestial hostes of the blessed Angels, who do assist and honour him in the execution thereof, together with his saints, of whom it is said that they shall judge the world, Mat. 19. 28. 1 Cor. 6. 2. Compare Dan. 7. 10. Mat. 25. 31.] for God himself is Judge, *Sela.* [see Psa. 3. 3.]

7. Hear my people, and I will speak : Israel and I will testify among thee ; [I will earnestly declare and remonstrate unto you the true contents and requisites of my covenant, that I have made with you, or I will testify against thee, i.e. seriously convince thee, that thou dost transgres^s my covenant. Both this God doth in this Psalm, partly exciting and stirring up the Godly, and partly convincing the wicked hypocrites, and severely threatening them, as Covenant-breakers]. I God, am thy God [Or I (am) God, thy God. See Gen. 17. on v. 7. This is the sum of the covenant on Gods part, of the peoples duty God speaketh in the sequel.]

8. I will not punish thee for thine offerings, [viz. in what concerns the outward performance only. Ye are continually busied with offering, there is no want of that, would the Lord say to them ; but the spiritual and principal is missing, as followeth. Some do understand it further of the abrogation of the ceremonies of the old Testament, and instituting of the spiritual worship in the new Testament] for your burnt-offerings are still before me.

9. I will take no bullock out of thine house (nor) goats out of thy fold.

10. For all the beast of the wood is mine : the cattle upon thousand hills, [Heb. mountaines of a thousand] ; which some do render, on mountaines by thousands understanding that of beasts or cattle feeding there.]

11. I Know all the fowl of the hills, and the Savage (beasts) are by me. [Or at, with me, i.e. they are in my power, ready for me : or it belongeth all to me, I can have it when I please, it is all at my service and disposal insomuch that you do strangely err, to think to pay me only with your outward sacrifices, or to perform my covenant, by such outward performances.]

12. If I were hungry, I should not tell it thee : for mine is the world and the fulness thereof. [i.e. whatsoever there is in it, wherewith it is filled and beautified by me, as Psa. 14. 1. and 89. 12.]

13. Should I eat the flesh of Steers. [Of the Hebrew word see Psa. 22. on v. 13.] or drink goats blood.

14. Offer

14. Offer God thanks : [Or praise of the ceremoniall praise offering, See Lev. 7. 12. but here is spoken of the spirituall offerings which Gods covenanted people are bound to perform unto God. Compare, Heb. 13. 15.] and pay unto the most high thy vowes.

15. And call upon me in the day of distres : I will help thee out, and thou shal honour me.

16. But to the wicked faiſt God : what hast thou to relate my institutions ? and takeſt my Covenants into thy mouth ?

17. Because thou hateſt the correction [Or, chaffiſement, discipline, reproof, in words or works, ſerving to instruct and reform a ſinner. The Hebrew word doth properly ſignifie, a binding, a tie, bonds, coercing, and is thence taken for discipline and chaffiſement, being the way of life and wifedom, Prov. 6. 23. and 12. 1.] and doſt caſt my words away behind thee. [as men use to doe when they ſlight a thing, and do not value it at all, which they do not daign their looking on. Comp. 1. King. 14. on verle 9.]

18. If thou ſee a thief, thou runneſt with him : [Or, thou affiſteſt to, takeſt pleasure in him. The meaning is ; Thou art preſently hot and ready to agree and conſent to his evill doing, and to joyn heart, tongue and practise with him. The Hebrew word ſeems to participate of both ſignifications, to run and to take pleasure therein,] and thy portion is with the adulterers. [comp. Prov. 29. 24. whereupon followeth, that ſuich partake likewiſe of the ſame punishment with them. See Job 20. 29. with the annot.]

19. Thy mouth thou applyeſt unto evill : [Heb. properly ſendefit, i. e. thou uelf, applyeſt, implorefit the ſame to and in evil thiſings.] and thy tongue coupliſh [or forgeth together] deceiſt.

20. Thou fitteſt, thou ſpeakeſt againſt thy brother, [To his hurt and prejudice] against the ſon of thy mother [See Deut. 13. on verle 6.] Doefit thou give out ſlander.

21. These thiſgs thou doefit, and I am ſilent : [Or, quiet, ſtill, not ſtraightway punishing thee, but vouchſafing and affording thee time for repenſance, according to my long-luſting, which yet thou doſt but abuse, comp. Rom. 2. 4. 5.] thou conceiueſt that I am altogether, [Hebr. that being I am, or, ſhall be.] like thy ſelf I ſhall puniſh thee, and ſhall ſet it orderly before thine eyes. [I ſhall take a ſtrict account of thy, and ſet all thy covenant-breaking a row as it were and in order before thee, and make thee ſmart for every one of them.]

22. Underſtand this yet ye forgetters of God : that I tear you not, [Like a Lion or ſome other wild beaſt. See of the Hebrew word in this ſignification, Gen. 31. 39. and 37. 33. Exod. 22. 13. others, ravifh, ſnatch-pluck-away, uiz. to tear in pieces] and none deliver.

23. Whoſo offereth thanks, he ſhall honour me : and who ſo diſpoſeſt (well biſ) way, [That is, his life, his coule and conuerſation, as Psalm 1. on verle 1. Others, who ſo puts it into a cuſtome, or, makes a cuſtome of it, to wit, to give God piaſe and thanks] him ſhall I make to ſee, [that is, to enjoy, partake of, as Psalm 4. 7. and elsewhere frequently. See Job 7. on ver. 7.] the falvaſion of God,

PSALM LI.

David being fallen into great ſins, and reproved for it by the Prophet Nathan ; and rowſed up, doth moſt fervently pray for mercy and forgiveneſs through the Meſſia, with a confeſſion not onely of theſe actuall ſins, but alſo of his originaſ corruption. deſiring moreover, that God would renew his holiſpirit within him, that by the ſame he may be ſuppoſed, and others inſtruſted by him, promiſing God thankufulneſs with unſigned repen-

tance ; and prayeth at laſt for the paſeruation of the whole Churc̄h.

1. **A** Psalm of David, for the chief Song-maſter. [See Psal. 4. on ver. 1. It is remarkable, that as it pleased God to cauſe David his fall to be deſcribed in the holy Scriptures, for a maniſtrol inſtruſtion and warning to his people, ſo David himſelf likewiſe iſpired by Gods holiſpirit cauſed this Psalm to be ſolemnly ſung and plaide in the house of God, for the ſame end and purpoſe.]

2. When the Prophet Nathan was come to him, after that he was gone in [See Gen. 6. on verle 4.] to Bathſeba.

3. Be gracieous to (Or, have mercy on) me, O Cod, according to thy tendernes. Blot out [or wipe, put out, compare Isa. 43. 25. and 44. 22. Col. 2. 14. and ſo below. v. 10.] my transgression, according to the greatness [or multitude] of thy mercies.

4. Wash me well from my unrightouſneſs ; and cleanse me from my ſin. [Heb. multiplie, wash me, or multiply, for, do much) to wash me. or, wash me much, or, maniſtold, foundly, thoroughly, over and over. Thus David ſpeaketh out of the conſideration, and ſenſiblenes of the greatness and multitude of his ſins. The manner of ſpeaking is indeed taken from the outward and ceremoniall washing and cleansing ; whereof ſee Lev. 11. 25. 32. and 14. 8. 9. Numb. 19. 19. 20. and alſo Exod. 19. 10. but hath its many regard upon the thing ſignified, to wit the spirituall washing and cleansing from ſin, through the blood of the Meſſia. See Rev. 7. v. 14. 1. John 1. 7. and 1. Cor. 6. 11. comp. below, v. 9.]

5. For I know my transgrefſions, [Or, my transgrefſions are known to me,] and my ſin is ſtill before me.

6. Againſt thee alone have I ſinned, [Foraſmuch as having endeavoured to hide my ſins before men, I nevertheleſt found and felt thee in my owin conſcience, upon Nathans reprooſ, to be a true witneſs and judge thereof. thou that likewiſe are onely able to puniſh and to forgive my ſins] and done that which is evill in thine eyes : [Or, diſpleasing to thee] that thou be righteous in thy ſpeaking (and) pure in thy judging. [i. e. that thou maift be found, held, and judged righteous. By this confeſſion, David giveth God the honour, that his words and judgement denouced unto him by Nathan, were juſt and blameleſs. Others, ſo that thou art righteous, &c.]

7. Behold, I am born [Thus the Hebrew word is used Job 1. 5. 7. Prov. 8. 24. 25.] in unrightouſneſs : [underſtand the originaſ ſin, inbred corruption, the fleſh and the inhabiting ſin. See John 3. 6. Rom. 7. 17.] and in ſinne my mother hath conceiued me, [Heb. warmed, chaſed, or, hath been warmed, heated, uiz. in conceiving and bearing me. Compare about the Hebrew word, Gen. 30. 38. 39. 41.]

8. Behold, thou art delighted with Truth [Vnfainedenſes, undeceitfull uprightnes in oppoſition to hypocriſie and diſemblaſing, which David had made himſelf guiltye of at this time.] in the innoſt ; [Or innoſt, inward parts, or diſpoſitions, to wit, of man ; that is to ſay, the heart. Compare Rom. 2. 29. and 7. 22. 2. Cor. 4. 16. 1. Pet. 3. 4. item Luke 11. 39. 40. The Hebrew word is onely found here, and Job 38. 36. derived from a root, which ſignifies to lay over, over, ſuperinduce (as men do walls with chalk, morter, lime, &c.) and is by ſome rendred the kidneyes or reins (as being overlaid, or covered with fat) whereby are oft times underſtood the humane affections ; though others would have it praecordia, that is, the cover, or fence of the heart, or breſt-bone, covering the heart, wherein God hath placed wife-dome, Job 38. 36.] and in the hidden (part) [or in the incloſed ſbus or lockt up (part) to wit of the heart.] doefit thou make wiſdome known to me. [it ſemeth, he means

to say, that God that had taught him not onely to let his light to shine without, but also and especially to be holy and unblameable within in the secret of his heart. Some refer it to the wisedome of God in hidenness, or mysterie, 1. Cor. 2.7. &c. revealed in the Gospell, and through his Spirit.]

9. Expiate me, [Or un-sin me, according to the Dutch word] with Hyslope. [viz. by spinking me with the blood of the Messiah, typified by the ceremony used, whereof see Lev. 14. 4, 5, 6, 7. Num. 19. verse 6. 9. See the Annot. there; and of Hyssop. 1. King. 4. on verse 33.] and I shall be clean : wash me, and I shall be whiter than snow.

10. Let me hear joy and gladness ; [By assuring me of the pardon of my sins, inwardly by the holy Ghost, and outwardly, by the Ministry of thy Prophets] that the bones may rejoice (which) thou hast bruised. [i. e. that I may rejoice again, whom thou hast put to these pains, through the message of thy hot displeasure, as he cannot suffer greater, whose bones are broken or bruised, and crust in pieces ; or, whose vigour, abilitie and delight is altogether decayed and molten away. See Job 2.5. and 30. 17. and 33. 19. Psal. 35. 10. and 38. 4. &c.]

11. Hide thy face from my sins : [i. e. impute them not unto me. Compare Psalm 90. on verse 8. and 109. 14. 15.] and blot out (as above, verse 3.) all mine iniquities.

12. Create in me a clean heart, O God : [i. e. work effectually the cleansing of my heart, through thy Spirit. thus the word *Creating* is elsewhere also used in this matter. See Isa. 41. 20. and 57. 19. Eph. 2. 10. and 4. 24. &c.] and renew a firm (or settled) spirit in the inmost of me. [i. e. renew by a steadfast faith, a firmed and settled resolution in my soul, for to obey thy commands, that I do not slide nor fall no more as I did. Compare Psal. 57. 8. and 112. 7. compare moreover, of heart and Spirit Ezek. 11. 19. with the Annotation there, and of mans inmost, Job 20. on v. 14.]

13. Reject me not from thy face ; [Which is the effect and consequence otherwise of Gods great wrath and indignation. See Gen. 4. 14. 16. 2. King. 24. 20. Jerem. 7. 15. and 52. 3.] and take thy holy Spirit not from me. [Heb. the Spirit of thine holiness, that is thine holy Spirit ; as will of mine holiness, Psal. 2. 6. Palace or temple of his holiness, Psalm 11. 4. &c.] Thus the Lord Christ and his Apostles called the third Person of the sacred Trinitie the holy Spirit, or the holy Ghost (which is all one) throughout.

14. Give me again the joy of thy salvation : [That joy which I had and enjoyed before in the salvation, which thou hast prepared for, and shalt bestow upon me ; whereof the fence and feeling now is much obscured and darkned within me] and the cheerful spirit support me. [or underprop me, or sustain me (with) the freewilling, or free-hearted voluntary, noble, or bencivolous, beneficent, munificent spirit by whose means I may with cheerfulness call upon and with delight and readines serve thee. Comp. this with the Spirit of adoption. whereof see Rom. 8. 15. 16. Others, the Spirit of cheerfulness, freemindedness.]

15. So shall I teach the transgressours thy wayes, and the sinners shall convert them to thee : [By mine example shall I instruct and clear up the same, and by that means (they seeing that there is grace and favour with thee for poore penitent sinners) shall they be converted, or convert themselves, of the LORDS wayes see Gen. 18. on v. 19 and Psalm 25. 4. 10. Hos. 14. 10. &c.]

16. Deliver me from blood-guiltinesses, [Heb. bloods : i.e. the guilt of blood and murther, which I have committed on Uriah and others that were killed, because of, and together with him, whereby I have deserved my self sentence of death to pass and be executed upon me. See Gen. 4. on v. 10. and 9. v. 5, 6.] O God, thou God of my salvation : so shall my tongue cheerfully praise thy righ-

teousnes. [which thou dost manifest in the gracious keeping and performing of thy promises. Others read it a Prayer-wife, let my tongue, &c.]

17. LORD open my lips, [Lay into my mouth a new song. See Psalm 40. on v. 4. He implieth, that his mouth was shut in a manner through the grief for his sinnes, and the consideration of his unworthiness, and could not be opened again, but through Gods favour and the comfort of the holy Ghost] then shall my mouth publish thy praise.

18. For thou hast no pleasure in sacrifice, [viz. without preceding and concomitant repentance. See the preceding Psalm, and below, v. 21. Rom. 12. 1. item Hos. 6. on v. 6. Some understand it of the state of the new Testament, or the spirituall worship thereof : See Psalm 50. on v. 8.] else I would give it ; in burnt offerings thou hast no delight.

19. The sacrifices of God, [i. e. those which he principally commandeth and accepteth of, as John 6. 28. works of God] are a broken spirit ; a broken and contrite [or bruised, crust] heart ; thou O God wilt not despise. [He speaketh of such a heart, which through an upright and deep sense of, and sorrow for sin, doth heartily long and sigh for the pardon of the same. The similitude is taken from breaking, bruising, crushing, &c. of hard or hardned things is plain. See Psalm 34. on v. 19. To this is opposed a hard or hardned heart, whereof the Scripture speaketh elsewhere, others thus. The sacrifices of God are a broken spirit, a broken and contrite heart, them thou wilt not despise.]

20. Do well by Zion, [The place where thou dwellest, where thy Church doth keep her solemn holy assemblies, serves and worships thee. See further, Psalm 2. on v. 6. Thus David prayeth for the people of God, with grief of heart, least the scandall given to the same by him, should any way tend to the prejudice and trouble of the whole Church] according to thy well pleasing [or, good pleasure, or, through thy favourableness] build up the walls of Jerusalem.

21. Then shalt thou take pleasure in the sacrifices of righteousness, [See Psalm 4. on v. 6. and compare above on v. 18.] in burnt-offering, and an offering that is wholly consumed : [understand a peculiar meat-offering of the high Priest, which was to be wholly consumed and burnt, see Levi. 6. 20, 22, 23. though sometimes it was also practised thus with sacrifices as we see, 1. Sam. 7. 9.] then shall they offer bullocks upon thine Altar. [Thy people namely in Zion : or, they shall offer, i. e. men shall &c. or there shall be offered, as elsewhere frequently.]

P S A L M L I I .

David reproveth the insolencie of the wicked. Doeg and his treacherous perfidiousnes, denounceth on him the judgments of God, whereby the Church shall have cause to fear God, and to deride Doeg : he cheers up himself, and rejoiceth through Faith, in Gods constant goodness.

1. **A** N instruction of David. [See Psalm. 32. on v. 1.] for the chief song-master ; (See Psalm 4. on verse 1.)

2. When Doeg the Edomite, [One of Esau, (otherwise called Elam, Gen. 25. 30.) his posterite, or having at leastwise lived so long among them, (that) as some conceive) he got this name thence. Heb. Adonite, as 1. Sam. 22. 9. also Deut. 23. 7. 1. King. 11. 17. &c.] was come, and had made known to Saul, and told him : David is come to the house of Achimelech. [The Priest, for to conspire with him against thee, as Doeg did falsely construe it. See 1. Sam. 22. v. 13.]

3. What boastest thou thy self in the evil, [That thou

hast brought on me and on Gods Priests at Nob. See 1 Sam. 22. v. 18, 19.] *O thou mighty* [for he was in great repute with *Saul*, and one of his chiefest hearers and officers, 1 Sam. 21. 7. and 22. 9. this made him proud and insolent verse 9.] *Gods kindness* (*endures yet*) *all the day*. [*over all his, and my self also, so that thy boasting is in vain, of having already or utterly subdued me.*]

4. *Thy tongue thinketh all manner of mischief*, [Heb. *mischieves* or *miseries*; i.e. thou uttest speakest of nothing, but of the mischief trouble and destruction which thou hast devised and plotted beforehand against the godly] *like to a whetted razour practising deceit*. [which instead of cutting or shaving the hair, doth pass the skin or cut the throat, or it may be applied to *Doeg* himself, thus. *O thou worker of deceit*, as before, *thou mighty one.*]

5. *Thou lovest the evill better than the good: the lies then to speak righteousness. Sela.* [See Psa. 3. on ver. 3.]

6. *Thou lovest all words of swallowing* [Tending to swallow and gobble up all] (*and*) *a tongue of deceit*. [i.e. a deceitfull tongue.]

7. *God shall likewise* [Such sins, such punishments] *break thee down* [as men do raze and break down buildings (houses, altars, &c.)] *for ever; He shall snatch thee away*, [or apprehend, as one doth hastily take off a coal of fire with the tongs, Isa. 30. 14.] *and pluck thee out of the tent*, [i.e. out of thine habitation] *yea he shall root thee out, out of the Land of the Living*. [*out of this world, out of this life.* See Psa. 27. on v. 13.] *Sela.*

8. *And the righteous shall see it, and fear;* [As being amazed to see this just judgement of God upon thee, and thereby strengthned to stand in awe and fear of him] *and they shall laugh over him*, [holily rejoicing to see Gods just punishment on such a beftotted and bitter Enemy of God and all the godly, and deriding the vain confidence of *Doeg*] (*saying.*)

9. *Loe the man that put not God for his strength, but trusted in the multitude* [Or *greatnes*] *of his riches: he was grown strong through his endamaging.* [Heb. *his damage, mischief, or misery, cumber, sorrow, viz.* such as he did trouble and vex the Godly withall as above v. 4.]

10. *But I shall be as a green Olive-tree in Gods house* [Compare Psa. 92. v. 13, 14. Jerem. 11. v. 16.] *I trust in Gods goodness for ever and ever.*

11. *I shall praise thee for ever, because thou hast done it:* [i.e. because thou shalt have done it, to wit, punished this boasting Enemy, and preferred me to enjoy the promised Kingdome, which *David* by the prophetical spirit, asserts with as much confidence, as if it had been brought to pass already] *and I will wait upon thy name*, [i.e. thy self, the truth and fulfilling of thy promises, whereby thou shewest indeed to be the same as thou describest thy self in thy word, and art called by thy Name. Compare Psa. 54. 3, 8. and 56. 5. 11] *for he* [viz. thy name] *is good*, [i.e. thou art kind and comfortable, or it is good, viz. to praise thee, or to wait upon thy name. Compare Psa. 92. 2.] *before* [i.e. here, before the eyes, or in presence of, over against] *thy Favorites.* [See Psa. 4. on v. 4.]

PSALM LIII.

See the Contents or argument of this Psalm before on Psalm 14.

A N Instruction of David: [See Psa. 32. on v. 1.] *for the chief song-master* [see Psa. 4. on v. 1.] *in Machalath.* [this seemes likewise to be a certain

kind of Musical instrument, not much unlike the *Nehiloth*. See Psa. 5. on v. 1. Compare below Psa. 88. v. 1.]

2. *The fool saith in his heart* [This Psalm agrees with the 14. Some small alteration excepted, which the holy Ghost was pleased to make therein, see the annotations there] *there is no God: they corrupt it, and they practise abominable wrong, there is none that doth good.*

3. *God hath looked down out of heaven upon the children of men, to see if any were understanding that sought God.*

4. *Every one of them is turned back, they are grown stinking together, there is none that doth good, no not one.*

5. *Have then the workers of iniquity no knowledge? which eat up my people, (as if) they ate bread? they do not call upon God.*

6. *There they were frightened with fright, where no fright was;* [Where they had not the least thought of any possibility to be frightened, being therefore undaunted stout and daring; or where there were no natural causes or grounds of being or making afraid, for on God they never thought, from whom nevertheless it was to come upon them. Compare Lev. 26. v. 36. Deu. 28. 65. Job 15. 21. Prov. 28. 1.] *for God hath scattered the bones of him that besieged thee:* [as it happened to them that are slain in Battaille, or torn by wilde beasts, whose bones ly scattered here and there. The Prophet addresseth his speech here, to the communion of believers, himself including] *thou hast made them ashamed, for God hath rejected them,* [viz. your Enemies and opprivers.]

7. *O that Israels deliverances*, [i.e. perfect, full deliverance, according as elsewhere the plural number is taken in this sence, in Psa. 14. v. 7. you have deliverance or salvation, in the singular] *Came out of Zion: when God shall make the Captives of his people to return, then shall Jacob rejoice, Israel shall be glad.*

PSALM LIV.

David being betrayed unto Saul by the Ziphites, prays to God for protection, and righteous punishment of his Enemies, with assurance of being heard, and promise of thankfulness.

A N Instruction of David [See Psa. 32. on v. 1.] *for the chief song-master on Neginoth.* [see Psa. 4. on v. 1.]

2. *When the Ziphites were come, and had said to Saul, doth not David hide himself with us?* [i.e. yea verily doth he; it is certain, that he lurks and lies hid among us, see of such interrogatories, Jud. 4. on v. 6, &c.]

3. *O God deliver me through thy name,* [Compare Psa. 52. on v. 11. Oth. for thy names sake] *and do me right* [i.e. maintain and vindicate my righteous cause against those that wrongfully pursue me] *through thy might.*

4. *O God hear my prayer: encline thy ears to the speeches of my mouth.*

5. *For strangers rise up against me,* [The City of Ziph lay indeed in Juda and so did the wilderness by it, Jos. 15. 25. but David calls them strangers, our aliens outlanders, for shewing by their barbarous and inhumane disposition against such an innocent man that they were no true Israelties, nor childeare of Abraham. Compare Psa. 59. ver. 6. 9.] *and Tyrants seek my soul* [i.e. my life, how to take it away, see 2 Sam. 4. on v. 8.] *they set not God before their eyes,* [Heb. they put not God over against them, i.e. they have not God before their eyes, they do not stand in awe of him, so Psa. 86. ver. 14.] *Sela.* [See Psa. 3. on v. 3.]

6. Behold God is to me a helper : the Lord is among those that underprop my soul. [That is to say (remarkably spoken) it is he indeed that doth support and sustain my life, and preserveth me from destruction, without whom all the rest (whatsoever else I might or could devise or use for my own safeguard and protection) would prove vain and bootless. O: with those that do protect and shelter my life in these perils and dangers. To wit, my commanders, officers and faithfull soldiery about me, 1 Chron. 12.1. see the like manner of speaking, Jud. 11.35. Psa. 99.6. and 118.7. item, Prov. 3.26. some do hold the letter *Beth* among, with, in, in such kind of phrases (according to the propriety of some oriental languages) for redundant or superfluous, as likewise, Prov. 16.v 6. Hos. 13.9. whereon the Judicious Reader may judge, by weighing the circumstances of the places.]

7. He shall recompence this evill to my spies ; destroy them through thy truth. [Or according to thy truth, or faithfulness, for thy truths sake : understand the promises, in the keeping and performing whereof, God is ever true and faithfull.]

8. I will offer unto thee, with free willingnes, [i.e. with a free, willing and liberal heart : see likewise of a freewill-offering, Lev. 7.16.] I will praise thy name O Lord for it is good. [See Psa. 52. on v. 11.]

9. For he hath rescued me out of all distress : and mine eye hath looked on mine Enemies. [Or at, viz. my desire, wish or delight. Compare Psa. 22. on v. 18. Or Gods revenge and recompence, as Psa. 91.8. whereof he made mention above v. 7.]

P S A L M L V.

David being in danger to be surrounded and surprised, complaines to God of his distress, and doth very anxiously pray for the frustrating of the practises of his Enemies, whose cruelty, falsehood and perfidiouslyness (especially of one of them) he represents to God, with all prophecying of their destruction, and assuring himself of Gods having heard him, strengthens both himself and all believiers with confidence in God, that serves the godly and destroys the wicked.

AN Instruction of David, [As on the foregoing Psalm]. for the chief song-master on Neginoth.

2. O God, take my prayer to ears : and hide thee not from my supplication.

3. Observe me, and hear me : I commit mis-behaving in my complaint, [Or painful, pang'd prayer, implying that the calling to mind of all his troubles and dangers, made him restless and groaning, or crying out in his prayer] and make stir. [or noise, rumour, tumult.]

4. Because of the cry of the Enemy, [Heb. voice, that is the rumour and noise which mine Enemies do spread abroad, that they will encompass me on all sides, and ruine me. Compare 2 Sam. 17. v. 11, 12, 13, 14, 21, 24.] for the diuers sake of the wicked [which he doth put me to], for they devolve iniquity, upon me, [or for the falsehood, iniquity, wrong, i.e. they charge me with lies, spreading all manner of base reports and practises of me, whereby I should have haled and deserved all this trouble and suffering upon my self] and in wrath they hate me.

5. Mine heart smarteth in the inmost of me, [i.e. endures pains and pangs, like a woman in travel] and terrors of death [or deadly terrors] are fallen upon me.

6. Fear and trembling comes upon me, and horrour covereth me.

7. So that I say ; ab that any gave me [Heb. who shall give me, according to the usual manner of wishing with the Hebrewes, as above Psa. 14. 7. and 53. 7. See

Deu. 5. on v. 25.] wings, [Heb. a wing, or feather, i.e. wings here as appears by the sequel] as of a Dove ; [a silly and timorous Creature, that seekes to shelter it self in deterts and holes. See Jer. 48. v. 28] I should fly away, where I might abide. [Heb. and should abide, or dwell, meaning, he would retire himself any where, where he might be safe and secure.]

8. Lo ! I should swarve far away, [Heb. make me far away, swarve, i.e. remove far from hence, wandring any where, so I might get off, were it never so far. See of the like joining two Verbs Psa. 45. on v. 5.] I should barbor (or sojourn, or lodge) in the wilderness. Sel. [Psa. 3. 3.]

9. I should make hast to escape ; [Heb. I should hasten the escaping for me, or hasten me the escape] from the driving wind, from the storm. [Heb. wind of the driving, or of the storm of the assault, i.e. from this persecution, which comes to suddenly upon me, or threatens to hurley me away, as a stormy wind doth force and carry all along before it. Compare 2 Sam. 15. v. 14. and 17. 21.]

10. Swallow them up Lord, divide their tongue, [i.e. their speech. This swallowing and dividing of the speech seems to reflect upon the judgements of God, which he did execute upon the builders of the Tower of Babell, and the company of Korah, Gen. 11. 7, 8. Num. 16. 32.] for I see violence (or force) and contention in the city [of Jerusalem, as some do understand it, applying this Psalm to the persecution of Absalom, when (upon Davids sudden flight thence) Absalom entred the same, carrying things in an abominable manner, and consulting, how his Father might best of all be surprised and destroyed, wherein his Counsellours could not agree, God dividing their tongues or votings, 2 Sam. 17. 14. according to Davids prayer here, and 2 Sam. 15. 31. Others understand it of Gibea Sauls, where Saul did keep his Court (Compare Psa. 59. 7.) or not just of such or such a City in particular, but in general of the boundless impiety and iniquity, which was frequent and abounding every where, even in the Cities themselves, where there should be most order.]

11. Day and night they compass her upon her walls, [i.e. violence and contention do compass the City: or they, the wicked go round about her (the City) i.e. they run every where about, to practise all manner of evill and mischief, or for to entrap or seize me] and iniquity and oppression is within her.

12. Nothing but destruction [Heb. corruptions, i.e. nothing but abuse, all manner of villany, huit, mischief, oppression] is within her (or inwardly in her) and subtlety and deceit withdrawes not from her street.

13. For it is no Enemy, [Understand no open Enemy for (would he say) had it been an open and professed Enemy, it should not seem so strange unto, nor prove so untolerable for me] (that reproacheth me, else I should have born it ; it is not my hater that magnifieth [see Psa. 35. on v. 26.] himself against me ; I should else have hid myself before him [might have been able to stand upon my guard against him, or to eschew, escape, avoid him].]

14. But thou art he O man, as of my worthines [Heb. according to my valuation, or worth, esteem, i.e. one like my self, esteemed or reputed my equall, or whom I was wont to court as my self. Oth. of my order, i. e. of my estate, condition and quality. Some do hereby understand Achitophel, of whose repute, both in general and in particular with David, see 2 Sam. 16. 23. wherefore also (when he had joyned with Absalom) David was advertised particularly of him, being it was not only a very strange, unexpected, and perfidious act of his, but of that nature also (in regard of Achitophels excellent parts and abilities) that it behooved David, to take singular notice and warning by it. Such as apply this

this Psalme to Sauls time, understand Abner in this place, or some other chieftain or counsellour of war belonging to Saul.] my leader, [or chiefest friend, conductor, director and governour of my affairs, See Prov. 6.28. and 7.9. Mich. 7. 5.] and my acquaintance; (or, known).

15. Who were sweetly consulting together in private: [Heb. made the counsell of hidness (the hidden or privie counsell) sweet] we walked together in companie to the house of God. [or, with the gathering company, (Psalm 42. 5.) See of the Hebrew word, Psalm. 2.1. on v.1. implying, that they were tied and engaged one to another, not onely by the bond of civil affars, friendship and communion, but also by the strongest tie of all, that of religion.]

16. Let death [Or death shall] surprize them as a debt-summoner, that they go down to hell alive, [i.e. (Let them perish suddenly and terribly. See above on v. 10. This David speaketh inspired by a Propheticall spirit, and zeal of the Lord] for wickedneses are in their dwelling, [in the place of their abode, or company, conversation] in the inmost of them.

17. As for me, I will call upon God, and the L O R D shall deliver me.

18. At evening and morning, and noone day, will I complain and make a noise: [Compare Dan. 6. 10. and Acts 3. 1. and 10. 3. 9. 30. implying that he shall not cease, nor be tited, but importune, and molest God as it were with his dayly prayer, (the usuall seasons wherof, he here expresteth.) See Luke 18. v. 1. &c.] and he shall hear my voice]

19. He hath redeemed my soul in peace, [i. e. he hath delivered my life out of danger, and set me in peace. This may have regard to some former deliverances, or be a believing and prophetical declaration of the assuredness he had to see a good issue at last; many the like we meet with in this Book] from the combat against me: [where-with they had or would have fallen upon and defeated me] for with multitudes have they been against me.] Hebr. in (or with among) many (or great mightie ones) have they been against (or with) me: for the Hebrew word can be applied either to friends or to enemies, and both do yield a good sence. As Davids enemies were many, so had he on the other side the hoste and multitude of the holy Angels with him. Compare Psalm 34. 8. and 57.4. 2. Kings 6. 16. yet in the sequel Davids speaks expressly of his enemies.]

20. God shall bear, and shall plague them, as be that fitteth of old; [viz. as Judge from the beginning. Compare Psalm 93.1.] Sela! [see Psalm 3. on v. 3.] because there is no alteration at all with them, [Heb. no alterations, i. e. neither great nor small, viz. from bad to good: they mend not in the least point.] and they feare not God.

21. He [i.e. every one of those wicked wretches, or the chiefest of them, who is soon followed by the rest] layeth (or stretcheth out, reacheth forth) his hands against those that had peace with him. [or against his allies, peace-partners, fellow covenanters.] Compare Psalm. 7.5. and 41. 10. and above 13. 15. to them he doth all the wrong and mischief he can, not caring how he violates those relations, and not sparing to take away their very lives. See Gen. 37. on v. 22.] he deeth prophane his Covenant. [that which he had made and confirmed by a solemn oath, and consequently with calling on the sacred Name of God in witness and vindication, the same he breaketh and violateth without remorse.]

22. His mouth [i. e. the words of his mouth] wherefore also the annexed Hebrew word in the constitution, is of the plurall number, are smoother, &c] is smoother than butter; [or then if they were butterie, or buttered; others, They make their mouth smooth, or they soften their mouths (like) butter; others, they make their mouth smoother than butter, or (the words) of his mouth are smooth like butter] but his heart is warre; [i. e. full of

warre, or fighting and slaying; their mind is wholly set and bent to assault and defeat me.] His words are softer then vyle, but the same are naked swords. [Heb. opened, drawn, that is to say, they are mortally wounding, they do but seek by them how to destroy me. Compare Prov. 12.18. and Psalm. 57. 5.]

23. Cast [David speaketh here unto himself, and to every believer] thy care upon the L O R D, [Heb. thy gift, or giving, that is to say, In all thy taking thought, and care, (as the Apostle Peter doth use this word,) 1. Pet. 5.7.) when thou wouldest that this or that should be given thee, considering of such gifts according to the exigencie of thy want and necessitie; do but recommend it all unto thy heavenly Father, and he shall give thee what is saving for thee; or thy gift; that is, whatsoever the Lord doth give and send thee, what comes upon thee from his hand; cast thou the same again on him with assidue confidence, that he will unburden, ease, relieve, and give thee such an issue, as shall conduce to his glory and thy salvation. Compare Psalm 22. on v. 9. Others, thy pack, or burthen; yet this signification is not found in the Scripture] and he shall maintain thee: [or feed thee according as the Hebrew word is used elsewhere. See Ruth 4. on v. 15.] he shall not permit in eternitie, that the righteous do waver (or shake.) [Heb. he shall not permit in eternitie the shaking, the, (or, of the, or for the) righteous. Comp. Psal. 15. on v. 5.]

24. But thou O God, shalt cause those [viz. the wicked aforesaid] to descend into the pit of destruction; the men of blood [See Psalm. 5. on v. 7.] and deceit shall not bring their dayes to the moytie: [Hebr. shall not half their daies, that is to say, they shall die an untimely death, comp. Job. 15. 32. and 22.16. and below, Psal. 58. 9. 10. and 102. 24. 25. Prov. 10. &c. Eccl. 7.18.]

P S A L M L V I.

David, through Sauls continuall persecution being come into the bands of the Philistins, maketh complaint to God of all his sufferings, weepings and wandrings, prayeth for favour and the punishment of his enemies, magnifieth the Word of God, is confident of the fulfilling thereof, and promiseth thankfulness for it.

1. **A** Golden Jewell of David, for the chief-song-master. [See Psalm 16. on v. 1. and 4. on v. 1.] on Jonath Elem Rechokim: [this some do hold for a beginning of a certein song, well known unto the Jews of thole daies, unto the tune whereof this Psalm was to be sung. Others render it thus: of the dumb Dove, (Heb. Dove of dumbnes) in remote places. Whereby David should understand himself, being at that time like unto a Dove, which being chased far away from her wonted abode, doth mourn and makes no sound at all, Comp. Psal. 55.7.again, thus of the oppression of the assembly (or rout) of those that are farre (estranged) viz. from God and his people, meaning the Philistines; who had put David in hold among them, and brought him before their King Achis, nothing doubting, but the same would forthwith command, that David shold be put to some shamefull death or other.] When the Philistines had laid hold on him at Gath.

2. Be gracious unto me, O God, for the man (homo) [Saul with his on the one side, and now the Philistines also on the other, so that he was no where safe] seeketh to swallow me up: [Heb. doth swallow or swill, glut me up; or hath swallowed me. i. e. he seeketh to devour me, or, there wants not much but he doth it, he wants not will nor means to do it: and so in the next verse, compare Nehem. 6. on verse 9. 14. and below 57.4. [others yawneb, gapeb, snatcheth after me, pursueth gaping after me, i. e. gapeb, longeth and endeavoureth most eagerly, that, and how he may undo and ruine me. Thus the Hebrew word is like-.

wise taken, Job 7.v.2. Eccles. 1.5. and below Psalm 119. 131.] the aduersarie presseth me all the day. [or, fighting he presseth me.]

3. My spies [Those that watch my wayes and walking] seek all the day to swallow (me) up, for I have many aduersaries, O most high! [Thus the Hebrew word Marom, is likewise used of God, Psalm 92.9. Mich. 6.6. otherwise (in) height, i. e. haughtilie, daringly, insolently, in the highest degre.]

4. On the day (when) I shall be afraid, will I trust in thee. [As if he had said, I shall overcome the fear by trusting in thee.]

5. In God will I praise his word; [That is, his true and stedfast promises, which do support my faith, and comfort me in all my sufferings; howbeit they are not presently fulfilled; yet this I am most sure of they shal not remain behind, nor tarry, but in due time I shall rejoyce and glory in the Lord. Thus David strengtheneth himself in his extremitie] I trust in God, I will not fear: what should flesh do unto me? [a frail and perishing man, who is but flesh and blood, compare Psalm 78.39. Isa. 31. 3. and 46. Jer. 17. 5. also 2. Chron. 32.on v. 8. it. Gen. 6. on verse 12.]

6. All the day (long) they wrest my words: [Others, trouble, or grieve my things or affairs. The Hebrew word doth signifie to cause smart, grief, trouble, and likewise, to frame, form, fashion (see Job 10. on v.8.) which the Potter performeth on the clay with turning, wrestling and pressing: thus it seems David would say, that they do vex and grieve him, with a dayly wresting and turning of his words, to whom they give (as it were) quite another shape and semblance, forcing a false and perverse sense upon them, only to make him black and odious] all their thoughts are against me for evill.

7. They gather together, they hide themselves, they observe my heel: [For to look in secret upon my wayes and steps, to see how and where they may ensnare or entrap me, and take away my life, which they long for with expectation] as those that watch for my soul. [i.e. for my life. See Gen. 19. on v. 17.]

8. Should they go free for (their) iniquitie? [Or, shalt thou let (them) escape in their iniquitie? i. e. go unpunished? others, the bearing (tendeth) them to iniquitie, or, oppression, i. e. thy forbearance and long-suffering, (that thou delayest to punish them) is abuled by them to al manner of evill and mischief; therefore throw, &c.] throw down the Nations in wrath O God. [these namely, that deal thus, and follow such practices.]

9. Thou hast numbered my wandering about; [How often I was put to flie and retire, now to this, then to that place] lay my tears, [Heb. tear i. e. every tear I shed] into thy bottle: [or leather bag. spoken of God after a humane manner, to declare that God takes singular notice of their tears, which are wrongfully oppressed, and holds them in esteem, to right and vindicate them in due season, comp. Deut. 32. 34. both Hebrew words, signifying to swarve, or wander about, and a bottle, have a singular and apposite resemblance sounding much alike] are they not in thy Register? [or book accounts. I know assuredly (will David say) that thou dost note or set them down, and shalt forget not one of them, according to the usuall interrogatorie was among the Hebrewes, when they affirm a thing past all doubt.]

10. Then shall mine enemies turn backward, on the day, when I shall call: [As above, Psalm 4. 2.] this I know that God is with me, [or for me, or mine, how little soever it appear, yet by my condition or present plight of affairs. Others, this I know for God is for me.]

11. In God will I praise the Word; [See above on ver. 5.] In the L O R D will I praise the Word.

12. I trust in God, I will not fear: what should man do unto me? [As if he said, so weak frail a creature, made but of earth, comp. above v.5.]

13. O God, on thee are my vowe: [i. e. I have engag'd my self to thee by vowe, that I will shew my thankfulness, when thou shalt have performed thy promises upon me, according to thy word. compare Psalm 66. 13.] I will render thee thank-sgrivings, or thank-offerings, praise-offerings.]

14. For thou hast rescued my soul from death: not also my feet from offending? [By way of question as above, v. 9.] to walk before Gods face, [i. e. before thy face] in the light of the living? [which men enjoy, whiles they are alive, yet here on earth; Compare Psalm 116. verle 9. and Psalm 27. on verse 13. Job 33.28. 30.]

P S A L M L V I I .

David flying before Saul, prayeth to God for favour and protection, whereof he assureth himself, and describing the buterneſſ of his enemies, he foretelleteth their fall, and is ready to praise God.

A Golden Jewell of David, for the chief-songmaster, [As in the former Psalm] Altscheit, This some do likewise hold, for the beginning of a certain song well known among the Jews in that time, according to the tune whereof this Psalm was to be sung. Others are of opinion, that it is a short summarie, or argument of the contents of this Psalm, wherein David declared more at large, that in his great distress he was wont, anxiously and frequently to call upon God, in these few words. Destroy not, consume not.] when as he fled before Sauls face, into the cave, (or den.)

2. Be gracious to me O God, (or have mercie on,) be gracious unto me; for my soul trusteth in thee, [Or takest refuge to thee, and so in the sequell] and I take my refuge (or ſhelter) under the shadow of thy wings: [see Ruth. 2. on v.12. and below 61.5. and 63.8.] till the deſtructions ſhall be paſſed by, [or the troubles, uſeries, mishaps, miſchieves, wretchedneſſes.]

3. I will call upon God the moſt high, upon God that ſhall fulfill (or accomplish) it on me. [to wit, his work, which he hath already begun with me. comp. Psal. 138.8. Phil. 1.6.]

4. He ſhall ſend from heaven, [His hand, namely, his help, or holy Angels, see Psalm 144.7. Dan 3. 28. or his kindness and truth, as followeth] and ſave me ſhaming, (or bringing to reproach) him that ſeeks to ſwallow me up, [see Psalm 56. on v.2.] Selu! [see Psal. 3. on v.3.] God ſhall ſend his kindness and his truth, [or faſhulneſſ. i. e. He ſhall faithfully perform his gracious promiſes, by actuall help and deliverance, compare Psal 40.12. and 42. v. 9.]

5. My ſoul [i. e. my ſelf, my person] is in the midſe of the Lions, I lie among incendiaries, (butteſeux) [or fire-bands, Heb. flaming (one.) whereby he understands the flatterers and informers, which betrayed him ſtill to Saul, and incensed him more and more againſt him. See 1.8 am. 23. 19. 20. and 24. 10. and 26. 1.] Children of men, whose teeth are ſpears and arrows, [i. e. like unto ſpears, &c. Heb. ſpear] and their tongue a sharp ſword. [compare Psalm 55.22. and 59.8.]

6. Exalt thy ſelf above the heavens, O God: compare v. 4. Because Davids God was quiet, a while, Davids enemies perwaded themſelves, that God regarded him not, and approveth of their wicked practiſes, wherewith they dishonoured God: therefore he prayeth that God would manifest the contrary from heaven upon earth, for the honour of his righteousnes and truth; compare Psalm. 58. verle 11. 12.] thine honour be over all the earth.

7. They have prepared a net for my paths, my ſoul was bowed down; [I was almost enſnared and taken in their net, I was even fallen into it.] they have digged a pit before

before my face : they are fallen into the middest of it,
Selah!

8. My heart is ready O God, my heart is ready : [Or
strengthened, confirmed ; see Psalm 103. 2. &c. and the
annotation there] I will sing, and sing Psalms.

9. Awake mine honour, [As Psalm 16. 9. see there]
Awake thou lute and harp ; I will awake in the dawning
of the day.

10. I will praise thee among the people, O L O R D :
I will sing Psalms to thee among the Nations.

11. For thy benignitie (gentleness, kindness) is great,
up to the Heavens ; and thy Truth up to the uppermost
clouds.

12. Exalt thy self above the heavens, O God, thine
honour be over all the earth. [As above v. 6.]

P S A L M L V I I I .

*David reproacheth the Counsellours and Courtiers of Saul,
for their unrighteousnes, wickedness and stubbornnes,
and prayeth to God to break their might, and to cause
them speedily to perish and vanish in their consultations,
for his honour, and the joy of the godly.*

1. **A** Golden Jewel of David, for the chief-songmaster
Altascherb. [As Psalm 57. 1.]

2. Doye verily speak righteousness, O congregation ?
[Or Rout understanding the Assembly or Colledg of king
Saul his Judges or Counsellours, or his Counsell of
War, who instead of judging according to right and
and equitie, did but incense and stir up Saul against
innocent David ; which is the reason why the holy Ghost
gives them such a slight title here] Do ye judge equities,
[or justness as Psalm 9. 9. &c.] ye children of men ? [of
Adam.]

3. Yea, ye work iniquities, [Or ye practise perversenes,
basenes, villanies] in the heart ; yea, weigh the violence
of your hands upon earth [in stead of keeping the ballance
of your judgements even (as ye ought) you overpoise
the wrong part to oppres and crush the innocent.]

4. The wicked are estranged from the womb : [Namely
from God ; they are an evill brood of such an inbred ill
condition, that they cannot leave it or give it over. Compare
Isa. 48. 8.] the lies-tellers stray [in evill wayes,
not entring the right] from the (mothers) belly. [The
word mothers is elsewhere expressed ; See Jud. 16.
verse 17. Compare with chap. 13. 5, 7. and Job 3.
on verse 10.]

5. They have fierie venome, faster the likeness of fierie
serpents venome : they are like a deaf Adder, (that) stop-
peth her ear :

6. That she may not hearken, [Or, that doth not hear] after the voice of the charmer [Heb. properly, mumblers, in regard that the Sorcerers and Conjurers, use to speak and mumble within their mouths!] of him that is expert [or learned, subtle, cunning. Heb. made wise. Compare 2 Sam. 13. on v. 3.] to deal with (or practice) conjurings [or charmings, Heb. coupling, couplings, as Deut. 18. 11. These abominations are no wayes allowed by the holy Ghost, as appeareth by Deut. 18. v. 10, 11. 12. but is only applied here by way of similitude, the better and more lively to represent the stubbornnes and incongruenes of Davids and all the godly enemies. Thus the similitude of a thief is used, Rev. 16. 15. &c. of the unrighteous Judge, Luke 18. 1, 2, 6, 7. of the unfaithfull steward, Luk. 16. &c.]

7. O God, break their teeth in their mouth ; [i. e. their
power to do mischief, and to hurt the godly, See Job 29.
on v. 17.] break down [as one breaketh and pulleth
down a building] the jaw-teeth of the young Lion, O
L O R D .

8. Let them melt like water, let them drive away :

[That is fleet and run away lik something that is molten.
Others, they shall be rejected, they shall go away like wa-
ter, &c. and so in the sequel] doth he [every one name-
ly, of my wicked enemies ; so also in the beginning of
v. 10. and further in v. 11.] lay on his arrows, [Hebr.
shall be (or he shall tread his arrows), i. e. bend or tend his
bow, and lay his arrows upon it, to Psalm 64. 4.] let them
be as if they were cut off? [and consequently blunt, or
headles, so that they shall not be able to pierce or hurt.
Others, let them be as corn-ears, or stubble, straw, that is
light, slight and without force.]

9. Let him be gone as a melting snail : [Heb. a snail
of melting] let them be [all wicked enemies] (as) an
untimely birth [or mischance, See Job 3. 16. Eccl. 6. 3.]
of a woman, nor behold the Sun.

10. Ere your pots [The Hebrew word (so as it is here
found) hath in the holy Scripture the signification of
pots or kettles] are aware [Heb. observe, mark, understand,
i. e. before, or ere ever they are warm or heated ; ere once
they sinell the fire, as we use to speak. Compare Jud. 16. 9.
Jer. 17. 8. &c. Job 8. on v. 18. This may be taken as if the
Prophet spake it to the wicked, for terror, or to the god-
ly for comfort, your pots, &c.] of the thornbush, [i. e.
the fire of the thornbush, wherewith it is kindling or kind-
led. The meaning of this verse (which indeed is variously
rendred, though the sence remain one and the same) is,
that God shall very suddenly and unexpectedly, like to a
tempest or whirlwind ruine and hurry the wicked away
ere they shall have wrought out their wicked practices.
Compare Psalm 55. 24.] shall he storm him array (God
shall serve every one of these wicked ones in this manner ;
as on verse 8. or, that be him, &c. as praying and wish-
ing that it might be so.) as alive, (as) in hot wrath,
[i. e. very suddenly and unawares, as happened unto
Korah, &c. See also Psalm. 55. 16. otherwise, as well the
raw as the burnt ; that is, even as a great storm may seize
on, and carry or hurrie away the flesh-pots with all that
therein in is, whether raw and cold yet, or hot, and so
shall God, &c. Some read it thus : ere one shall feel
your thorns (dangerous plots and practices) being thorns
of a thorn bush (i. e. very sharp and prickling) shall he in
a tempest hurrie away, as well the fresh as the burnt, (or
withered) thorn namely, that is the one as well as the
other, green and drie, old and young together. Compare
2 Sam. 23. v. 6, 7.]

11. The righteous shall rejoice, when he beholdeith the
vengeance : of God, i. e. his righteous judgement upon
the wicked] He shall wash his feet in the blood of the
wicked. [This doth imply the greatness of their defeat.
Comp. Psalm 68. 24. Rev. 14. 20.]

12. And (a) man (homo) shall say ; sure there is fruit
for the righteous : [i. e. a comfortable issue and gracious
retribution, for those that fear God and suffer wrongfully
for his Name. which is so sweet and acceptable to them,
as the sweetest fruit which they enjoy after all their toil
and labour. Compare Heb. 12. 12. Jam. 3. 18 Rev. 14.
13. and see Prov. 1. on verse 31.] sure there is a God,
that judgeth upon the earth. [Heb. Elohim, that judge, in
the plurall ; See hereof Gen. 28. on v. 13.]

P S A L M L I X .

*David being in danger to be apprehended and put to death
by Sauls servants, prayeth unto God for deliverance, re-
litechis his innocencie, and the blood thirstiness and furie
of his enemies, which he opposeth with his confiden-
ce in God, whom he intreateth to make them an example of
his vengeance unto others, to quell their insolencie, and
to change the same into misery ; and promiseth God
thankfulness.*

1. **A** Golden Jewell of David for the chief Song-
master, Altascherb : [See Psalm 57. on verse 1.]
When

When Saul had sent, such as should guard (his) house, to put him to death. [But David by the good providence of God, being let out of the window by Michall had escaped, v. San. 19. 12.]

2. Rescue me from mine enemies, O my God : put me into an high retreat, [Where I may be free and safe] before them, that rise up against me.

3. Rescue me from the workers of iniquitie; and deliver me from the men of blood. [See Psalm 5. on verse 7.]

4. For, behold, they lay wait, (or lie in wait) for my soul, [For my life or person.] strong ones rout (or gather themselves) against me without my transgression, and without my sin O L O R D : [i. e. without having sinned or trespassed against them, without any cause given by me.]

5. They run and make themselves ready, (prepare,) [To surprize and fall upon me] without (my) misdeed : awake to meet me [for to succour and rescue me in due place and season] and behold. [in what straught I am, and what mischief they do plot against me.]

6. Yet Thou, L O R D God of hosts [See 1 King 18. on v. 15.] God of Israel awake, to visit [punish : see Gen. 21. on v. 1.] all these heathens : [bastard Israelites, which doe resemble if not exceed the barbarous malice and bitterness of the heathen, compare Psalm 54. on v. 5.] be gracious to none of them that practice iniquitie perfidiously. [Heb. Be not gracious to all those, &c. Or thus ; be gracious to no unrighteous faith-breaker] Sela. [See Psalm 3. on v. 3.]

7. Against the evening they return again, [After they had fought me all day and found me not. Or they turn to and fro, to entrap me some where or other ;] they make a noise like a dog, [that barketh and maketh great noise, as he is pursuing or hunting the Dear, or howleth and crieth for meat being hungry, and getting nothing. See verse 15 16. and Compare Psalm. 22. on v. 17.] and they goe round about the Cittie.

8. Behold, they powre out abundantly out of their mouth, [Or bubble, shed, issue forth all manner of slanderous reports of me, of the Hebrew word here used, See Psalm 19. on v. 3. and compare Jer. 6. 7. and below v. 13.] swords are upon their lips : for who bears it ? [These are the words of the enemies, whereby they shew that no fear of God restrains them, speaking even what they list, as if there were no God that heard it. See Psalm 10. 11. and 94. 7.]

9. But thou, L O R D, shalt deride them ; [See Psalm 2. on v. 4.] thou shalt mock all the heathen. [See above, on verse 6.]

10. (Against) his strength, [That of mine enemy, Saul, [shall I wait upon thee, for God is my high retreat ; he being a great deal too strong and mighty for me ; so that I am not able to make any resistance ; I do even commend all to thee, resolved to wait with patience, abiding and looking out, or for thy only help and protection, wherein I am more safe, then if I were secured in the highest and strongest fort that might be found. comp. below, v. 17. 18.]

11. The God of my kindness, [Or of my benignitie, bountifulness, i. e. my kind or bountifull God, who is very gracious and tender unto me, and hath shewed his kindness towards me. comp. Jer. 22. with the annot.] shall prevent me ; [or meet, occur me, i. e. tenderly relieve me in due season.] God shall make me to look upon my spes. [or on them, viz. my hearts desire, or his vengeance. See Psalm 54. on verse 9. and 22. on verse 18.]

12. Pur them not to death, that my people forget (it) not ; (or least my people forget (it)) [i. e. do not destroy them all at once, and suddenly, but proportion thy judgements to times and occasions, that both my self and people, (over whom thou hast anointed me King ; or

my country-men) beholding the varietie of thy judgments from time to time, may have and keep them the better in remembrance, and be instructed by them.] make (or cause) them to wander about by thy power, [to be prostituted and made a publicke spectacle ; and cast them down, (or make, cause them to come down out of their high places and honours, that made them so presumptuous and daring stil, to plot and practise all manner of mischief.] O L O R D, our shield.

13. (For) the sin of their mouth, (for) the words of their lips ; and let them be made captive in their haughtiness ; and for the curse, and for the lies, (which) they relate, [Dayly broach and vent abroad in their open discourses without any fear or remorse ; see above verse 8. Others, they shall relate of the curse, and of the leanness. The whole verse renders the reason, why such a judgement of God shoule pass upon them, namely, because there comes nothing forth out of their mouth but sin, insulting, spightfull speeches, cursing and belying David. Some do joyn and construe these words, which the word forget in the former verse in this manner ; that my people do not forget how insolently, (or spitefully) they use to speak, and how it fares with them thereupon (to wit) that they are so taken therin, that one cannot sufficiently relate of their cursing and lying, (the curse of these heavy judgements) upon them. Others, The sinne of their mouthes (is) the word of their lips, therefore let them &c. i. e. it is nothing but falsehood and lies, what ever they utter, therefore, &c.]

14. Consume them in fierce-wrath, consume them that they be not, [viz. by degrees, through various plagues ; by comparing of v. 12. above] and let them know, [i. e. take notice, find by experience] that God bears sway, (or hath dominion) in Jacob, among Gods people, the Israelites] (yea) and to the end of the earth. Sela !

15. Let them return then against the evening, let them keep a noise (or stir) like a dog, and go round about the citie. [Here the Prophet repeats almost the same words, that are above, v. 7. but in a deriding manner, out of an holy assured confidence, of Gods just recompence, which should light upon his enemies.]

16. Let them wander (or swerve) about themselves, [As above, v. 12.] for meat : [Heb. for to eat] and let them pass the night although they be not satisfied. [See the contrary, Prov. 19. 23. Others, murmur, grumble, grudge, grin, bewle, if they be not satisfied : being the Hebrew word is found to be used in both these significations.]

17. But I shall sing thy strength [In opposition to the strength of mine enemies, above v. 10. and so in the verse following] and cheerfully praise thy kindness in the morning ; for that thou hast been an high retreat to me ; and a refuge in the day when I was in straught.

18. Of thee [Thus the Hebrew word or particle El, is sometimes taken ; See Job 24. on v. 7. and above Psalm 2. on verse 7. Others my strength is by, (or with) thee ; (therefore) shall I, &c.] O my strength, shall I sing Psalms : for God is my high retreat, the God of my kindness. [as above, v. 11.]

P S A L M LX.

David having obtained victorie of God against his enemies, doth here compare the former sad condition of the land, with the present happy change under his reign : and triumph for Gods assistance and promises, praying for, and assuring himself of further fulfilling thereof against the rest of his enemies.

1. **A** Golden Jewell of David, [See Psalm 16. v. 1.] for instruction :] Heb. for to teach, i. e. to instruct the Church of God of the matters contained

tained in this Psalm] for the chief song-master [See Psa. 4. on v. 1.] on Schuschan Edub. [this is rended by some the six-stringed instrument of the testimony, understanding by the testimony, the Ark of the covenant wherein lay the tables of the law, called the testimony Exod. 40. v. 5. 20. before which in the Priests Court this Psalm was to be sung; see further of the word Schuschan, Psa. 45. on v. 1.]

2. When he had fought with the Syrians of Mesopotamia, [Heb. with Aram (i.e. the Syrians) of the two rivers (i.e. Mesopotamia) see Gen. 24. on v. 10.] and with the Syrians of Zoba [see 2 Sam. 8. on v. 3.] and Joab [2 Sam. 8. v. 13. there we read, that David in the salt-valley slew 18000. and 1 Chron. 18. 12. the same is ascribed to Abisai, here it is said that Joab smote 12000. if this was not another defeat, these three places may be reconciled thus; that David (as King) slew so many Edomites there by his Lieutenants General, at sundry times (as in two or more encounters) that the total number amounted to 18000. whereof Joab had smitten 12000.] returned [from the Syrian war, turning back to the south-borders of Canaan, to fight against the Edomites that inhabited there. Then it was that David made this Psalm. Compare below v. 11. 12. 13. whereupon the victory ensued] and smote [Oth. had written, conceiving that David made this Psalm after the victory] the Edomites in the salt-valley twelve thousand.

3. O God thou hadst rejected us [This hath relation to the losses and desolations which Israel had suffered, both at the time when Saul and his sons, together with all the host were totally defeated by the Philistines, (See 1 Sam. 31. 6. 7.) and afterward by the long continued war between the house of Saul and David, 2 Sam. 3. 1. as likewise the miseries of former times, which lighted very oft and thick upon the Israelites in the latter dayes of the Judges, Jud. 13. 1. and 15. 11. 1 Sam. 4. v. 2, 10, 11. and 13. 19.] thou hadst torn us, thou hadst been wrath with us, turn again unto us. [or thou shalt turn again. This comfort David was able to draw from the victory which God had already given him against the Syrians, and likewise from the ground which is mentioned below v. 8.]

4. Thou hast shaken the land, thou hadst split it [A similitude taken from the Earthquake, which shaketh, rents and tears the Earth, and causeth much woe and misery. The fence is, thou hadst put all the land into a fearfull confusion and alteration from what it was before. Compare Hag. 2. 6, 7. with Heb. 12. v. 26. 22. and Eze. 31. 16.] heat its breaches, for it shaketh (or waveth.)

5. Thou hast made thy people to see, [i.e. feel, find, thou hadst brought it home to them, and touch'd them to the quick, see Job 7. on v. 7.] a hard matter; [as there was among others, that the Ark of God was taken by the Philistines, Israel divers times routed and defeated, their King and whole army lost by a general overthrow, &c.] thou hadst made us to drink of reeling (or giddy wine, [or wine of trembling, staggering, shaking, i.e. thou hadst so followed and filled us with thy judgements, that we were as people bereft and dispossess'd of all our fences, reason and apprehension, even as we see men that are overcome with strong wine, to stagger, reel and shake. See Isa. 51. 17, 20, 21, 22. and compare Nah. 2. 3. where the word that hath some affinity to it, is used of the shaking moving, or swinging the spears.]

6. (But now) [In this verse the prophet speaketh of the mercy of God shewed unto his people at this time] hast thou given a banner to them that fear thee, [by making me King over them, and vouchsafing us this victory and triumph over our Enemies. Compare Psa. 20. 5.] to throw up the same because of the Truth. [for to shew that

thou art true in thy promises, whereof more in the sequel] Selah.

7. That thy beloved ones should be freed: [This verse and all the rest that follow unto the end of this Psalm are repeated, Psa. 108. 7, &c. see likewise there] give salvation (through) thy right hand [Compare Psa. 20. 5. 6, 7. and 21. 2, 3.] and hear us. [or me.]

8. God hath spoken in his Sanctuary, therefore will I leap for joy [Where the Ark of the Covenant was, which David now had brought up to Zion, 2 Sam. 6. it should seem he means to say, that when, as (before this war began) he did according to his wonted practise ask counsel of God, he then received a very favourable answer, from between the Cherubins, according to which having now obtained this glorious victory, he could not but heartily rejoice, and entertain the more hope and confidence of all the rest. Oth. through, or, by his holiness, implying it to be a most true and assured word, as pronounced by the holy God himself] I shall divide Sichem, and meet out the valley of Succoth. [of Sichem and Succoth, see Gen. 12. on v. 6. and 33. on v. 17. Jud. 8. on v. 5. as if he should have said that he was become absolute Lord and possessor of these and the following places, on both sides of Jordan.]

7. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head: [The main or principal strength of my Kingdom, or as mine horns. See Deut. 33. 17.] Juda is my Law-giver. [i.e. my royal residence. See Gen. 47. on v. 10.]

10. Moab is my wash-pot, [i.e. I shall so humble and subdue the Moabites and other Nations my enemies, that I shall use and employ them for my meanest and contemptiblest offices. Compare 2 Sam. 8. 2. Heb. pot of my washing] on Edom shall I throw my shoe [i.e. I shall subdue, possess, inherit and put them as it were under my feet. Compare Ruth 4. on v. 7. and Jud. 5. 21.] shout over me, O thou Palestina! [This he speaketh ironically, or mockingly, to spite and requite the Philistines, who were wont to scoff and insult on the Israelites, letting them know now the case was altered, now his turn was come to shout and triumph over them, according as he declareth these words in the repetition Psa. 108. 10.]

11. Who shall lead me into a strong City? [Heb. City of strength. A kind of wishing whereby he makes known how hard and difficult a thing it was, for him to overcome and take such strong Cities, holding out against him; or (as some are of opinion) especially the Metropolis of the Ammonites, the City of Rabba (whereof see 2 Sam. 12. 26, 29, &c.) who shall lead me into Edom?

12. Shalt not thou be he O God (that) hadst rejected us? and didst not march forth with us, with our Armies.

13. Give thou us help, out of the straight, [i.e. help whereby we may get out of our straight] for man's salvation [or deliverance, preservation] is vanity. [or lye, a lye, i.e. it deceives one, it comes too short, and is not able to perform, like a lye, or vanity, when men rely upon it in distres. Compare Psa. 4. on v. 3.]

14. In our God shall we do valiant acts, [Heb. valour, courage] and he shall trample our Adversaries.

PSALM LXI.

David being fled and in great danger, prayeth for deliverance according to his faith, and God's former mercies, assuring himself, that God would prolong his life here, and hereafter give him life everlasting, for the Messiah's sake, of whose unperishable Kingdom he prophesieth, with promise of thankfulness.

A Psalm of David : for the chief Songmaster , on Neginah. [See of the Hebrew word , which is used here in the singular number , Psalm 4. on verse 3.]

2. O God bear my cry , mark my prayer .

3. From the end of the land [Or, from the utmost , &c. whether he was forced to flee and retire himself , because of Absalom , 2 Sam. 17. verse 24. to which story some apply this Psalm] do I call unto thee , when my heart is overwhelmed : [or, covered over , viz. with fear and straight , care and grief . Compare Psalm 77. verse 4. and 102. verse 1. and 107. 5. and 142. 4. and 143. 4. item Lam. 2. 11. 12. 19.] Lead me upon a rock , (that) may be too high for me . [i. e. into a safe place of retreat , whether I shall not be able to get in or up , without thy help and power .]

4. For thou hast been a refuge to me , a strong Tower [Heb. Tower of strength] before the enemy . [Heb. from the face of the Enemy , that is , to secure , safeguard , and protect me , before or against mine enemy .]

5. I shall converse in thy tent (in) eternities : [i. e. abide or continue in thy tabernacle for a long time here on earth yet , and afterward in heaven , whereof the Tabernacle was but a type , to all eternity . See below on v. 6.] I will take , (or have) my refuge in the secret (or hidden) of thy wings , [which the Scripture elsewhere declarereth by the shadow of the wings . See Ruth 2. on v. 12. and above Psalm 57. 2.] Sela ! [see Psalm 3. on ver. 3.]

6. For thou O God , hast hearkned to my vowed : [i.e. to my prayers , which I presented unto thee with vowed and promises of thankfulness , according to the custome of the Saints . See Gen. 28. 20. Judges 11. 30, 31. and Psalm 132. 2. and 116. 18. and below verse 9.] thou hast given (me) the inheritance of them that fear thy Name . [he reflecheth upon the land of Canaan , over which God had ordained him King , with promise of his protection ; confident , that he would not cast him out again thence , much less out of the inheritance of the Celestial Canaan , whereof the earthly here was but a pledge and figure . See Hebrews 11. 8, 10, 13, 14, 15, 16.]

7. Thou shalt adde dayes , [Or, adde daies , by way of prayer : and so for the sequel] to (or , above , upon) the Kings daies : [understanding himself (notwithstanding the enemies sought by all means to shorten them or cut him off from the enjoyment of more) but especially the Lord Christ his son after the flesh , whose type he was . Compare 2 Sam. 7. 13, 16. Psalm 72. and 89. 21, 30, 37, 38.] his years shall be , as from generation to generation . [Heb. as generation and generation , i.e. unto , or , for all generations .]

8. He shall sit before Gods face for ever ; [Reigning in his Throne , see Psalm 29. 10. Luke 1. 32, 33. Acts 2. 30.] prepare kindness and truth , [or, appoint , order , as his appointed and prepared portion ; In the Hebrew the same word is used , Man , which the heavenly Man , or Manne had , wherewith God fed the Israelites in the Wildernes , as with food prepared and appointed for them] that they may keep him .

9. So shall I sing Psalms to thy Name in eternity , that I may pay [or , paying] my vowed [See above v. 6. and Job 22. on v. 27.] day by day . [Heb. day , day , i. e. day by day , dayly . See Gen. 39. on verse 10. item Psalm 68. 20. Isa. 58. 2.]

Who , according to his word , is powerful , merciful and just alone .

A Psalm of David for the chief Song-master over feduthun [i. e. the family and order of feduthun , or , to feduthun , as being a chief Song-master , as Psalm 39. verse . 1. See there .]

2. Verily is my soul still (or silent) to God : [Or , nevertheless , (or yet) is my soul quiet , or , silent , holding her peace . Or , My soul is silent to God , or before God ; as if he said , let it go as it may , I shall not cease , by prayers , patience and confidence to wait for Gods help and salvation ; notwithstanding he seem ready to forsake me , because mine enemies do still persecute me with so much bitterness and malice . Compare Psalm 37. on v. 7. and below v. 6. Thus David breakes out with words of comfortable assurance , after a great conflict endured in his minde . Compare Psalm 37. 1. &c.] from him is my salvation .

3. Verily is he my rock , and my salvation ; mine high retreat , I shall not greatly waver . [i. e. not so , as that I shall be in danger of falling and perishing utterly . See Psalm 15. on verse 5. and withal 1 Cor. 10. v. 13. and 2 Cor. 4. 9.]

4. How long shall ye [Speaking to his persecutors .] contrive evil [the Hebrew word (only extant in this place) doth signifie to devise and act all manner of evil , and mischievous practises to vex and ruin one] against a man ? [i. e. me , my self , as if he said , against one only man , innocent and honest David , who never wronged you ; yea , against him too , that hath shewed himself a man (virum) a Champion before King Saul himself , and the people of God . Compare Jerem. 5. 1.] ye shall all be put to death ; [the fulfilling hereof may be gathered from the great overthrow where Saul and most of his did lose their lives , 1 Sam. 31.] ye shall be as a bowed wall [which inclineth and is ready to fall] a pushed fence . [understand this of loose stones , or such like materials , raised up to serve for a fence (as about vineyards , or otherwise for a partition . See Numb. 22. 14. Prov. 24. 31.) and being pushed at , is easily thrown down . This similitude doth imply a sudden and a heavy fall . See Isa. 30. v. 13. Ezek. 13. v. 13, 14.]

5. They consult plainly to thrust him from his Highness : [Him , viz. me (David) whom God hath chosen , anointed and exalted to the Royal Dignity] they delight in lies ; with their mouth [Heb. bis mouth , i. e. every one of them doth so] they bless , [compare Psalm 5. 10. and see 2 Samuel 8. on v. 10. and Job 31. on v. 20.] but with their inmost [i. e. their heart] they curse , Sela ! [see Psa. 3. v. 3.]

6. Let thou my soul , be still to God : [See above on v. 2.] for my expectation is from him . [i. e. from him I do expect my salvation , as above v. 2.]

7. He surely is my rock , and my salvation , mine high retreat , I shall not waver .

8. In God is my salvation and mine honour : the rock of my strength , [i. e. my strong rock] my refuge is in God .

9. Trust in him at all times , O ye people ; [viz. Of the LORD , ye people of Israell .] power out your heart [i. e. the desires of your heart , your prayers with tears , 1 Sam. 1. ve. 15. Lamen. 2. 19. and Psalm 41. on ver. 5.] before his face : God is to us a Refuge ; Sela ! [see Psalm 3. on ver. 3.]

10. Verify the common people are vanity , the great ones are lies . [Heb. the sons (or , children of a man (hominis) and afterwards , sons or children of a man , (viri) See hereof Psalm 4. on verse 3. the meaning is ; both small and great , all men in general , are vain and deceitful , there is no trusting nor relying on them . See Job 15. on ver. 31.] weighed up in the ballance , they should together be (lighter) then vanity . [or , in the ballance should

P S A L M L X I I .

David doth variously testifie his quietnes in God , against all the consultations and practises of his Enemies , and exhorteth all Believers to do the like . Withdrawing their confidence from men , and from all vain , deceitful and unjust or unlawful means , trusting alone in God ,

should they together go up above (or) more) then vanity. i. e. Vanity being laid in the one scale, and all they together in the other, vanity would yet out weigh them ; they should weigh less, and therefore rise up higher then the Scale of vanity.]

11. Trust not in oppression , [That ye should go about, by any way of craft or force, to opprest and ruin others. See Isa. 30. 12.] nor in robbery , and grow not vain ; & deceiving your selves , and prostituting your own folly, for putting your trust in vain things. Compare Psalm 31. on verse 7.] when the ability [riches and power] enriceth abundantly , [like an heif that commeth up spreading and multiplying in abundance. Compare Psa. 92. 15. and Prov. 10. 31.] set not the heart (there) on.

12. God hath spoken one thing [Or, once, as a most sure and undoubted word, once for all, whereof all the Prophets jointly testify, to wit, that God alone is Almighty, and in comparison thereof all the power of the great ones on earth is mere vanitie.] I heard this twice, [i.e. severall or oftentimes ; a certain number for an uncertain, as is usual in the Scripture] that the strength is Gods , [or, belongeth, appertaineth to God, that he hath strength : [namely, to cub and punish the wicked : as he hath likewise kindness or mercy, together with strength as followeth, to do good to his, and thus to give every one his due.]

13. And the kindness, O Lord, is thine ; [Or, comes to thee, thou hast it :] for thou shalt recompence every one according to his work. [or, surely, verily thou shalt, &c.]

P S A L M LXIII.

David wandering in the wilderness, complaineth very bitterly to God, that he was banished out of the house of God, and from the outward exercise of Gods publick worship, highly extolled by him. Comforteth himself nevertheless in Gods favour and protection, and foretelleth the ruine and destruction of his blood-thirstie persecutors, and of his joy to come.

1. A Psalm of David ; as he was in the wilderness of Judea. [Fled before Saul, see the storie, 1 Sam. 22. 5. and 23. 14, 15.]

2. O God, thou art my God, I seek thee [For to call upon thee] in the dawning, [i. e. early, fervently, and zealously, with a singular desire. See Job 7. on verse 21. and Psalm 78.34. Prov. 1. 28. Hof. 5. 15. Luke 21.38.] My soul waiteth after thee, [this is declared in the sequel] my flesh longeth after thee : [oth. is withered, dried up, viz. for thirst : some are of opinion, that the Hebrew word (only here extant) doth signifie to be hot, hungry after meat, as in the former words was spoken of being thirstie] in a land drie, [as the Desarts are commonly and destitute of water. Exod. 17. 1. Num. 20. 1, 2. Psalm 107. 33. 35. Jer. 2. 6.] and faint, [or; tired, wearied out ; i. e. thirstie : as a land is called or said to be, when it wanteth water, whereupon thirst followeth : Some do take it, as if David spake of himself ; that he was like a faint and tired man, (See Prov. 25. 25.) very drie and thirstie, wanting water, applying his outward lack to the spirituall ; as followeth, comp. Psalm 143. 6.] without water :

3. Indeed I have beheld thee in the Sanctuarie ; [In thy pure solemn worship, wherein thou dost reveal these thy attributes or properties, and wherein the Messias is variously figured out, and represented unto us.] seeing thy strength and thine honour.] oth. thus ; for to see thy strength and thine honour ; so as I beheld thee in the sanctuarie ; the words being but a little transposed.]

4. For thy kindness is better then the life : My lips should

praise thee. [Namely, when this might happen unto me ; or, shall praise thee, and so on in the sequell.]

5. Thus should I praise thee [Heb. blesst thee, understand, when thou shalt have been so gracious to me, that I may freely again repair and appear in thine house, as in former times] in my life : [i. e. during all my life, as Psalm 104. verse 33. and 146. 2.] In thy name should I lift up my hands. [Hebrew palmes. See Psalm 28. on v. 2.]

6. My soul should be satisfied as with grease and fatness : [This he opposeth to the spirituall hunger and thirst after the publick and solemn worship of God and the assemblies and communion of Saints ; whereof v. 2, 3. see Psalm 36. on v. 9.] and my mouth should celebrate with joyfull singing lips. [Heb. lips of cheeffull songs, or, of shoutings.]

7. When I remember thee upon my couches, I meditate of thee in the night-watches. [Of the four parts of the night, called night-watches by the Jewes, See Exod. 14. 24. 1 Sam. 11. 11. Lam. 2. 19. Mat. 14. 25. and 24. 43. Mark 6. 48. and compare further, Psalm 1. on v. 2.]

8. For thou hast been a help to me : [oth. a perfect help, of the addition of the word perfect, see Psalm 44. on v. 27. and compare Psalm 3. on v. 3.] and in the shadow of thy wings shall I sing cheerfully. [i. e. under thy protection. See Ruth 2. on v. 12.]

9. My soul cleaveth on thee behinde : [Willing to follow and lothe to leave or part from thee] thy right hand underprops me.

10. But those (that) seek my soul to desolation, [i.e those that go about to take away my life : (See Exod. 4. on v. 8.) with such furie and violence, that all the land is in uprone and trouble for it : See Psalm 35. on ver. 8.] shall come in the nethermost places of the earth. [i. e. They shall be cast down on the ground, die and perish in the earth and hell.]

11. They shall be overthrown [Hebr. they shall overthrow him ; i. e. Every one of them shall be thrown ; that is, destroyed in that maner, that their blood, lives and faculties, shall be powred out, fleet and vanish away like water : compare 2 Sam. 11. 14.] through the force of the sword : [Heb. the hands ; see Job 5. on v. 20.] they shall become a portion to the Foxes. [that shall devour their dead carcasses. These beasts did mightily abound in those countries. See Jud. 15. on verse 4. compare further, Rev. 19. 21.]

12. But the king shall rejoice in God ; [I David namely, when God shall have exalted me once to the kingdome which they do seek to let, Psalm 62. 5.] every one that swearth by him [God namely] shall glory : [i. e. he that truely honoureth and serveth him, shall joyfully count himself happie in God, and his work of grace, that he shall have shewed to me and to his people, so also Psalm 64. 11.] for the mouth of the lies-tellers [i. e. those which now so boldly and impudently belie me and other godly people, inventing and venting abroad, what-ever they list.] shall be stopped.

P S A L M LXIV.

David prayeth unto God to guard and shelter him from his enemies, whose crafty, cruell and ungodly practices he describeth, fore-telling warlike their ruine to the honour of God, and the joy of the godly.

1. A Psalm of David ; for the chief song-master. [See Psalm 4. on v. 1.]

2. Hear O God my voice in my complaint : [i.e. whiles I complain, or devoutly pray and groan] keep my life from the enemies terror. [which he doth put me to, and vex me with, by his persecuting of me.]

3. Hide me from the secret counsell of the evill doers ;

It is in the tumultuousness [Or stir, tumultuous routing, or gathering together, uproar, see of the Hebrew word Psa. 2. on v. 1.] of the workers of iniquity.

4. *That sharpen (or whet) their tongue as a sword; lay on a bitter word (is), their arrowes &c. [Heb. read a bitter word that is, bend it, as they were wont to tread their footbowes, and so to lay on and fit their arrowes, thus above Psa. 58. v. 8. &c. Or they have bent: a bitter word is their arrow.]*

5. *For to shoot the upright in hidden places hastily, i.e. suddenly, unexpectedly, and so v. 8.] they shoot at him and are not afraid. [never consider what they do, stand in no awe neither of God nor man.]*

6. *They strengthen themselves (in) an evill cause; they connive of hidyng snares; they say who shall see them?*

7. *They search out all manner of villany, [Heb. villainies, or iniquities, base, vile, perverse practises, i.e. they use all the wit and industrie they can, to find out all manner of sly devices and base projects, how to colour the executing of their wicked intentions] they search out to the utmost, what is to be searcht out, [Heb. they perform a thorough search, thorow search, or an enquiring that is to be enquired. Compare Psa. 137. on v. 8. i.e. they sent and sift out, spy, try and attempt all, which way and how they may best attain to and compass their villainous purpose. Oth. We are consumed (through their) thorow-searching search, so deep is the inmost of a man and the heart] even the inmost of a man, and the deep heart.*

8. *But God shall hastily shoot them with an arrow; their plagues are. [He speaketh by a prophetical spirit, of that which is to come, as if it were in being, or done and before the eyes already.]*

9. *And their tongue [Wherewith they have so abominably and bitterly transgressed against God and me and all the godly] shall make them [Heb. him &c. i.e. every one of them, them altogether] hurt (or offend) gainst themselves; [i.e. their own words shall take and ensnare them, yea they shall by their slanderous tongues vex and offend one another among themselves, and procure the one, the others fall] every one that seeth them, shall pack away. [Oth. and they shall wander (or stray) about, every one shall look upon (or at) them, or see on them, viz. the righteous judgement of God, as Psa. 59. v. 11. &c. or according to the reading kept in the text, it may be understood, that such as were formerly well affected to them, shall now be so alienated from them, that they will have nothing to do more with them. Heb. they shall swarve away, or fly away, in the plural, and so in the next verse.]*

10. *And all men [i.e. many men and people of all sorts and conditions. Heb. all, or every man] shall fear and publish Gods work, and understandingly observe his doing.*

11. *The righteous shall rejoice in the LORD, and trust in him: and all upright of heart [Heb. right, or straight, direct of heart. See Psa. 7. on v. 11.] shall glory.*

P S A L M L X V.

David praiseth God, first because of the spiritual gifts which he doth pourre out upon his Church in Christ, in whom as Gods true temple, the prayers are heard, their sins forgiven, and all his graces richly communicated: and then for the temporal blessings likewise, and the mercies and benefits which he imparteth unto mankind in general, both by governing of the world, and by the abundance of bodily necessities.

A Psalm of David, a song (or hymne) [See Psa. 48. v. 1.] for the chief song-master. [See Psa. 4. on v. 1.]

2. *The praise-song is (in) stillnes to thee O God in Zion: [Or is silent, i.e. in thy church thou art pained with still and quiet, or patient waiting, and taking heed and notice of thy favours and benefits. Compare Psa. 62. on v. 2.] and to thee, the vow shall be paid. [viz. of thanksgiving, which was vow'd to thee in distres. See in the next Psalm v. 13-14. and above Psa. 61. on v. 5.]*

3. *Thou hearest prayer, [Or thou that hearest prayer, or, O thou bearer of prayer] to thee all flesh shall come [i.e. all sorts and conditions of mankind. Compare Gen. 6. 12. Psa. 145. 21. Joel 2. 28. Acts 2. 17. so this may be taken as a prophecy of the conversion of the Gentiles unto God. Oth. (therefore) cometh all flesh i.e., do all sorts of men use to repair and come to thee, namely because thou art so gracious in hearing of prayers.]*

4. *Unrighteous things had the upper hand over me: [Heb. wōds, or things, matters of iniquity were more powerfull, or mightier than I. This may be applyed either to Sauls reign or to Absaloms rebellion, and withal as a confession of Gods people, touching the sins, which lying sometimes under in the spiritual combate, they may have committed during the lanch (but) our transgressions, them thou doest expiate. [or thou coverest them graciously, thou forgivest them, for the propitiation of the Messiah. Compare Dan. 9. 24. and Lev. 1. on v. 4. The Hebrew word seems to have regard to the expiation-cover, that was upon the Ark of the covenant (Ex d. 25. 17, 18.) being a type of the expiation, or reconciliation of our Lord Jesus Christ.]*

5. *Right happy is he (whom) thou chusest, and makest to draw near, that he (may) dwell in thy courts; [See 1 Chron. 33. on v. 5. and Heb. 12. 22, &c. and Ephes. 2. 19.] we shall be satisfied with the good of thine house, [see above Psa. 63. on v. 6. and 36. on v. 9.] (with) the holy of thy palace. [or holy things, as offerings, &c. looking upon the Messiah. Oth. holy (place) sanctuary, in the sequel, palace, i.e. the Tabernacle. See Psa. 5. on v. 8.]*

6. *Fearfull things shalt thou in righteousness answer us O God of our salvation; [Answering our prayers out of thy sanctuary, and giving a sign from heaven against our Enemies, in assurance of thy hearing; both striking awe and fear in all, and well agreeing with thy righteousness. See Num. 7. 89. Psa. 3. 5. and 18. 7, 8, &c.] O confidence of all (the) ends of the Earth and the remote (on) the Sea, [this may be understood thus, that all men in the world must have their sustenance, safeguard and assistance from God, if they shall subsist at all. Compare Psa. 104. 27. &c. or it may be taken of the saving confidence in God, in regard of the calling of the Gentiles to the faith in Christ. See Isa. 42. 4, 5, 6, &c.]*

7. *That establishest (or setteth fast) the mountaines through his power, being encompassed with might.*

8. *That stilleth the roaring of the seas; the roaring of their waves, and the uproar of the nations.*

9. *And they that dwell upon the ends, fear before (or stand in fear of) thy tokens; thou makest the issues (or forth-comings) of the morning and the evening to shout. [i.e. it cometh of thee, that we enjoy any chearfull morning and evening.]*

10. *Thou visitest the Land, [i.e. thou dost well by the Land, or Ground, Earth, by thy liberal blessing as followeth. Compare Deut. 11. 12. and see Gen. 21. on v. 1.] and having made it desrous [or greedy, i.e. thirsty after rain. Oth. thou art well inclined, or well affected to it. Others render it tho' waterest it, taking the Hebrew word from another root] enrichest it greatly; the River of God is full of water. [thus the Prophet calleth Gods rain, which he sendeth to make the ground fruitful; or the cloudes whence he sendeth down the rain. Some do take the word God here, as added for the expression*

pression of a plentifull and abundant rain ; as we have elsewhere, mountain and Cedar-trees of God ; i. e. very high great and tall ones. Comp. Deut. 11. 10, 11.] When thou hast prepared it thus, [viz. the land or ground,] thou makest their corn ready. [viz. mens for their sustenance and livelyhood.]

11. Thou makest its plowed up earth [Of the Hebrew word, signifying in the opinion of many, the high ridges betwixt two furrows, cast up and standing out above the rest of the ground ; See Job 31. on v. 38.] drunken ; [i. e. thou waterest and sprinklest the same abundantly with rain.] thou causest it to descend (in) its furrows : thou softnest it [Hebr. thou meltest, dissolvest it, viz. the earth or ground] by the drops, [i.e. the dropping rain, or, close rain, shower. The Hebrew word comes from multitude or bigness of the drops] thou blushest its sprouting.

12. Thou crownest the year [Beautifying and adorning every part of the year with speciall blessings.] of thy goodness ; [i. e. thy good year, which aboundeth or runs even over with thy blessings and benefits ; as bill of thine holiness, and the like] and thy footsteps [Hebr. cart-ruts or, tracks, in thy paths : as if he had said, Wherever thou comest or goest or passest along, there thou leavest a blessing behind. Compare Joel 2. 14. or thy tracks, i. e. thy clouds, wherupon thou ridest as upon a chariot, Psalm 104. See likewise Job 36. 28. and 38. 26, 27.] drop of fatnes. [or drop fatnes.]

13. They be-drop the pastures of the wilderness : [As Psalm 23. 2. oth. the huts, or tents of the wilderness drop] and the little hills are girded with rejoicing. [being refreshed and made flourishing with grass by the rain, which makes them look cheerfully and smilingly as it were, on man. See Job 8. on v. 18.]

14. The fields are clothed with flocks, and the vallies are covered with corn ; they shout, they sing also.

PSALM LXVI.

The Prophet exhorteth every one to the praying of God, for his wonderfull works, especially, for the deliverances of his Church out of all manner of troubles, wherewith he trieth them ; therewithal setting before us by his example and experience, a pattern of praying and thanksgiving aright.

1. A N hymn (or song) a Psalme [See Psalm 48. ver. 1.] for the chief songmaster. [See Psalm. 4. v. 1.] shout to God, thou whole earth : [i. e. all ye inhabitants of the earth, for which cause also the word shout is put in the plurall number in the Hebrew Text : and so verse 4. and Psalm 98. verse 4. and 100. 1. and else where frequently.]

2. Sing Psalms to the honour of his Name : give honour to his praise. [Heb. set or put as Job. 7. 19. give (Heb. set or put) the honour to the LORD : it may be thus understood, give (him) honour, (through) his praise, or, to wit, his praise ; or make his praise glorious, i. e. praise him in the highest degree ; or, put it, hold it your greatest honour, that ye praise God, let all your praise be bent thereunto.]

3. Say to God, How fearfull art thou (in) thy works ? because of the greatness, [Or, multitude] of thy strength, shall thine enemies fainely subject themselves to thee. [Heb. lic, fain, dissemble, as Deut. 33. 29. and 2 Sam. 22. 45. See there.]

4. All the earth, [i. e. all the inhabitants of the earth, as v. 1.] worship (or adore) thee, [Heb. properly, bow herself before thee. See Gen. 24. verl. 26.] and sing Psalms to thee, let her sing Psalms to thy Name, Sela ! [See Psalm. 3. on v. 3.]

5. Come and see Gods acts : he is dreadfull of working on the children of men.

6. He hath changed the sea to dry (land) [That part of the reed-sea, or red-sea, which the children of Israel passed over on drie foot. Exod. 14.] they went through on foot, through the River : [of Jordan, when Israel was first of all brought into the land of Canaan by Joshua, Job. 3.] there we rejoiced in him. [they attribute unto themselves, what was done by their forefathers, according to the doctrine, Rom. 1. 5. 4. compare Hos. 12. 5.]

7. He ruleth (dominatur) for ever with his power ; his eyes keep watch over the heathens : [Like unto a watchman, that keepeth watch or sentinel upon an high tower, and looketh heedfully about upon all occurrences.] Let not the revolting ones be exalted, [Or, the revolting ones, or gain-striving ones shall not be exalted, for themselves, or shall not exalt themselves ; that is, although they set themselves against God, and will not bow under him, yet they shall not be able to stand before, or against him; to their own advantage, and prejudice, or damage of the godly.] Sela !

8. Praise ye, ye Nations our God : [Heb. blefs,] and let the voice of his laud be heard.

9. That putteth our souls into life : [i. e. doth as it were restore our life when we were as good as dead, compare Psalm 30. 4.] and permitieth not, that our foot wavering. [Heb. properly giveth not over our foot to waver, or, wavering. See Psalm. 1. on v. 5.]

10. For thou hast tried us, O God, [By heavie afflictions : compare Isa. 48. 10. Ezek. 22. 19, 20, 21, 22. Zach. 13. 9. Mal. 3. 3. 1 Pet. 1. 6, 7.] thou hast refined us, as one refineth the silver.

11. Thou hadst brought us into the net : [Brought us into great streights and perplexities, a similitude taken from fishers, fowlers and hunters, frequently used in scriptures ; [thou hadst put (or, laid) a streight band about our loynes. [viz. the stress and oppression of our enemies.]

12. Thou hadst made man to ride upon our heads, [i.e. to entertain and use us like slaves and beasts, which are rid, and trod under foot as it were, or like a common way or road, which every one doth go and ride upon. Comp. Isa. 51. 23.] We were come into fire and into water : i. e. into all manner of crosses and extremities, whence there appeared no issue. Compare Isa. 43. 2. Ezek. 15. 6, 7. and see 2 Sam. 22. on v. 17. and Job 15. on v. 34.] but thou hadst lead us forth into an abundant refreshing. [Or, into a place which refresheth abundantly : you have the Hebrew word likewise, Psalm 23. 5.]

13. I shall go into thine house with burnt offerings : I shall pay thee my vowed.

14. Which my lips have uttered, and my mouth hath pronounced when I was in streight.

15. Burnt-offerings of marrow-beasts, [Heb. properly, as if one should say, marrowed-ones, i. e. which are full of marrow.] shall I offer unto thee ; with incense of rams : [i. e. with the fat of rammes, or mutton, which was kindled for incense, see Lev. 3. 10. 11. compared with Lev. 10. 11, 12; 13.] I shall prepare [for offerings, namely, as frequently in the books of Moses] bullocks [Heb. bullock] with he-goats. Sela !

16. Come, hearken, O all ye that fear God, and I shall relate what he hath done to my soul.

17. I called to him with my mouth : and he was exalted under my tongue. [That is, (as some do understand it,) within my heart, in my inmost parts. For the wicked have indeed God upon their tongue as well, but deeper it goes not with them. Others take it in this sence : My mouth shall be full of thy praise. comp. Psalm. 10. 7.]

18. Had I looked after unrighteousness with my heart, [i. e. given up my self to the service of iniquitie ; compare Job 31. 26. Hab. 1. 13. oth. Had I seen iniquitie in my heart, i. e. purposed it.] the LORD should not have heard. [for he heareth no sinners nor hypocrites ; Job. 9. 31; Job 27. 8, 9. Prov. 15. 29. &c.]

19. But sure, God hath heard : he hath attended to the voice of my prayer.

20. Praised [Hebr. blessed] be God, that hath not turned away my prayer, nor his kindness from me.

P S A L M L X V I I .

The Church prayeth with confident assurance, that the kingdom of God in Christ may be spread among the heathens, and they graciously furnished with all manner of spirituall and corporall blessings.

1. A Psalm, an Hymne, (or song :) for the chief song-mister, on Neginoth. [See Psalm 48. on v. i. and 4. on v. 1.]

2. God be gracious unto us, and bless us ; be lighten, (or, make to shine) his countenance on us, [Or, with us, among us, to us. Comp. Num. 6. on verse 25. 26.] Sela ! [See Psalm 3. on v. 3.]

3. That upon earth one may know thy way ; [The Prophet speaketh now to God himself in the second person, of whom he had spoken before in the third. By the way, is understood, (as appears by the word salvation, following : how wonderfully and graciously God doth preserve and save his people, as well outwardly as spiritually; and especially, the manner of revealing his salvation in the Gospel, which is likewise called the Way of the LORD, and of God, Act. 18. v. 25, 26. &c.] among all heathens thy salvation.

4. The nations shall praise thee, O God : the nations altogether shall praise thee.

5. The Nations shall rejoice and shout, because thou shalt judge the people (in) equitie : and the Nations upon earth them thou shalt lead, (or conduct) Sela !

6. The people shall praise thee, O God, the people altogether shall praise thee :

7. The earth giveith her growth : God our God shall bless us.

8. God shall bless us : and all the ends of the earth shall fear him.

P S A L M L X V I I I .

At the bringing up of the Arke of the Covenant into Zion, David exhorteth to the praising of God for his wonderfull love and power, whereby he delivered his people out of Egypt, led them through the wilderness, introduced and planted them in Canaan, subdued their enemies, and chose Zion for his own and his Arks habitation ; among which matters he rejoiceth in the spirit over our LORD Jesus Christ, especially over his resurrection and ascension into heaven, together with all the saving gifts and benefits, which the Church of the Jews and Gentiles doth enjoy, as well here, as in the Celestiall Canaan, for to praise God for ever and ever.

1. A Psalm and hymne (or song) of David ; for the chief song-mister. [See Psalm 48. on verse 1. and 4. on v. 1.]

2. God shall arise, his enemies shall be scattered, and his haters shall flee before his face. [According as is prophesied by Moses, Numb. 10. 35. The sense of these words is, when God once ariseth, then are his En. &c. The like connexion of two members and change of tenses, is frequently used to this purpose, especially in the Book of Job, and in the Psalms ; others, That God arise, &c. or, let God arise, &c. Wish and prayer-wise, and so for the sequel. The meaning is, If God begin but to stir once, then all the rage and furie of his enemies is at an end. The Prophet taketh these words out of

Numb. 10. 35. Whereby as also by v. 25, 26. it is to bee gathered, that David made this Psalm, at and for the bringing up of the Ark into Zion, 2 Sam. 6. or upon and for those victories, which were obtained according to Gods answer and promise, by the Ark. See 2 Sam. 5. 19. &c. and 8. 1. &c. but especially uppon and for the victorious resurrection and ascension of our Saviour Christ, (whose types those were) to triumph over all his and our spiritual enemies, as may be seen, Eph. 4. 8, 9, 10.]

3. Thou shalt disspell them, as smoke is dispelled : as wax doth melt before the fire, (so) shall the wicked perish from the face of God.

4. But the righteous shall rejoice, they shall leap up for joy before Gods face, and be cheerfull for joy.

5. Sing to God, sing Psalms to his Name ; raise the waies : [This some do apply to the leading of Israel to Canaan thorow the wildernes, and withall to the spirituall Canaan ; Whereof Isa. 40. 3. others heighten, or, exalt him that, &c. The Hebrew word is often and properly used for the raising of waies and streets ; yet is likewise taken for highly praying, exalting with praise ; Prov. 4. 8. Item for extolling himself, Exod. 9. 17.] for him that rideth in the plain fields : [some do hereby understand, (comparing this with verse 34.) the third heaven, thus called, by reason of its vastnes and absolute pleasantnes. Compare Job 22. 14. and Psalm 16. 11.] Because his Name is LORD. [Heb. Jah, which is as much as J E H O V A H, being but contracted. Compare 2 Sam. 6. 2. and see Gen. 3. on v. 4. and Psalm 89. on v. 8.] and leap up for joy before his face. [viz. Gods, that manifestereth his presence above the Ark.]

6. He is a Father of the fatherless, and a Judge of the widowes : [That pleadeth and maintaineth their right, and vindicateth the wrong done them] God in the dwelling place of his holyness. [i. e. in his holy habitation.]

7. A God that setteth the solitarie into a family ; Compare Psalm 113. v. 9.] bringing forth those that are imprisoned in fetters [Heb. bounden : Compare Psalm 107. 10. and 146. 7. others, that bringeth forth the bound (ones) into good condition, or prosperously, or, in due season] but the revolting [or gain strivers, obstinate rebellious] dwell in the drie. [in arido ; i. e. want and miserie : the Hebrew word doth properly significie, to be whitish smooth and bald ; i. e. barren and unfruitfull. Compare Neh. 4. on v. 13.]

8. O God, when thou marchest forth, before the face of thy people ; when thou passest on in the wilderness, Sela ! [See Psalm 3. on v. 3.]

9. The earth trembled, the heavens also dropped before Gods countenance, [i. e. they resolved in a manner, to water, for awe, fear and terror, by reason of thy presence, when as thou wast leading forth thy people of Israel out of Egypt, and bringing them through the wilderness into Canaan] even this Sinai, [pointing as it were with the finger to that mountain ; Compare Deut. 33. 1. Jud. 5. on v. 4. 5. Isa. 64. 1. 2.] before the countenance of God, the God of Israel.

10. Thou hast caused very liberall rain [Heb. rain of largeesse, liberalitie] to drop, (or, sprinkled, as when one doth water somethong, sprinkling it here and there all over.) O God ; and thou hast strengthened thine inheritance, when it was grown faint. [to wit, the land of Canaan, as appears by the next verse, that same thou hast taken care for as thine own inheritance, refreshing the same with rain, when by reason of drought, it was even faint and tired as it were. Compare Deut. 11. 11, 12. and see Ex. 15. 17. 2 Sam. 20. 19. Jer. 2. 7. and so 10. 11. Some do joyn the word inheritance to the former member thus ; Thou hast bedropped (or, sprinkled, dropped upon) thine inheritance with a very liberall rain.]

11. Thy troupe [or, deer ; The Hebrew word doth properly significie, living, alive (creature or thing) and then

then animals, or beast, especially savage ones, wild beasts, deere, they being very lively ; but it is further likewise taken, for a troop, company, leaguer, or societie of men, whether bad, as 2 Sam. 23. 13. or good, as here, and of both sorts together in one verse, Psalm 74. 19. So in the Belgick or Dutch they use to say, *poore deere, that poor deere*, speaking of men or women in distres [dwelt therein : thou madest it ready, [viz. that inheritance of thine, or, thou preparest (viz. all blisse)] for the wretched, [viz. thy people of Israel, which had endured much in Egypt, and all their enemies would have ruined them ; thou broughtest the wretched to right] through thy goodness, [or with thy goods] O God.

12. *The L O R D gave to speak :* [Heb. gave speech, speaking, i. e. matter to speak of, viz. victories and deliverances. Oth. shall give] of the messengers of good tidings, there was a great hope. [Heb. messengers in the feminine, which is understood of the message-bringing souls, i. e. of persons, according to the nature of the Hebrew phrase. It was indeed the custome in Israel, that the women and young daughtres praised or celebrated the victories, and returned God thanks for them, and sung in triumph : (See Exod. 15. 20, 21. Jud. 5. 1. &c. and 11. v. 34. 1 Sam. 18. 6, 7. Compare likewise 2 Sam. 1. 20.) but here must be understood the messengers of the obtained victories in the old Testament, and the Apostles and Evangelists in the new. See Isa. 40. 9.]

13. *The kings of the hosts fled away, they fled away :* [O! flee away, as being words of the messengers] and she that stayed at home, divided the spoile. [The woman, i. e. the women which do not go to field or battell, but stay at home and keep the houise : or the overthrow was so great, that the very women durst and did come forth to divide the spoile. Comp. 2 Sam. 1. on v. 24.]

14. *Though ye lay*] Here the Prophet speaketh to the people of God : though some there are would apply it to the enemies, thus ; if, or, when you lie, &c. each one of the wings of the Dove, (i. e. of the Church) is &c. and her feathers are, &c.] between two rowes of stones, [understand hearth stones, as in Camps or Leaguers, and elsewhere also (even to this day) use to be laid and disposed for to make fire between them to dress meat by, setting on or hanging over it pots and kettles, &c. Others, between or among dripping-pans, pots, the fence being all one, and this ; Though you should be cast or thrust out into the uttermost flaverie, or vilest condition (as in Egypt) all besmoked and besmurred, like cooks and scullions ; yet shall God through his gracious blessing make you to shine again like a goodly flying Dove, which glistereth as it were of silver and gold] (yet shall ye become as) wings of a Dove, covered with silver ; and whose feathers are with digg'd-out yellow gold.]

15. *When the Almighty destroyed,* [Oth. shall destroy, then shall yee, &c. Heb. spread forth, i. e. destroyed, scattered, chased, as Zech. 2. 6.] the kings therein, [viz. in his inheritance in the land of Canaan, out of v. 10. 11.] she became snow-white [she i. e. Gods inheritance, or, it grew snow-white : or, thou (O God) madest her snow-white] as upon Tsalmon. [in the midst of the land where this mount lay, by Sichem. See Jud. 9. 48. some conceive that David had a regard here to the word Tsalmon, as if he should have said ; whereas the land was covered before with dark black shadows, it groweth white, lightsome, bright and clear, even snow-white in a manner, by reason of the joy and triumph in it which doth likewise agree prettie well with the similitude mentioned in the former verse.]

16. *The hill of Basan is a hill of God :* [i.e. very high, also fat and fruitfull. See Gen. 13. on verse 10. and Psal. 36. 7. of Basan, see Deut. 32. on verse 14. and Psal. 22. on verse 13.] the hill of Basan is a buntie hill. [Heb. an hill of bunches, having many prettie hills and risings upon him.]

17. *Why leap ye up, ye bunchie hills ?* [As triumphing and glorying above this hill of Zion. The Hebrew verb is no where extant but here, and therefore variously rendered] This hill God hath desired for his habitation : [meaning the hill of Zion ; as if he said, All other Nations and Kingdoms may glorie of whatsoever and as long as they please, they can never come in competition with the excellencie the Church of God hath ; nor with all their pride and bravery out-brave her, nor subdue her, because that she alone is honoured with Gods most gracious presence, residence and everlasting inhabitation. Compare Psal. 132. v. 13, 14. Rev. 14. 1.] also the L O R D shall dwell there in eternitie.

18. *Gods chariots* [Or Cavalrie : understand the Angelicall hostes, ready at Gods service, for the protection of his people, against the power and furie of the enemies, which use to glorie and brag much of the multitude of their chariots and horsemen. See 2 Kings 6. 15, 17.] are twice ten thousand, [Heb. two millions, i. e. very many, a numberless company, many thoulands. The Number ten is used for many, or great multitudes; and consequently the doubling of the thousand : for yet more. See Gen. 31. 41. Matth. 18. 24.] the thousands doubled : [Heb. doubling others Angels. The Hebrew word is no where else found] The L O R D is among them ; a Sinai in holines, [i. e. the glory and holines of God there, is such, as once in former times he hath made it appear in mount Sinai. So that now it is no more to be sought on that Sinai,]

19. *Thou art ascended into the height,* [God is greatly magnified indeed, by those victories which he gave unto his people Israel in Canaan ; but the Apostle testifieth, Eph. 4. v. 8. &c. that this passage doth peculiarly regard the victories of our Lord Jesu Christ, which he hath gotten from all his and our spirituall enemies, and carried in triumph as it were at his glorious Ascension ; and (as was usuall upon great victories and triumphs) bestowed and divided all manner of gifts from his Throne, in his Church, even upon the unbelievers themselves, thereby to convert and incorporate them into the Church of God ; whereof the Apostle testifies, Eph. 4. v. 8. &c.] thou hast led captive captiuine, [i. e. the captive. See Num. 31. v. 12.] Thou hast taken gifts (for to druide) among men ; [of such a use of the word to take, see Gen. 12. v. 15. and Hof. 14. v. 3. Item Eph. 4. 8. Where the Apostle alledgedeth this very place and makes use of the word, giving in stead of taking] yea likewise the refractorie, [i. e. the unbelieving, understand hast thou taken captive under thine obedience : Compare 2 Cor. 10. 5. or, (among) the refractorie, to wit, dost thou divide gifts.] to dwell (by thee) O L O R D God, [that they might live with thee in thy Church. Others, to dwell (in them :) that by the spirit thou mightest dwell in them. Others, for to dwell with, or by the L O R D God : understand the uniting of the Jewes and Gentiles through the faith in Christ.]

20. *Prayed* [Heb. blessed] be the L O R D ; day by day, [Heb. day, day] doth he overload us : [viz. with gifts and benefits, out of v. 19.] That God (is) our salvation. Sela !

21. *That God is a God unto us of perfect salvation :* [Heb. of saluatrons] and with the L O R D the Lord, are issues. [Compare 1 Cor. 10. 13.] against death. [or in death, i. e. in the midst of death.]

22. *Afuredly, shall God break in pieces the head of his enemies ;* [Or pierce, wound through, &c. the hairy pate, [or hair top, or hairy skull, Heb. scull of the hair. i.e. him that looks as big and wild and fierce, as an outlawed or highway-robbier. Compare Job 5. on v. 5.] of him that walkes in his guilts, [that goeth on from time to time without any remorse or trouble in his villanies, heaping up still the weight and guilt of his sins.]

23. *The Lord hath said ; I will bring again out of Basani*

Basan : I will bring again out of the depths of the sea. [i.e. I shall as well now deliver my people out of all the streights of their enemies, as I have delivered them in former times from Og the king of Basan, and from the Egyptians in the red sea. Numb. 21. Ex. 14.]

24. *That thou mightest dip thy foot, (yea) the tongue of thy dogs into the blood of the enemies, of every one of them.* [i. e. the blood that shall have issued or run from the enemies slain in battell, yea, from, or out of every one of them ; or, from that hairie top scalp or scull, and his adherents, comp. Psal. 58. 11.]

25. *O God, they have seen thy goings,* [Thy people hath ; this seems to reflect upon the bringing in of the Ark into Zion (see 2 Sam. 6. 13.) or at leastwise upon the return of the Ark after victorie obtained. See 2 Sam. 11. on verse 11.] *the goings of my God, my King into the Sanctuarie.*

26. *The singers went before,* [Compare 2 Sam. 6. 36. 1 Chron. 13. 8.] *the players (on instruments) after, in the midst the drumming maids.* [as the manner was in those dayes, upon occasions of sollemne rejoicing and triumph. See Ex. 15. 20. Jud. 11. 34. 1. Sam. 18. 6. Jer. 31. 4. &c. and compare above v. 12.]

27. *Praise God in the congregations : the Lord, ye that are of the spring-vain (or source) of Israel.* [i. e. ye that are his off-spring, that derive your selves from Jacob, even as a river from the source, or well-spring ; in regard that the twelve Tribes were all his own off-spring. Comp. Deut. 33. on v. 28. and Isa. 48. 1.]

28. *There is Benjamin the little one,* [Being descended from the youngest brother, and much lessened by the overthrow at Gibea ; Jud. 20.] *that had the dominion over them,* [in regard that Saul the first King was of the Tribe of Benjamin.] *the Princes of Juda, (with) their congregation :* [the Hebrew word is onely found thus in this place, coming of a root that signifies to stone, overcast with stones : as also there comes another word of it, signifying, a stone-heap ; so this is taken for a gathered multitude, counsell, societie, congregation of the chief and principall men or chieftains, who are likewise compared to a stone or stones, (See Gen. 49. on v. 24.) being they are on ought to be the main support and firmness of the commonaltie] *the princes of Zebulon, the princes of Naphtali.* [these severall Tribes he names, to shew that in these assemblies or congregations, all the Tribes appeared as well the far distant (Zebulon and Naphtali) as the nearest at hand, Benjamin, and Juda.]

29. *Thy God hath commanded thy strength :* [i. e. decreed, ordained and appointed for thee : See Lev. 25. on v. 21. and Psal. 42. 9.] *Strengthen O God that which thou hast wrought on us :* [or, for, in, us.]

30. *For thy Temples sake at Jerusalem,* [To be built my son : David indeed had intended the building thereof, but he was advertised by Nathan, that God would have it performed by Salomon, 2 Sam. 7. Some connex these words with the foregoing thus ; strengthen, &c. out of thy Temple, i. e. Palace, Tabernacle, Sanctuarie (which afterwards was removed into the Temple) being the place of the Ark, where God is said to inhabit : Others. after thy Temple shall have been at Jerusalem, i.e. after the destruction of the Temple, understanding thereby the calling of the Gentiles, or thus : for thy Temples, for Jerusalems sake, &c.] *shall the Kings bring presents unto thee.* [or let the Kings bring, &c. This was partly performed in the times of Salomon, and Hizkia, 1 Kings 10, 10, 24, 25. 2 Chron. 32. 23. Isa. 18. 7.] but principally, spiritually accomplished in the New Testament by the conversion of the heathen Kings and Princes. Comp. Isa. 49. 22, 23. and here the verses following: 32, 33. item, Psal. 72. 10.]

31. *Rebuke,* [Of Gods rebuking, see Psalm 9. on v. 6. Others, defeat or undo] *the wild beast of the Reed,* [i. e.

dwelling, or having their abode, by or about the Reed. Hereby we may understand in generall the enemies of Gods people, whom the scripture compareth with wilde beasts ; or, the king of Egypt in particular, whose Court lay at a Rivers side, where there was plentie of Reed. Compare Isa. 19. 6. and Exod. 2. 3. 4. Others, the company of spear-men, or shooters, archers, in regard that the spears and arrows were wont to be made in some places of thick and strong Reed. Some by the Reed here, doe understand fat and luxurious places out of Isa. 35. 7.] *the congregation of Bulls,* [i. e. of rude or insolent captains, rulers or governours. See Psalm 22. on vers. 13.] *with the calves of the people,* [i.e. the common soldiery, or the wanton foolish subjects of wicked governours. Some do here more particularly understand the Calves-worship of the Egyptians.] (and) him that subjects himself with pieces of silver : [Heb. casts down himself, as it were to be trodden under foot, understand the hypocrites, who with a shew of deep humilitie, bring likewise presents ; comp. Deut. 33. 29. 2 Sam. 22. 45. with the Annot. See also Prov. 6. 3. Others, that layeth himself down on pieces of silver. i. e. liveth in great pomp and luxury.] *He hath scattered the Nations (that) delight in warre.* [this the Prophet speaketh to the People of God, with assurance that God shall hear this prayer, and destroy the war-affecting enemies of God and his people.]

32. *Princely Ambassadours shall come out of Egypt :* [The word for princely Ambassadours in the Hebrew (as likewise some others are), is onely found in this Psalme. See further on v. 30.] *Ethiopia,* [i. e. the Moores, Heb. Cusch. See Gen. 2. on v. 13.] *shall make haste to stretch out his hands to God.* [Heb. shall make his hands run to God.]

33. *Ye kingdomes of the earth, sing unto God : sing Psalms to the Lord, Sela !*

34. *Him that rideth in the heaven of heavens, which is of old :* [Heb. in the heaven of heavens of antiquarie. i. e. the highest or third heaven, that (together with the rest) hath been of old, from all times, ever since the beginning of the world. See 1 King 8. on v. 27.] *Behold, he giveith his voice, a voice of strength.* [understand the thunder, whereby he doth especially manifest his divine power and majestie. See Psalm 29. on v. 3. others, He giveith a strong (or mighty) sound by his voice.]

35. *Give God strength :* [See Psalm 8. 3. and 29. 1.] *his excellencie, (as Deut. 33. 26.) is over Israel, and his strength in the uppermost clouds.* [others, Heavens. thus called, by reason of its very thinnne and pure substance.]

36. *O God, thou art dreadfull out of thy Sanctuaries :* [The tabernacle, wherein there were sundry holy places or habitations ; and with all the Heaven thereby represented or prefigured.] *the God of Israel, he giveth unto the people (viz. of Israel) his own people*] *strength and powers : Praised [Heb. blessed] be God.*

P S A L M LXIX.

David, (and with him Christ under his Type) maketh complaint to God over his manifold heavie sufferings, prayeth fervently for deliverance, giveth over his obstinate enemies to just destruction, and prayeth God for the saving of his Church.

1. (A Psalme) of David : for the chief-song-master : [See Psalm 4. v. 1.] upon Schashcannim. [Psal. 45. 1.]

2. *Save me, O God : for the waters are come unto the soul.* [i. e. excessive dangers threaten me with the hazard and loss of my life. See 2 Sam. 22. on v. 17. thus also v. 15, 16. below.]

3. *I am sunk into the bottomless mire,* [Hebr. mire of depth, or, abyss] where one cannot stand : [Heb. and there

*is no standing, i. e. no ground nor firmness to stand upon, I sink still deeper and deeper.] I am come into the depth of the waters, and the flood overstreams (or overwhelms) me. [i.e. threatens to carry me away; here the word *sibboleth* is used, whereof *Jud.* 12. on verse 6. and likewise below v. 16.]*

4. *I am wearied with my calling, my throat is enflamed, mine eyes are faint, where I am hoping in my God.*

5. *They that hate me without cause [Heb. in vain, for nothing] are more then the hairs of my head; they that seek to destroy me [Heb. they that destroy me, i.e. they that seek or go about to cut me off or ruine me, they that make it their busines and continual practise, as if he should say, it is for lack of such and their endeavours. Compare *Pla.* 56. on v. 2] that are Enemies to me for false causes; [Heb. for lies, falsehood] are grown mighty that which I robbed not, I must render unto them. [David implieth hereby, that for all his innocence, he was held and dealt withal as a guilty one, or evil doer. This is likewise to be applyed to Christ, who bare none of his own, but only our sins, *Isa.* 53. 4, 5, 6, 7, 8. *1 Pet.* 2. 24. and 3. 18. Some refer it to Christ in this sence, that he suffered wrong, for saying that he was the Son of God, whereas indeed he was Gods own and eternal son, of one and the same substance with the Father, and having no robbed Godhead. See *Phil.* 2. 6. and *John* 19. 7.]*

6. *O God thou knowest of my folly, and my guiltiness are not hid before thee: [Whether I am guilty of the sins and evill practises, which they lay to my charge; the wrong they do me is not unknown to thee. So *Fob* 16. 18. Earth doth not cover my blood, viz. if I should have spilt any. Compare *Psa.* 38. 6.]*

7. *Let them not be ashamed through me, that wait upon thee, O Lord LORD of hosts! let them not be ashamed through me, that seek thee, O God of Israel. [The godly (will David say) which hold it with me, and wait together with me for a good issue of my cause, according to thy word, and would be made ashamed, if thou shouldest forsake me: now my cause is not only theirs also, but even thine own cause, seeing that both my self and they do reley on thee, thy word for it, therefore, &c.]*

8. *For for thy sake do I bear reproach: shame hath covered my face.*

9. *I am grown strange (Or become a stranger) to my Brethren, and unknown to my Mothers children. [i.e. no body will know me, no not my nearest friends. Compare *Fob* 19. v. 13. 14. 15. 16. and above *Psa.* 27. 10. with the annotations.]*

10. *For the Zeal of thine house [i.e. to, or for thy house] hath eaten me up: [these words are applied to Christ *John* 2. v. 17. and *Rom.* 15. v. 3.] and the reproaches of those that reproach thee, are fallen upon me.*

11. *And I have wept in the fasting of my soul: [Or with the fasting, &c. i.e. when I was humbling, or afflicting my soul with fasting. Compare *Psa.* 35. v. 13.] but unto me it is turned to all manner of reproach. [Heb. to reproaches.]*

12. *And I have put on [Heb. given] a sack [See *Gen.* 37. on v. 34.] for my garment: but I am become a proverb to them.*

13. *They that sit in the gate [Where the court of judgement is kept, and the people useth to assemble. See *Gen.* 22. on v. 17.] prize of me; and I am a play-song [see *Fob* 30. 9. with the annotation] of those that drink strong drinck. [Heb. Schechar, see *Lev.* 10. on v. 22. i.e. of Drunkards. His meaning is, that at their drunken meetings they sung and playd jeering and scornfull songs of him.]*

14. *But as for me, my prayer is to thee O LORD. [As if he should say, I know no other refuge in all these grie-*

vances of mine, but to thee] there is a time of wel-pleasing, O God [appointed in thy wise and most gracious counsel], wherein thou hast ordered and set the times and minutes when thou wilt and shalt really declare, and performingly manifest what favour thou bearest to thy children. Oth. (in) the time of wel-pleasing hear thou me O God, according, &c. Compare *Isa.* 49. v. 8. 2 *Cor.* 6. v. 2.] through the greatness [or multitude] of thy kindness: bear me, through the faithfulness of thy salvation. [i.e. thy saving faithfulness, which requireth, that thou hear and help me according to thy promises.]

15. *Pluck me out of the mire [Compare *Psalm* 40. 3. and *Fob* 30. 19.] and let me not sink: let me be rescued from my haters, and out of the depths of the waters.*

16. *Let the water-flood not overwhelm me, and let the depth not swallow me up: nor let the pit shut up her mouth over me.*

17. *Hear me O LORD, for thy kindness is good: [i.e. pleasant, profitable and comfortable. Comp. *Pla.* 63. v. 4.] Look upon me, according to the greatness (or multitude) of thy compassions.*

18. *And hide not thy face from thy servant: for I am in straight; make haste, hear me.*

19. *Draw near to my soul, deliver her: redeem me for mine enemies sake. [Because of their being so fierce, bitter and implacable; or that they may not boast of my ruine, to the dishonour of thine holy Name.]*

20. *Thou knowest my reproach, and my shame and my disgrace: [Which I must suffer and endure without my deterr. Compare v. 6.] all my distressers are before thee. [are known unto thee, and none of them hid before thine eyes.]*

21. *The reproach hath broken my heart, and I am very weake: and I have waited for pitie, but there is none: and for comforters, but have not found them.*

22. *Yea, they have given me gall for my food: [Or, poison for venomous herbs, something that was extreme bitter and hurtfull. See *Deut.* 29. 18. and 32. 32. *Lam.* 3. 19. *Hos.* 10. 4. *Amos.* 6. 12. by the water thereof, great and bitter affliction is signified, *Jer.* 8. 14. and 9. 15. and 22. 15.] and in my thirst they have given me vinegar to drink.*

23. *Let their table become a snare before their face, [Their table, i.e. their meat and drink, and whatsoever should serve for the entertaining and cherishing of man; wherewithall the wicked are often times ensnared and taken to their ruine. See *Rom.* 12. 9. and compare 2 *Cor.* 2. 15, 16. this and the following prayers and wishes, are prophecies of bodily and spirituall temporall, and everlasting judgements, which are to seize upon the obstinate enemies of God and his Church, and especially of our Lord Jesus Christ.] and for full recompence for a trap. [Heb. recompences, i.e. a full revenge of God upon them, for what was said in the former verse to have been practised by them: others, that which shoud serve for peace, or welfare, become or be a trap for them.]*

24. *Let their eyes grow dim, that they see not: and make their loynes continually to shake; [Be without strength and settlednes or vigour.]*

25. *Pour out thine indignation upon them, and the heat of thy wrath apprehend them. [That they may seele wrath.]*

26. *Their Palace [Or, their castle, fort, gallant magnificient structure.] be desolate, let there be no inhabitant in their Tents.*

27. *For they persecute him whom thou hast smitten, [i.e. whom thou doest fatherly chastize, or trie, & exercise him; they do fall upon, ready to destroy him. Compare further (in relation to our Saviour) *Isa.* 53. 4, 5. *Mat.* 26. 31.] and make a prating of [i.e. scoff and jeer, and make their pastime with] the smart of thy wounded ones. [i.e. those whom thou doest cause to suffer for thee, or for thy Names sake. comp. below, v. 34. and touching the manner of speaking, *Psalm* 37. 22.]*

28. Adde iniquitie to their iniquitie : [Heb. give, put, let them fall from the one sin into the other ; give them over into a reprobate mind, &c. See Rom. 1. v. 24. 28. and 11. 8. 1 Thes. 2. 16. and 2 Thes. 2. v. 11. Item Mat.

23. 32. Some do understand by iniquitie the punishment of it, as who should say, adde punishment to their punishment.] and let them not come to thy righteousness. [to be justified before thee, and absolved from their finnes, see Rom. 10. 3. Phil. 3. 9. John 12. 39. 40. but continue in their unbelief, and die in their sins. John 8. 24.]

29. Let them be blotted out of the book of life ; [Or of the living] i. e. as the words following do declare it) let it appear that they do not belong to the number of thine elect, and are not written down among them by thee, notwithstanding, that both by themselves and others, they are held to be of the people of God, and accounted among them ; but do thou cut them off, &c. Thus Job 39. v. 20 are depriving of wisedome, and not impart understandinge, declared or cleared the one by the other. So that the particle and, may fitly here be taken for that is, or that is to say. See further hereof, Exod. 32. on ver. 32. 33. and compare Psalm 22. v. 31. and 87. ver. 6. Item Isa. 4. 3. Ezek. 13. 9. Rom. 11. 20.] and not be written down with the righteous.

30. Yet I am afflicted and in pain ; (let) thy situation O God, set me in a high retrait.

31. I shall praise the name of God with singing, and magnifie him with thankfulness.

32. And it shall be more acceptable, [Heb. better, i.e. more pleasing or acceptable] to the LORD, then an Ox, [offerings of beasts: See Psalm 40. 7. and 50. 13. 14. 15.] (or) an horned bullock that divideth (the claws.) See Lev. 1. on v. 2.]

33. The meek [See Psalm 10. on v. 17. and 22. on v. 27.] having seen this, shall rejoice : and you that seek God, your heart shall live.

34. For the LORD doth bear the needy ; and he doth not despise his prisoners. [Heb. bounden ones, i. e. his faihfull servants, whom he suffers to be afflicted for his Names sake. comp. Eph. 3. 1. and above v. 27.]

35. That the heaven and earth (may) praise him, the seas, and all that crawleth therewith. [See Gen. 1. on verse 21.]

36. For God shall save Zion [--His Church. See Psal. 2. on v. 6.] and build the Cities of Juda : and there they shall dwell [those meek ones, namely, that see God, his servants and lovers, v. 33. and in the sequel] and hereditarily posseß her : [viz. Zion, and so in the next verse.]

37. And the seed of his servants [--Their posteritie See Psalm 22. on v. 31.] shall inherit her : and the lovers of his Name shall dwell therewith.

P S A L M L X X .

David prayeth to God for speedie help, the shaming of his fighfittle enemies, and the rejoicing of the godly, to the magnifying of his holy Name.

1. (A) Psalm of David, for the chief song-master : [See Psal. 4. on v. 1.] to cause remembraunce, (or, to put in mind. [See Psal. 38. on v. 1.]

2. Haste thee, O God to rescue me : O LORD to my help. Compare this Psalm with Psalm 40. from the 14. verse to the end, where we find almost the self same words ; and see the Annot. thereto :]

3. Let them be ashamed, and blush, that seek my soul ; let them be driven backwards, and put to shame that delight in mine evill.

4. Let them turn back for recompence of their shaming, them that say, Ha ha !

5. Let all them rejoice in thee, and be glad that seek

thee : let the lovers of thy salvation continually say ; God be magnified !

6. Yet I am wretched and needy, O God, hasten thee to me . thou art my deliverer : LORD, delay not.

P S A L M L X X I .

The Prophet being in danger of being overtaken and surprised, avoweth his trusting in God alone, whom he beseecheth for speedie deliverance from his subtile and cruel enemies, according to the favour which he had shewed him formerly, even from his youth, giving him alwaies cause of praying his Name, which he doth promise likewise to doe constantly, praying withoutall for perseverante and preservation in his old age, and resting confident thereof, makes promise of solemn thankfulness to God.

1. O N (or in) thee, O LORD do I trust : let me not be ashamed in eternitie.

2. Rescue me through thy righteousness, [Psalms 31. 2.] and deliver me : encline thine ear to me, and save me.

3. Be to me a rock, for to dwelle therein, [Heb. rock of habitation or dwelling,] to enter therein continually, thou hast given charge, [viz. to thine Angels, as Psalm 91. 11. or thou hast ordained, taken order, decreed that I shall be saved.] for to deliver me ; [or of delivering me] for thou art my rock and my forteſs.

4. My God deliver me from the hand of the wicked, [i. e. from his power or violence] from the hand [Hebr. Palme] of him, that dealeth perversely, [or, that practiseth iniquitie] and of the puffe up, [or, of the cruell, austere, that spoyleth and wasteth all, the insolent, violent. The Hebrew word comes from Leaven, whereunto the Apostle also doth liken the bad, 1 Cor. 5. 8. or, (as some think) by the change of a letter, from insolence, fierceness or violence.]

5. For thou art mine expectation, Lord, LORD ; my confidenc (even) from my youth.

6. On thee I have leaned (even) from the belly ; thou art my helper out (or puller forth) from my mothers bowells : [Out of my mothers bowells hast thou drawn me. Compare Psalm 22. 10. 11.] My praise is continually of thee [i.e. I am (or shall be) always taken up with lauding and praying of thee, which thou hast given me cause enough for, ever since I was born.]

7. I have been to many [Or, to the great (ones)] as a wonder : [or, monster, of which many (or the great ones) in Sauls time, were afriad and terrifid, thinking God must needs hate me, because of my manifold fustering : See Psalm. 31. 12. and compare below, verse 11. Some arc of opinion, that David doth prosecute that here which he had said in the former verse, applying this to the wonderfull deliverances and protections, which God from time to time had wrought for David beyond all mens thoughts or expectation ; it being no less then a Miracle, whereby Gods people should learn to believe God, and firmly rely on him, nothing doubting, but Davids sufferings should have a good issue: compare Isa. 40. 3. Ezek. 12. 6. 11. with the Annotation.] yet thou art my strong refuge.

8. Let my mouth be replenished with thy praise ; the whole day (or, all the day) with thy glory. [--As thou hast done in former times, so give me new cause again still of praying thee.]

9. Reject me not in the time of old age : [From hence and v. 18. it is gathered that David made this Psalm upon the conspiracy and persecution of Absalom.] forsake me not, while my strength perisheth.

10. For mine enemies speake of me : and they that lurk for my soul [Or watch, keep watch, lie in wait, spie out for my soul -- seek to destroy and take away my life : comp. Psalm 56. 7.] consult together.

11. Saying,

11. Saying, God hath forsaken him : pursue, and apprehend him. [Compare 2 Sam. 17. 1, 2.] for there is no deliverer. [i.e. none that shall be able to rescue him out of our hands.]

12. O God be not far from me : my God, hast thee to my help. [For Absaloms persecution came very suddenly and unexpectedly upon him, see 2 Sam. 15. 14.]

13. Let them be ashamed, let them be confounded [Or faint] that are against my soul, let them be covered over with reproach, that seek my evil. [i.e. my ruine and destruction, as below v. 24.]

14. Yet I shall hope continually ; and shall make all thy praise yet greater. [Heb. I shall adde to all thy praise ; praise thee more yet, then ever I did. Compare the manner of speaking with 2 Chron. 10. 11.]

15. My mouth shall relate thy righteousness, the whole day, (or all the day long) thy salvation : albeit I do not know the number, i.e. the works of thy righteousness and of thy salvation are so many, that there is no numbering of them.]

16. I will go on (Or gom my way) in the mightinesses of the Lord LORD, [As if he should say : I will pass on courageously and undauntedly, being enabled through Gods almighty power. Or (as others take it) I will betake my self to the relating and declaring of thy mighty works, I will enter upon, or go about that matter, although I be not able to do it according to their worth.] I will record thy righteousness, thine alone [or make mention of, recount, keep in, or bring to remembrance, giving thee alone the glory, for having so often and wonderfully delivered and preserved me through thy righteousness, as above v. 2, and below v. 19.]

17. O God thou hast taught me from my youth : and I declare thy wonders bitherto.

18. Therefore also, the whilest old age and grayness is there, [Or until the old age and grayness. See of the like use of the Hebrew particle, Job 1. on v. 18] forsake me not O God, until I do declare thine arme [i.e. thy power, as the Prophet doth declare it himself presently after] unto (this) generation, [i.e. to the men of this age, to the people now living, see Sam. 12. on v. 8.] thy power [which thou shewest in delivering of me, and in destroying of mine Enemies] unto all posterity. [Heb. to all (or every one) that shall come.]

19. Also thy righteousness O God, is into the height ; [Some connect these words with the former thus : and thy righteousness, viz. may I declare (which reacheth) unto the height, i.e. unto the heavens. See Psa. 36. 6, 7. or to the highest, in the highest degree, viz. praise it by recording] thou that hast done great things, [or for that thou, or because thou. Oth. they are great things which thou hast done] O God, who is like thee?

20. Thou that hast made me to see many (Or great) straights and evils, [i.e. hast made me to undergo and taste many afflictions. See Job 7. on v. 7] shalt revive me (Oth. us) again, [Heb. shalt return, shalt revive me, and so again presently, thou shalt return, thou shalt fetch me up ; as who should say, thou wast wont so to do, and thou wilt do so again now at this time. Compare Psa. 85. 7.] and wilt fetch me (oth. us) up again out of the abysses of the Earth. [i.e. out of deep miseries.]

21. Thou shalt multiply my greatness, and comfort me round about, [Heb. thou shalt go round about (or surround, compass) thou shalt comfort me, i.e. thou shalt supply me with comfort from all sides.]

22. Also I will praise thee with the Instrument of the Lute, thy faithfulness, my God : I shall sing Psalms to thee with the harp ; O holy one of Israel. [as Psa. 78. 41. and 89. 19, &c. thou being holiness it self, doest sanctify thy people, and art sanctified of thy people, i.e. acknowledged to be holy, praised thus holily served, and severed from all Idols. See Lev. 20. v. 8. 26. Isa. 8. 13. Mat. 9, &c.]

23. My lips shall shout, when I shall sing Psalms unto thee : and my soul, which thou hast redeemed.

24. Also my tongue shall utter thy righteousness all the day : for they are ashamed, they are made to blush, that seek my evil, [as above v. 13. David doth triumph here through faith, seeing thereby the ruine of his persecutors before his eyes as it were. Others, when they are made ashamed, when they are made to blush.]

P S A L M LXXII.

David a little before his death, prayeth for Salomon, and foretelleth of a most blessed and happy estate of his Kingdome, the same being a Type of the Kingdome of Christ over the everlastingness, large-spreading, gloriousness and graciousness, whereof he doth exceedingly rejoice through faith, concluding all with a hearty thanksgiving.

For Salomon. [Whereas his father David had made him King in his stead. See 1 Kin. 1. 32, &c. Yet under Salomon you must comprehend the Messias also, as the King of Peace, Heb. 7. 2.] O God give the King [Salomon] thy rights [i.e. a righteous government, according to the precept of thy Lawes] and thy righteousness unto the son of the King. [i.e. to my son : for that David was the Author of this Psalm, appeareth by the last verse; and throughout he doth prophete very excellently under the type of Salomon, of the heavenly King Christ Jesus and his Kingdome.]

2. So shall he judge thy people with righteousness ; and thy afflicted (ones) [i.e. the godly, which are wrongfully oppressed, and yet dear unto thee. So Psa. 74. 19. Compare Psa. 69. 24, 34.] with right.

3. The Hills shall bear peace to the people : [Or let the hills, in manner of a prophetical wish and prayer, and so in the sequel] also the little hills with righteousness, [or through, by means of righteousness, which King Salomon was to exercise, and the Messias to bring with him. Otherwise the whole verse may be understood, that all places of the countrey high and low, should overflow with peace and righteousness, like unto a fertile soil, that beareth fruit in abundance. Compare 2 King. 4. v. 25. Psa. 85. v. 11, 12. item 1 Chron. 22. 9. and Heb. 7. 2.]

4. He shall judge the afflicted of the people [i.e. free them from their oppression] he shall deliver the children of the needy, and bruise the oppressour. [that oppreseth others by subtily or power.]

5. They shall fear thee, as long as the Sun and Moon shall be, from generation to generation. [i.e. as long as the world shall stand, shalt thou O God have thy church here on Earth, under the government of the Messias, worshipping thee and serving thee. Heb. with, by, or before the Sun, and before the aspect of the Moon, generation of generations. Compare Gen. 8. on v. 22. Job 26. on v. 10. Psa. 89. 37, 38. and below v. 7. 17.]

6. He shall descend as a shower of rain [Compare 2 Sam. 23. on v. 4. Deu. 32. 2. Job 29. 23. Hos. 6. 3.] upon the after-graft ; [grafts mowed or cut down, Heb. properly, shorn down or off] as the drops that moisten the Earth. [Heb. moistnes or moistning. But the Hebrew word (only extant in this place) doth signify such a moistning, as is made by scattering or sprinkling of drops, so that the ground may commodiously drink in the rain, and the small growths of it be thereby cherished and made to sprout up. Compare Psa. 65. 10, 11.]

7. In his dayes, [i.e. in the time of his reign, during his government or Kingdome] shall the righteous blow (or flourish, grow) and the multitude of peace, untill the Moon be no more. [see above on v. 5.]

8. And he shall have dominion from the Sea, unto the

sea; [i.e. from the one sea to the other sea] and from the River [Euphrates, which was the border promised to Israel, and enjoyed by Solomon] unto the ends of the Earth. [which is fulfilled in Christ. See Gen. 15. 18. 1 Kin. 4. 21. 24. Mat. 28. 18. 19. Rev. 11. 15.]

9. The inhabitants of dry places [Heb draughts, i.e. the barbarous people, inhabiting deserts, dry, unknown or uncouth places; in regard of Solomon, and savage rude unbelieving heathens, in regard of Christ] shall kneel before his face; [viz. of Solomon, and Christ as before. Compare Isa. 40. 3. 4. and 42. 11. 12, &c.] and his enemies shall lick the dust. [Compare Mich 7. 17. and Isa. 49. 23.]

10. The Kings of Tharsis [Which dwell by the Ocean. See 1 Kin. 10. on v. 22.] and the Islands [the Hebrews understand here and in many other places, by the Islands, those people or Nations, which live in or at, about and beyond the Mediterranean or Midland Sea, although they be not quite environed with the Sea, or begirt with water round about. See Gen. 10. on v. 5. item Isa. 20. 6. and 23. 2. 6. Jerem. 25. 22. with the annot. &c.] shall bring on gifts: the Kings of Sheba and Seba [see Gen. 10. on v. 7.] shall offer presents.

11. Yea all Kings shall bow down before him, all heathen shall serve him. [This regardeth only the Messiah.]

12. For he shall rescue the needy, that doth cry, [By reason of his distress, and for help. Compare Job 29. 12.] together with the afflicted, and him that hath no helper.

13. He shall spare the poor and needy [or graciously spare] and save [or deliver] the souls of the needy.

14. He shall deliver their souls from craft and violence, [i.e. from those that oppresses them by cunning devices, and by violence] and their blood shall be precious in his eyes. [that which the wicked shed and spil, he doth so highly account of, that he shall not easily suffer the shedding of it, or else he will be sure to revenge it severely. Compare Psa. 116. 15.]

15. And he shall live [i.e. enjoy a long life, as men are wont to wish unto Kings, 2 Sam. 16. 16. 1 Kings 1. 31. 39. compare 1 Kings 11. 42. and as concerning Christ. Isa. 53. 10. Rom. 6. 9. Heb. 7. 3. and 13. 8.] and they shall give him of the gold of Sheba; [above on v. 10.] and they shall continually pray for him [not only for Solomon and his Kingdom, but especially for the progress and increase of the spiritual Kingdom of Christ. See Psa. 118. 24, 25, 26.] all the day shall men bless him. [i.e. highly laud and praise him. Oth. thus and he (Christ) shall give (to the poor) of the gold of Sheba; and he (Christ) shall continually pray for him; (the poor) all the day shall be (Christ) bless him (the poor).]

16. Is there a handful of corn [Or a small quantity or portion, or the least parcel, or but a little corn or grain viz. sowed] in the land, upon the height (or top) of the hills; [Heb. head] the fruit thereof shall make a noise like Lebanon; [i.e. it shall come up so abundantly and gloriously, that the wind passing through and shaking it, it shall cause such a stirring noise, as is among the trees of Lebanon. Compare further Hos. 14. 8. with the annot. and Mat. 13. 7, 23. Acts 2. 41. and 4. 4, &c. Or thus be shall be as when a handful of corn, &c. Understanding this of the small beginnings of his Kingdom upon Earth] and those of the City [i.e. the Citizens, Inhabitants of Jerusalem and other Cities. Compare Isa. 27. 6.] shall flourish as the herb of the Earth.

17. His Name shall be into eternity, as long as the Sun is; [Heb. before the regard of the sun, see on v. 5.] shall his Name be propagated from child to child: [Heb. properly as if one should say, shall be sown or childed i.e. spread and propagated from one generation to another] and they shall be blessed in him: [see Gen. 22. on v. 23.] all heathen shall praise him right happy.

18. Praised be the LORD, God [Heb. blessed, &c. and so in the sequel] the God of Israel, which alone doth wonders.

19. And praised be the Name of his glory [i.e. his honourable or glorious Name] into eternity, and let all the Earth be replenished with his glory: Amen, yet Amen.

20. The prayers of David the son of Isai, have an end. [The meaning is not, that there are no Psalms of David more to follow in this book, but that this was the last Psalm, which David made in his life-time, and left or bequeathed the same to his son Solomon, yea unto the whole church as a Testament or Jewel, concluding with this excellent prophesie of his spiritual blessed King the Messias, our Lord Jesus Christ. Some do conceive, that this conclusion doth intimate, that all the Psalms hitherto, were made by David alone, whereas in the sequel divers are found, which are made by others.]

P S A L M L X I I I .

The Prophet describeth by his example, what a heavy temptation it is to the faithfull to see the wicked prosper whiles themselves are afflicted: shewing the right way, how to overcome such temptations, by considering of Gods wise government, which serveth to the conviction and destruction of the wicked, but to the good of the godly, especially that they may learn to take or seek their perfect content in nothing but the grace and blessed communion with God.

A Psalm of Asaph. [See Psa. 50. on v. 1.] Sure God is good to Israel; [or yet, however, nevertheless, still] surely, &c. thus the Prophet breaketh out, after that he had overcome a heavy inward combat and temptation by reason of the wicked's temporal prosperity. Compare Psa. 62. 2.] to those that are pure of heart. [i.e. to the true Israelites, not such as are without sin (Prov. 20. 9.) but such as do serve God with an upright faith, and godliness unsmeared. See John 1. 48. Acts 15. 9. Rom. 9. 6. 8. 1 John 3. 3.]

2. But as for me, my feet had almost turned out, [Oth. I was (or had) almost turned out with my feet] my steps were even shot forth.

3. For I envied the foolish, [Job. 21. 7. &c. Psa. 37. 1. Jerem. 12. 1. 2. See of the Hebrew word Psa. 5. on v. 6.] seeing the peace of the wicked. [i.e. their temporal wellfare and prosperity.]

4. For there are no bonds [Or knots, i.e. they have or feel no paines of sicknesses, or bodily infirmities, whereby a man comes to be bound, or tied and hindred from going about his affaires. Some do hold it to be a similitude taken from the courser sort of yarn or thread, which run smoothly all the loom over without breaking, so that one need not bind or knit them together again, so in like manner doth the life of the wicked pass smoothly away, without any great rub, adversity or impediment until their death, [Oth. in their death, i.e. they die an easy gentle death. See Job. 21. 13.] and their vigour (or power) is fresh. [i.e. they are healthy and lively, see Job 21. 23, 24.] Heb. fat, healthy. Oth. their portal is strong.]

5. They are not in toyl as (other) men [Heb. in the toyl of man; and so again presently. Here two words are used one after another Enosh and Adam, both signifying man, whereof the former hath regard to the mortality, and wretchedness of man, the other to the original of his body made of earth.] and are not plagued with (other) men.

6. Therefore doth pride encompass them as a chain: [Heb. chain them, i.e. is instead of a chain to them, hanging about them like an ornament, or golden collar, and chain about their neck; or they are hung round about,

about with pride, even as a chain goeth round about the neck.] *Violence covereth them (as) a garment [or, gay apparel.* The Hebrew word is used *Prov. 7. 10.* for the garment of an adulteress, and seems to have its denomination from fitting, or fitting well and comely to the body. So the wicked brave it with violence and oppression, as if it were their gallantry and ornament. See the contrary *Job 29. 14.*]

7. *Their eyes burst out of fatness,* [Heb. goeth forth, each eye namely. Compare *Job 15. 27.*] *they go above the imaginations of the heart.* [i. e. it fareth better with them, then they could have imagined; or, the imaginations of their heart to proceed; or, they practise more (mischief) than any ones heart could imagine. Compare *Jer. 5. 28.*]

8. *They tire out (men),* [Or, consume, waste, or melt (men) by all manner of oppression and insolence, as the following words declare. The Hebrew word is found nowhere thus but here, and therefore diversly rendied,] *and speak evil* [Heb. in, or, with evil or malice] *of oppression, they speak from an high.* [to be heard above all others, and whom none must gainsay, compare *Psalm 12. 5.*]

9. *They set their mouth against heaven: their tongue walketh upon the earth.* [i. e. they speak and rail as well against God, and all divine things, as against men. Compare *Revel. 13. 6.* thus God is likewise understood by heaven. *Dan. 4. verse 26. Luke 15. 18.*]

10. *Therefore his people turneth hither;* [Gods people namely, of whom the first verse of this Psalm, and the sequel here speaketh. The sense is, that the godly considering their great crosses on the one, and the prosperity of the wicked on the other side, they are troubled with these thoughts, whether God indeed have any care of humane things.] *when waters of a full (cup) are wrung out unto them.* [cup, or basin. Afflictions bearing in such abundant manner measured out unto them, as if one squeezed or wrung out water out of some moist or sappy matter into a basin or beaker. See *Psalm 11.* on v. 6. & *Sam. 22* verse 17. or by the waters may be here be understood tears, by comparing *Psalm 80. 6.* and *42. 4.* as if the Prophet had said, *A cup full of tears.*]

11. *That they say; How should God know, and there be knowledge with the most high?*

12. *B behold these are wicked, nevertheless they have rest in the world,* [Heb. they are the quiet, or peacefull of the world, or, of the age, or eternity, i. e. such or those that enjoy peace (compare *John 14. 27.*) or the luck and success of this world; or that are at rest, and possessed of ease and prosperity all their life time, and live in all security. Of this use of the word *eternity*, See *Deut. 1. 5.* on v. 17.] and compare with this complaint *Jer. 12. v. 1, 2.*] *they multiply the substance.* [i. e. their riches, as *Deuteronomy 8. 17, 18.* *Ruth 2. verse 1. 2 Kings 5. 1.*]

13. *Sure in vain have I cleansed my heart:* [The words of the Prophet. See above on verse 1.] *and washed mine hands in innocency:* [see *Psalm 26.* on verse 6.]

14. *Because I am afflicted all the day, and my correction is every morning* [Heb. in the morning hours, i. e. every morning, or very early still. So *Job 7. 18. Psalm 101. 8. Isaiah 33. 2. Lamentations 3. 23.*]

15. *If I should say;* [This may be taken for thinking or saying with ones self, as it is frequently used.] *I shall likewise speak thus;* [i. e. I shall give way to this temptation to prevail over me, so that I yield to my flesh, and openly henceforth pronounce the godly unhappy and praise the ungodly] *behold, then should I be unfaithful to the generation of thy children,* [i. e. to all the godly in general, thy universal Church, elsewhere also called the generation of the righteous, or, the righteous generation,

Psalm 14. 5. implying that he should greatly wrong the Church of God, and greatly trespass against both them and God himself, by condemning them, by reason of their affliction. Of the Hebrew word, rendered *generation*, see *Psalm 12.* on v. 8.]

16. *Nevertheless I mused for to understand this: (but) it was toil (or, toilom) in mine eyes:* [This busines about the cross of the godly and the speed of the wicked, seemed too difficult for my apprehension, I was not able to extricate my doubts about it. See *Job 18.* on verse 3.]

17. *Till I entred into Gods sanctuaries;* [Understand the word of God, and the place also, where Gods people assembleth together, and his word is handled, taught and searched into] *and marked their end.* [Heb. hindermost, last, utmost, i. e. how it fareth with the wicked at their latter end, as *Deuteronomy 32. verse 20, 29.* &c.]

18. *Sure thou settest them upon smooth places,* [A comparison taken from slippery wayes, where there is no sure footing, and one may easily get a fall.] *thou causest them to fall into desolations.* [or destructions, properly such as fall out with a great deal of noise and impetuosity.]

19. *How do they become a desolation, as in a moment! take an end, are consumed of frightings.*

20. *Like unto a dream, after waking:* [i. e. all their speed prosperity, ease and pleasure doth vanish on a sudden, like unto a dream, to him that awaked. See *Job 20. 8, 9. Isaiah 29. 7, 8.*] *when thou awakest, O LORD* [i. e. doest prepare thy self to punish them, when as before thou didst seem to sleep, and not to see their wickedness: See *Psalm 35. 23,* &c. Oth. when thou raisest, or awakenest (them,) viz. at the last day to judgement.] *(then) shalt thou despise their image.* [i. e. all their fading and transitory prosperity, lustre and glory. Compare *1 Cor. 7. 31.* & *Psalm 39. 7.* this may also have relation to the everlasting confusion of the wicked, which they are to undergo, after the resurrection from the dead. See *Dan. 12. 2.*]

21. *When my heart was swelled up,* [Or, rose up, like leaven, as the word doth properly imply in the Hebrew, i. e. when I was thus disquieted, vexed and angered with the prosperity of the wicked] *and I was pricked in my reins.* [i. e. mightily provoked to passion, or when my passions were most sharp and vehement. See *Job 19. 27.*]

22. *Then was I fenceless,* [Like unto brute animals see *Psalm 49.* on verse 11.] *and knew nothing: I was a great beast with thee.* [i. e. very bruitish, or beastly Heb. Behemoth, i. e. Beasts, which word is used *Job 40. 10.* as some conceive of the Elephant; the meaning is, I might justly be accounted as bruitish and beastly by thee, as the beasts themselves are.]

23. *Now shall I be continually with thee:* [i. e. cleave close unto, and rest satisfied with thy wise and holy government] *thou hast taken hold of my right hand.* [i. e. preserved and supported me, in my fencelessness, that I turned not aside. See above verse 2.]

24. *Thou shalt guide me by thy counsel:* [By thy word and holy Spirit, together with thy fatherly providence and government.] *and after take me up in glory.* [Comp. this kind of speaking with *1 Tim. 3. 16.* & *Heb. 1. 10.* item *1 Thess. 4. 17.*]

25. *Whom have I (besides thee) in heaven?* [Or, who is there for me, viz. besides thee, which words being expressed in the sequel, are likewise to be applied to this antecedent; the prophet implying, that he had none in heaven, to call upon and trust unto but God,] *besides thee also I desire (or long for) nothing upon earth.* [viz. so as to rest satisfied therein, or to relie upon it; God, would he say, was his only and chiefe good, which having once obtained, he had all his hearts desire fulfilled.]

26. If my flesh and my heart [i. e. my body and scul, as Psalm. 84.3.] faint, God is the rock of my heart, [i.e. he in whom my heart doth trust, as my best strength and refuge. See Deut. 32.on. v.4.] and my portion in eternitie for ever. [comp. Psalm.16 cn.v.5,6.]

27. For loe, those that are far from thee, [That have no communion with thee, or continue at distance from thee,] shall perish : thou destroyest every one that goeth a whoring from thee. [committing spirituall whoredome or adultery, and loving any other thing more then thee. See Levit.17. on verse 7.]

28. But as for me : it is good for me to be neer God : [Heb. neerneß, or drawing neer approaching of God, i. e. unto God, as Isa. 58. 2.] I put my trust upon the Lord ; for to relate (or recount) all thy works.

P S A L M LXXIV.

The Church of God lamenteth over the fearfull devastations which the enemies had made every where, effectually in the Temple and Synagogues ; and considering the cruciale and blasphemies of the enemy, the present want of Gods love-tokens, his former wonders and mercies, the afflicted estate of his beloved and helpless Church, and the fiedfasseß of his Covenant, sic prayerth for deliverance, for Gods glory and the enemies confusion.

An instruction, [See Psalm 32. on ver. 1.] for Asaph. [or, of Asaph. Which may be understood of Asaph himself, or his posteritie. See Psalm 50.on v. 1. Some think that Asaph himself composed this Psalm by a Propheticall spirit of the times to come, to be used when these troubles should befall the people of God.] O God why dost thou rejeſt for ever ? [or, utterly, altogether ; see of the Hebrew word Psalm 13. on v.2.] (why) shoud thine anger smoak [or, thy nose ? Compare 2 Sam.22.16. otherwise, smoaking anger, is the same with burning anger, according as Gods wrath is often compared with fire, which useth to send up smoak. See Psalm 80. 5. and Deut. 29. verse 20.] against the sheep of thy pasture ? [See Psalm 100. 3.]

2. Remember thy congregation, [Thy Church thy people Israel.] (which) thou hast purchased of old ; the rod of thine heritage, [i. e. Israel which is thine heritage, which thou hast measured out unto thy self with rods as it were. So Jerem. 10. 16. compare Deut. 32. on v.9. and Psalm.16. v. 5. 6.] which thou hast redeemed : the hill of Sion, whereupon thou hast dwelt.

3. Lift up thy feet [Or, going, steps, i. e. make haste, come apace, to take a view of thole long-lasting desolations, and to take order accordingly; spoken of God after the manner of men,] to the everlasting desolations : [Heb. desolations of eternitie, i. e. exceeding long and lasting.] the enemie hath wasted [or defaced Heb. properly made evill] all in the Sanctuarie.

4. Thine adversaries have roared [Like Lions] in the midst of thy gathering places : [where at set times thy people are gathered together to perform their solemn worship of God, and to hear the Word of the Lord ; such as were in those dayes the Temple and the Synagogues, whereof below, v.8.] they have set (up) their tokens for tokens : [they have replenished all with their idolatrous tokens, or warlike banners, in token of their conquest and mastery over us.]

5. Every one is made known, [Hebr. is known ; Every one, namely, of the enemy. i. e. every one of them grows famous and renowned, is taken notice of, as one that did notably acquit himself of his manhood or valour. Compare Prov. 31. 23. and above Psalm 9. 17.] as one that getteth up the axes aloft, [i. e. they hewed and hacked not otherwise, then if they were cutting

wood in a forest,] in the thicknes of the trees [or wood, (wainscot,) for it may likewise be taken for the wrought right wood or wainscot of the sanctuary, the meaning being all one, and then it might be rendred thus; as bringing up the axes on high, or, to the top, or, as having brought up or, plying, or laying on the axes aloft. i.e. every one was taken notice of, and laicus, as going to work in that manner, or, thereby that he thus did and bestowed himself ; the particle as, or like, being not alwayes taken for comparing of things, but sometimes also setting out the very act and truth of things. See Nchem.7.cn v. 2. and Gen.27.on v. 12.]

6. So have they now beaten in pieces the engravings of it : [i. e. the cut or caived work of the sanctuarie, (Whereof v.2.) where the congregation used to assemble, which seems to be implied by the pronoun of it ; or of her Hebr. her openings, of which word see Exad. 28. 11.] together with hatchets, [the Hebrew word hath its denomination from burning, falling, felling, or pulling down, signifying likewise such a tool or instrument, whereby something is torn or broken off to be pulled down ; as pick-axes, iron hooks, halberds] and hammers.

7. They have set, [Heb. sent] thy sanctuaries on fire ; to the ground have they prophaned the habitation of thy Name. [i. e. to the very ground, as they have prophaned it, breaking it downe, and issuing it to the ground.]

8. They have said in their heart : Let us spoile them altogether : [Or oppres them. Of the Hebrew word here used, there comes another signifying a Dove, the same being every mans prey as it were. Others, their children say in their heart, &c. they have, &c.] they have burnt all Gods assembling places in the land. [that is to say, all the synagogues and schools of the Prophets where the word of God was wont to be read and taught or expounded.]

9. We do not see our tokens (or signes :) [Neither the ordinarie nor the extraordinarie lignts and tokens of Gods gracious presence and favourablenes.] There is no Prophet more : Compare Ezch. 7. v. 26. From this passage, considering that the Author of this Psalm was a Prophet and Man of God himself, the opinion of some seems the less strange, which hold that this Psalm was made by Asaph, or some other Prophet of that Name, (as we find the like Propheticall form prescribed elsewhere in the word of God) before this sad condition befell Gods people, and whilst the publick worship of God was in use and practise yet ; as may be gathered from v.1. to serve Gods Church in sundry times thereafter, partly in the Babylonian captivity, after that Ezek. had ceased to Prophesie : partly under the grievous Tyranny of Antiochus, which some apply this peculiarly unto ; in regard the time of the delivrance out of the Babylonian captivitie was expilicly prophesied by Jeremie. Some doe conceive, that this Psalm (and some others of like argument) were made in that time of Antiochus, by some man of God or Prophet, that is by one of their Teachers, that taught Gods people then, and made this Psalm, but was no such Prophet, as the others were in former times, peculiairly called so, for that they had divine Revelations of things to come, of whom Malachias was the last] nra any with us, that knew how long : [i. e. how long those miseries and desolations were to last.]

10. How long, O God, shall the aduersarie reproach ? shall the enemie blasphem thy Name for ever ? [i. e. continually, without end or ceasing. See on v.1.]

11. Why dost thou withdraw thine hand, yea thy right hand ? [Whereby thou wast wont so powerfully to protect and save us, spoken after the manner of men] draw (pluck it) forth out of the midst of thy bosome, [i. e. employ it, or set it a work ; the contrarily is said of them, that are loath to work. Prov.26.15.] make an end, [viz. of these desolations of the enemy, and of our miseries ; or consume,

confume, viz. those our enemies. Others, put it out fully out of the midst of thy boſone.

12. Yet God is my King of old ; that worketh salvation, (or deliverances) in the midst of the earth.

13. Thou hast cleft (or ſplit) the Sea, [Underſtand the Red ſea, or the Reed-lea] by thy power : Thou haſt broken the heads of the Draggons in the waters. [i. e. the stout and iſolent G. andees and Commanders of Pharaoh.]

14. Thou haſt bruised the heads [i. e. that great head which is in stead of many ; like as the Elephant is called Behemoth, i. e. Beasts for being a beast of that bignefs. Job 40. 10. &c. or by these heads we may understand Pharaohs Captains] of the Leviathan. [That is, of that terrible Sea-monster, or Sea-Dragon, unto which Pharaoh and other great Tyrants are affiſimated, Isa. 27. 1. comp. alſo Eze. 29. 3, 4, 5. and 32. 2. ſee further of Leviathan, Job 40. v. 20. &c.] Thou haſt given him for food to the people in drie places. [i. e. to the fowles and wild beaſts, which devoured the dead carcaſes of the drowned Egyptians, being caſt on land, or driven on the ſhore : (Exod. 14. 30.) thus are the Pismires, Graſhoppers, Connies, &c., called a People, Folk or Nation, Prov. 30. 25, 26. Joel 1. 6. Otherwife, it may likewiſe be underſtood thus, that God gave the ſpoil of the Egyptians to his people, for their maineſtance in the wilderness; comp. Deut. 31. 17. and Numb. 14. 9. with the Annot.]

15. Thou haſt cleft a fountain and a brook : [i. e. thou haſt cleft a Rock, that a Fountain and a Brook iſſued thence.] Thou haſt dried up ſtrong Rivers : [Heb. Rivers of strength ; as the waters of the river Jordan, that the children of Israel went over drie foot. The verſe implieth, That he bringeth forth waters, where there is no appearance of any, and drieth them up, where they are in abundance.]

16. The day is thine, the night is thine also : thou haſt prepared the light and the sun : [The light, i.e. a light-giving, or ſhining body, whereby the moon and starres may be underſtood here to give light by night, as the ſun doth by day : See Gen. 1. 16. Psalm. 136. 7, 8. and comp. Job 31. 26. where by the light, the ſun ſeems to be underſtood, but the moon is exprefte by name.]

17. Thou haſt ſet all the borders of the earth ; ſummer and winter haſt thou formed. (or faſhioned.)

18. Remember this : The enemy hath reproached the LORD : [Others, The enemy hath reproached, (or, ſcorneſed) O LORD :] and a foolish people haſt blaſphemed thy Name.

19. Do not give up the ſoul of thy Turtle Dove, [That is, the life and being of thy Church, which is ſo powerleſs and helpeleſs to withstand this fierce multitude, as a poore ſilly Turtle Dove is againſt the violence of ravenous beaſts or wild fowle, ſhrowding her ſelf in ſtillneſs, with weeping and moaning to God, and remaining ſpiritually and inwardly fair, plain, or ſingle hearted, meek and faithfull to her God. To which ſence and purpoſe, the ſimilitude of Doves is frequently ued in the holy Scriptures. See above Psalm 55. 7. and 56. 1. and 68. 14. Cant. 1. 15. and 2. 14. and 4. 1. and 5. 12. and 6. 9. Isa. 38. 14. and 59. 11. Eze. 7. 16. Hos. 11. 11. Matt. 10. 16.] to the wild beaſts : [Or to this wild firie : See of the Hebrew word, Psalm. 68. on verfe 11.] forget not the company of thy affiſted ones [Such as belong to thee, and ſuffer for thy Name ſake : Comp. Psalm 27. 34. and 72. 2.] for ever. [i. e. continually evermore ; as ab. v. 1.]

20. Look upon tho' Covenant : [Which thou haſt made with Abraham and his ſeed grounded on the Messiah] for the dark places of the land are full of habitations of violence : [i. e. all the corners of the land, are like to murdeſing-dens, where the enemie practiſeth all manner of crueltie and violence.]

21. Let not the oppreſſed return aſhamed : let the affiſted and needy praise thy Name;

22. Arife O God, debate thy cauſe ; [See Psal. 35. 1.] remember the reproach (that lighteth) on thee from the fooliſh all the day. [Hebr. of thy reproach of a fool.]

23. Forget not the cri of thine adverſarie : [Hebr. the voice, &c.] the noise of them that riſe up againſt thee, ascendeth continually : [i. e. increaſeth ſtill : Compare 1 Kings 22. 35. or, mounteth up to thee towards hea-ven : as Jon. 1. 2.]

PSALM LXXV.

David gives God thanks, together with all the godly, for the gracious change of affairs in Iſrael, and uoweth that being once made by God (the Author of exulting and humbling) King over Iſrael, that he will reign pi-ously, punishing the wicked, and exalting the good ; and praying God, which ſuffers indeed the godly to drink of the cup of his wrath, but maketh the ungodly to ſup up the dregs.

F or the chief ſongmaſter, [See Psalm 4. on ver. 1.] Al-taſbeth : [See Psalm 57. on v. 1.] a Psalm, a Hymne, [See Psalm 48. on v. 1.] for Asaph. Others of Asaph : But it ſeemeth altogether, that the opinion of thofe is the plaineft, which by comparing the matter of this Psalm with 2 Sam. chap. 2. 3, 4, 5. gather that David himſelf did make this Psalm, and gave it to Asaph, when as after Sauls death he was made King over Iuda, and the affairs stood ſo after the death of Iahbøſeth, that he was like to be poileſt of the promised Kingdome over all Iſrael ; to give God praife and thanks for this wonderfull and gracious change of things, promising to reform according to the will of God, whatloever there was amifs or decayed in the land, and to carry himself ſureably as a Type of Christ. Compare this Psalme likewiſe with Psalme 101. 1.

2. We praise thee O God, we praise that thy Name is nigh : [i. e. thy ſelf with the performance or accomplishment of thy promises, which thou haſt made unto me : others, and thy Name is nigh ; viz. in our mouths,] thy wonders are reheaſed ; [Heb. they rebeaſe viz. I my ſelf, and all thofe that adhere to me, and have waited for this time with much patience, praifeing thee now, as was ſaid, v. 2.]

3. When I ſhall have received the appointed (offiſe) : [i. e. the kingdome which thou haſt promised, and all the Tribes affigned me. Some do apply it to the appointed time of the kingdome ; Item, to the aſembly of the Elders, as a Diet or Parliament appointed for this purpoſe ; or, the appointed place of holy congregations : to wit, Zion, which David being made King, preſently went about to ſubdue, and to make it the place of Gods worſhip, and of his regall Throne : the matter being all one and the ſame :] Then will I judge rightly altogether. [Heb. rightneſſes, ſtraightneſſes, i. e. I shall rule and goVERN with all right and equitie, fairly and ſquarely, and to elsewhere frequently.]

4. The land and all the inhabitants thereof, were molten : [By reaſon of the former troubles, all manner of li-entiousneſs, fear and terror : ſo Job 2. 9. Compare Deut. 1. on v. 28.] (but) I have faſhined the pillars of it, [or creted, ſet right, ſtraight. I have begun in Juda to redrefs and reſtabliſh all things into good order, in matters of Religion, State and Justice ; and I will proceed, thus, by the grace of God ; for time to come in all Iſrael.] Sela ! [See Psal. 3. on v. 3.]

5. I ſaid to the mad ones ; [See of the Hebrew word, Psalm. 5. on v. 6.] be not mad ! and to the ungodly, exalt not the horn : [that is, Be not iſolent and high-minded in your power and greatness] See Deut 33. on v. 17. and below v. 11.]

6. Exalt not your horn on high, and speak not (with) a stiff neck. [Proudly and stubbornly. Compare Exod. 32. on v. 9. Job 15. 26.]

7. For the exulting [That any one is exalted to great honour and dignitie.] (cometh) not from the East, [Heb. from the going forth, i. e. from the rising of the Sun. See Psalm 19. 6.] nor from the West, nor from the Wildernes: (or Desert:) [that is, as some conceive, nor from the South, nor from the North, being the land of Juda had Deserts on both these sides, as it is described by some.]

8. But God is Judge; he humbleth this (man,) and exalteith that (man.) This hath a particular regard to the exaltation of David unto the Kingdome, (after all his sufferings under Saul) according as God had promised him by Samuel, and to the humbling and rejecting of Saul, from the Kingdome, as by Samuel God had likewise foretold him.]

9. For in the hand of the L O R D , there is a Cup [Of this comparison, See Psal. 11. on v. 6. and Job 21. on v. 20. &c.] and the wine is troubled,] or bedregged, (full of dregs) see of the Hebrew word above, Psalm 46. 4. and Job 16. on v. 16. Others troubled, strong, red: [full of mixture, [i. e. fully prepared to be drunk, as in those Countries they used to mingle their strong wines with water: Compare Prov. 9. 2. Rev. 14. 2. &c.] and he poureth forth out of it: [or he hath poured forth out of it; viz. first of all, to his own people, as David and his good followers and partners had their share. Compare Psalm 73. 10. Jer. 2. 5. 17. 18. 1 Pet. 4. 17.] yet all the ungodly of the earth shall sucking-out drink. [Heb. drinking out, drink out: compare Isa. 51. 17. Ezek. 23. 34.] the dregs of it: [of that Cup, i. e. they shall undergoe the heaviest punishments, endeesse and everlasting destruction.]

10. And I will declare it for ever; I will sing Psalms to the God of Jacob.

11. And I will cut off all the horns of the wicked: [All the might and power, whereby they annoy and hurt the godly. See above v. 5.] the horns of the righteous, [i. e. his power and glory] shall be exalted.

P S A L M L X X V I .

The Prophet giveth God thanks for his gracious presence, manifested to his people, by a wonderfull deliverance of them from insolent and potent enemies, whose insolency, power and fiercenes God had brought to nothing by his wrath and jealousy; exhorting therupon to praying, and praises to God.

1. **A** Psalm, or Hymne of Asaph. [See Psalm 48. on verse 1.] for the chief song-master: See Ps. 4. on v. 1.] an Neginoth.

2. God is known in Juda: his Name is great in Israel.

3. And in Salem [i. e. Jerusalem, as Gen. 14. 18. Compare Psalm 48. 2, 3, 4, 9. and see Hebr. 7. 1.] is his Tent: [i. e. his Tabernacle, or Temple; hereby it appeareth plainly, that Salem and Jerusalem is one and the same] and his habitation in Zion.

4. There hath he broken: [Compare Psalm 46. 10.] the fiery arrows of the bow: [Heb. the fierie coals, or sparkes of the bow, i. e. the fiery, or sparkling glistering arrows, or the glistering bow (of Steele) as somtakē it] the shield, and the sword, and the warre, Sela! [see Psalm 3. on verse 3.]

5. Thou art more illustrious (and) more glorious, than the mountains of prey; [Hereby do some understand the mighty Kings and Kingdomes (compared sometimes in scripture to mountains) with whom it is usual, to prey both one upon another, and upon the people of God, even like

the wild beasts, following and worrying their prey. Oth. Thou art illustrious and glorious from, or (by reason of) the mountains of prey: i. e. thou hast got thy self great honour, and shewed thy power upon the mountains; from whence the enemies, like so many wild beasts, made account to prey upon and devour us; there haſt thou consumed them, and made them a prey to us, as is declared in the sequel.]

6. The stout-hearted are spoyle: [Heb. the strong of heart] they have slumbered their sleep: [i. e. the long and lasting sleep of death, their deadly sleep. Compare Jer. 51. 39. 57. Psalm 13. 4. this is applied by some to those destroyed by the Angell in the dayes of Hiskia. 2 King. 19. 35.] and none of the valiant men have found their hands: [Heb. all men of valour have not found their hands; i. e. they were as if they had no hands; they were not able to make the least resistance, or defense.]

7. From thy rebuke, [See Psalm 9. on v. 6.] O God of Jacob, both chariot and horse are sunk asleep. [i. e. both the great and the common souldier, which were wont to ride on chariots and horses, were dismayed all together: see Jud. 4. 3. 13. 15. 2 Sam. 10. on verse 18. 1 King. 22. 31. 34.]

8. Thou, thou art fearfull: and who shall stand before thy face, from the time of thy wrath? [Heb. from then, or thence of thy wrath? i. e. from that very time; or when thou art wroth: or beginnest to exercise and let forth thine anger.]

9. Thou madest a judgement heard out of heaven; [Compare 2 King. 19. 32. 33. 34. 35. Jud. 5. 20. 2 Sam. 22. 7. 8. &c.] the earth [or the land; and so in the next verse] feared and was still: [i. e. when thou madest thy judgement to be heard, &c. then the earth feared, &c. or, thou makest a judgement to be heard, &c. and so in the sequel.]

10. When God arose to judgement, for to deliver all the meek of the earth. [See Psalm 10. on v. 17.] Sela! [See Psal. 3. on v. 3.]

11. For the fierceness of man shall make thee praiseworthy: [i. e. shall serve to get thee praise and honour. The sense is, the more eager and furious the enemies are against thee and thy people, the more honour and glory shalt thou get in protecting thy people and quelling the enemy.] thou shalt bind up the remnant of fiercenes; [or gird, &c. This may be understood, that God shall likewise subdue the remaining fierce enemies, even as one girds or binds and ties a body, from stirring at pleasure: or else: He shall gird the remainder of his people, those that are left over and delivered from the fiercenes of the enemy) with strength and courage to withstand their enemies. Both meanings are good; though it may likewise be understood of God himself, that he shall gird his fiercenes about him, for the utter destruction of his enemies.]

12. Make vowed, [As the godly use to do in times of trouble, and being delivered out of the same. See Gen. 28. 20. &c. Psalm 66. 13. 14. 15. Jer. 1. 16. Compare also above Psal. 61. on v. 6.] and pay them to the L O R D your God, all ye that are round about him. [i. e. all Gods people, that adhere unto and depend on him, even as the Tribes encamped round about the Tabernacle, Num. 2. 2. &c. and the Priests and Levites were placed round about God to serve him, and again the Elders round about the Throne of God, Revel. 4. 4.] Let them bring gifts [Compare 2 Chron. 32. 21. 23.] to him that is to be feared. [Heb. properly, to him of fear; that is of whom every one ought to stand in fear, to wit, the God of Israel; Compare Gen. 31. 53.]

13. That cutteh off the spirit of Princes, [Or, foregoers, leaders, (cutteh off) or plucketh off, gathereth] as grapes [the meaning is (according to the Emphasis of the Hebrew phrase) that God doth as suddenly and easily take

take away the life, understanding and courage of the great ones, as grapes are pluckt and gathered in the Vintage. See the same comparison, *Jud. 20. 45*, with the Annotations : and *Rev. 14. v. 18, 19, 20*, and compare in particular, *2 Chron. 32. 21.*] *that is dreadfull to the kings of the earth.*

P S A L M L XXVII.

The Prophet describeth in his own example very lively, how it afflicteth the people of God, when as they have no evidence of Gods gracious presence : and how the spirit overcometh at length, raising and strengthening them again through faith, and the consideration of Gods faithful promises and former mercies.

1. **A** Psalm of Asaph [See *Psalm 50*. on verse 1.] *for the chief song-master over Jeduthun.* [See *Psal. 39.* on v. 1. or in *Jeduthun*, i. e. over or among the posterite of *Jeduthun*. Others, for *Jeduthun* himself, as being one of the chief song-masters himself :]

2. *My voice is to God, and I cry : my voice is to God, and he will incline the ear unto me.*

3. *In the day of my distress sought I the Lord : my hand was stretched out by night, and ceased not : (or, gave not over :) [Instantly praying to God ; or, spread forth, properly cast out, thrown forth, as those that are in great trouble or anguish, sometimes strike their hands together, sometimes cast them abroad or throw them forth as it were, and move them here and there, according to the commotion in their hearts : Others, overwhelmed, surcharged, with tears namely.] my soul refused to be comforted. [i. e. I could not satisfie, nor allay my grief, and was altogether disconsolate, incapable of any comfort. Compare *Gen. 37.* on v. 35.]*

4. *If I thought on God, I was troubled : if I meditated, [As *Gen. 24. 63*. See there : others, if I prayed, &c. my soul was overwhelmed : [See *Psalm 61*, on v. 3.] Sela ! [see *Psal. 3* on v. 3.]]*

5. *Thou heldest mine eyes waking ; [Hebr. thou heldest the watches of mine eyes : that is (as some understand it) mine eye-lids. The sense is, thou didst keep me awake, that I could not sleep for the continuance of the crosses and troubles upon me.] I was dismayed [like a thing struck and beaten with hammers : as one whose heart beateth and panteth for anguish and grief. Compare, *Jud. 13.* on. v. 25. and *Gen. 41. 8*. *Dan. 2. 1, 3*. Where the same Hebrew word is used] and shake not.*

6. *I considered the dayes of old, [According to the command, *Deut. 32. 7*. compare *Psalm 74. 12*, &c.] the yeers of the ages. [past and gone long agoe. Of the Hebrew word *Olam*, see *Jer. 2.* on verse 20.]*

7. *I remembred my string-play (Or stringed instrument) [how I was wont in former times to praise God for his benefits] in the night I pondered (considered) in my heart ; and my spirit inquired (searched) to get a [right] understanding in this matter. Compare *Psa. 73. v. 16, 17*. Hence proceedeth the following words of the Prophet, as if he should say. At last I thought ; shall the Lord then, &c. as followeth.]*

8. *Shall the Lord then reject for ever (Or in eternities) [i.e. continually, evermore] and be no more favourable hence forward ? [Heb. not go on, or addc to be wellwilling favourable, or kindly disposed, or to take pleasure, or content, viz. in me, or in his people, to whom he hath been so favourable in times past.]*

9. *Doth his kindness cease for ever ? hath the promise an end [i. e. the word of his promise] from generation to generation ? [Heb. in generation and generation]*

10. *Hath God forgotten to be gracious ? hath he shut up his mercies through wrath ? Sela,*

11. *Then said I : this afflicteth me ; [viz. that God*

dealeth otherwise with me now, then heretofore ; that he keepeth not always the same course and method in governing of his people. God doth all things wisely, and so as it may be serviceable to his glory and our good. Oth, this afflicteth me, the changing of the right hand of the most high, or by way of question, shall this afflict me, that the right hand of the most high doth change ? or this is my prayer, the changing of the right hand of the most high] (but) the right hand of the most high doth change : [i.e. he can soon change and turn this affliction into rejoicing.]

12. *I will remember the acts of the LORD, [Thereby to raise up and strengthen my self] yet I will remember thy wonders of old. [Heb. of thy wonder, or miracle, and so in the next verse, all thy work, or all thy acting.]*

13. *And will consider all thy works [Or recount, relate] and speak of thine acts. [or attentively observe thine acts.]*

14. *O God thy way is in the sanctuary [i. e. thy government is understood to the purpose in thy Church or Sanctuary, and not at all among the children of the World. Compare *Psa. 73. 17*. Oth. thy way is in holiness, i.e. all thou doest is perfectly holy, though we are not alwayes able to comprehend it] who is a great God ? like God ?*

15. *Thou art that God, that doth (Or worketh) wonder : thou hast made thy strength known among the Nations (or folks.)*

16. *Thou hast delivered thy people through (thine) arms, [Through thy great power and might. See *Exod. 6. 5*. *Psa. 79. 11.*] the children of Jacob and Joseph [Joseph was likewise Jacobs son, and consequently his children, the children of Jacob ; but he is named here in particular, by reason of the excellency and prerogative of Ephraim and Manasse, *Gen. 50. 21. 1*. *Chron. 5, 11, 21*, besides that he fed all *Israel* in Egypt like a Father : yea sometimes by Joseph there are understood the ten Tribes, or all *Israel* together. See *Gen. 45. 10, 11.* and *48. 22*. compare *Psa. 80.* on v. 2, 3.] Sela.*

17. *The waters saw thee O God, the waters saw thee they trembled, [Or were in anguish, as one that is in travel, flying away for fear as it were, to make way for the children of Israel, passing the red Sea. Compare *Psa. 110. 3, 5.*] the abysses also were troubled, (stirred.)*

18. *The thick cloudes poured out water [This verse and the sequel seemeth to declare that which is set down, *Exod. 14. 24, 25.* as being done in that manner, that God raised first a mighty tempest over the *Egyptians*] the uppermost cloudes gave a noise (sound) i.e. [thundered] thine arrowes likewise issued forth ; [i.e. the flashes of lightning, as is declared in the sequel, compare *2 Sam. 22. 15.*]*

19. *The sound of thy thunder was in this round [Or in the Orbe, Sphere, Globe, i.e. in the air which encircles the Earth like a Globe or Sphere. As for the Hebrew word: Compare *Psa. 83. 14*. *Isa. 17. 14*. *Ezek. 10. 2*. &c.] the lightnings enlightened the world ; the Earth was troubled and trembled.*

20. *Thy way was in the sea ; [Where thou wentest to lead thy people through the red sea, and to overthrow the Egyptians in it. See *Exod. 14. 19, 20. 22*. *Nchem. 9. 11.* compare *Nah. 1. 3.*] and thy path in great waters : and thy footsteps were not known. [there was no sign nor token left of this passage ; for the waters returned and were as before, *Exod. 14. 26, 28.*]*

21. *Thou leddest thy people as a flock [Like unto a Shepheard, leading them thorow the wildernes to the land of Canaan and taking care for them, &c. See *Psa. 78. 52.*] by the hand of Mose and Aaron, [that is by their means and ministry.]*

P S A L M LXXVIII.

The Prophet having exhorted to attention, instruction and preaching of Gods word and works, he rehearseth at large the Fatherly love and long suffering of God, by which having striven against the manifold unthankfulness of his people, at last he forsook Silo, and passing by the rest of the Tribes, chose out Zion in Juda, for the place of his worship, and David out of Juda, over the Kingdom: the same being a Type or Figure of Christs everlasting Kingdome.

AN Instruction [See Psa. 32. on v. 1.] of Asaph. [see Psa. 50. on v. 1.] O my people hearken unto my doctrine: encline thine ear to the sayings of my mouth.

2. I will open my mouth with sentences; [Heb. sentence. See 1 Kin. 4. 32. and of opening the mouth Job 33. on v. 2.] I will gush forth secrets abundantly of old. [I will stream forth or pour out like a fountain abundance of deep, excellent and remarkable sentences and matters, said and wrought in former times, wherein there lie great secrets hidden. See of the Hebrew word (which doth likewise signify riddles) Jud. 14. v. 12. 1 King. 10. on v. 1. Mat. 13. 35. and further of the other Hebrew word, signifying to gush forth, or bubble forth, Psa. 19. on v. 3.]

3. Which we have heard and know them, and our fathers have told us.

4. We will not hide it from their children, from before the generation to come, recounting the praise-worthinesses of the LORD; [Heb. lauds or praises, understand Gods praise-worthy acts, as is declared by the sequel] and his strength and his wonders which he hath done.

5. For he hath set up a testimony in Jacob, and put a Law in Israel, which he hath commanded our Fathers, that they should make them known to their children.

6. That the following generation should know (the same) the children (that) were to be born: (and) should rise up and rehearse them to their children.

7. And that they should put their hope in God, and not forget Gods acts, but keep his commandments.

8. And that they should not become like their Fathers, a disobedient and rebellious generation, a generation (that) did not dispose their heart, [According to the will of the Lord to serve and fear God. See 2 Chron. 12. on v. 14.] and whose spirit was not faithfull with God.

9. The children of Ephraim, armed Archers, turned about in the day of the battle. [Seeing that in the sequel there are rehearsed the wonderful works of God, which he wrought before the eyes of the Fathers of these Ephraimites, this may be applyed to the story, 1 Sam. 4. where the Israelites, (among whom the Ephraimites were the most considerable and powerful, in whose countrey likewise the Ark was at Silo, 1 Sam. 4. 3, 4.) were defeated by the Philistines, and put to flight, and the Ark carried away, 1 Sam. 4. 10, 11. Compare below v. 62, 63, 64, 67. Some do understand it of the subversion of the Kingdome and captivity of the ten Tribes by the Assyrians, the said Tribes being frequently understood by Ephraim in the Prophets. See Isa. 7. v. 5. 17. Hos. 12. 1. and 13. 1, &c. and besides 2. King. 17. and Hos. 10. 11, 14. Others apply it to 1 Chron. 7. 21, 22.]

10. They kept not Gods Covenant, and refused to walk in his Law.

11. And they forgot his acts, and his wonders, which they had seen him do.

12. Before their Fathers behad done wonders in Egypt (in) the field of Zoan [i.e. in the territory or country

of Zoan, which was a very old and famous royal Metropolis in Egypt. See Num. 13. on v. 22. and Isa. 19. on v. 23. and 30. 3, 4.]

13. He cleft the Sea, and made them pass through it: and he made the waters to stand as an heap.

14. And he led them by day with a cloud; and all the night with a light of fire.

15. He cleft the stony-rocks in the wilderness, and made them drink abundantly as out of abysses (or gulfs.) [i.e. so plentifully as if they had been deep waters.]

16. For he brought streames forth out of the stony-rock, and made the waters to descend like rivers.

17. Yet continued they to sin against him, provoking the most high in the dry wilderness.

18. And they tempted God in their heart; coveting meat after their lust. [Heb. soul. See Psa. 29. on ver. 12.]

19. And they spake against God; they said: Should God be able to dress a table in the desert.

20. Behold he struck the stony rock, that waters flowed forth, and brookes broke out abundantly: should he be able to give bread also? Should he dress meat for his people.

21. Therefore the LORD heard, [i.e. he observed it as a Judge, or he shewed indeed, that he had heard and observed, or taken notice of it, and so v. 59.] and was incensed, [spoken of God after the manner of men] and a fire was kindled against Jacob, [see Job 31. v. 12.] and wrath also went up against Israel.

22. Because they believed not in God, and trusted not in his salvation.

23. When as he commanded the cloudes from above [Or bad commanded, and so in the sequel, meaning his disposing and ordering of them] and opened the doores of heaven. [a figurative expression, by way of similitude. compare 2 Kings 2. 19.]

24. And rained upon them the MAN [See Exod. 16. on v. 15.] to eat, and gave them heavens-corn. [that fell down out of the air, and might be ground like corn, and supply the want thereof. See Numb. 11. 8.]

25. Every one ate the bread of the mighty ones, [i.e. of the Angels, so called by reason of the power and might, which they received of God, to exploit and perform great and mighty things, especially for the service of his elect. See Psa. 103. 20. Heb. 1. 14. The MAN is called the bread of the Angels, for that God sent it down by Angels, or from heaven the Angels dwelling place; or because of the excellency of it, as there the tongues of Angels, 1 Cor. 13. 1. i.e. the most pleasant and harmonious] beset them victuals to satisfaction.

26. He drove on the East-wind in the heaven (air,) and brought on the south-wind through his strength.

27. And rained flesh upon them as dust, [In such plenty and abundance] and winged fowl [to wit the quailes] as sand of the seas.

28. And made it to fall in the midst of his Camp, [Yet so notwithstanding that it fell likewise far without the Camp. See Num. 11. v. 31. He calleth Israel Gods Camp, for that the LORD was the head and King and leader thereof] round about his habitations. [this may be understand of Gods Tabernacle, wherein there were several habitations, or of the peoples dwellings which may be called Gods habitations for the same reason, as the camp Gods camp.]

29. Then they ate, and were well satisfied, so that he yielded them their lust (desire) [i.e. abundance of that meat they lusted after.]

30. They were not yet estranged from their lust, [They had scarce satisfied their lust, their appetite was not quite over] their meat was in their mouth yet.

31. When the wrath of God rose against them, that he put to death of their fattest (ones,) [i.e. some of their principal, richest, strongest, goodliest, livelyest men. Compare

Compare *Jud.* 3. on v. 29. *Heb. fatnesses*] and felled down the chosen of Israel. [Oth Youths, young men, and so v. 63.]

32. Above all this they sinned yet [Murmured again for all that. See *Numb.* 14. 16, 17.] and believed not through his wonders. [Compare *Deut.* 1. on v. 32. i.e. they would not trust God, notwithstanding all these wonders which he wrought among them.]

33. Therefore caused he their days to pass in vanity, [See *Numb.* 14. 28, 29, 33, 34, 35.] and their years in affrightment.

34. When he put them to death, then they enquired after him, and turned again and sought God early.

35. And remembered that God was their rock, and God the most high their Redeemer.

36. And they flattered him with their mouth [Or gave him good, or fair words, as if they meant to bezzile him. See of the Hebrew word *Jud.* 14. v. 15.] and lied unto him with their tongue.

37. For their heart was not right with him: and they were not faithfull in his covenant.

38. Nevertheless he being mercifull, atoned the iniuity, [i.e. he remitted the temporal punishment, or withheld the lame, in regard of those hypocrites; and pardoned them, in pursuance of his Covenant of grace, for the atonement of the Messia, in regard of the Elect] and destroyed them not; [see of the Hebrew word *Jud.* 20. v. 21.] but turned oft times his anger away [Heb: be multiplied turning away, or diverting, &c.] and raised not up all his fierceness. [for to destroy them altogether at once.]

39. And he remembred that they were flesh [See *Psa.* 56. on v. 5.] a wind that passeth and turneth not again. [comp. *Jan.* 4. 14.]

40. How often did they provoke him in the desert; grieve him in the wilderness.

41. For they came again still, and tempted God: [Or, they tempted God again.] and set a pale to (or limitted) the holy one one of Israel. [See *Psa.* 71. on v. 22. i.e. they would set and appoint him limits and measure; confine his divine almighty power and government within certain pales as it were; as if he could or must do no otherwise, then pleased them, or they judged feasible, they would even rule and tutor him.]

42. They remembred not his hand [His mighty power, which he had manifested in delivering of his people] the day when he delivered them from the Adversary: [or distresses.]

43. How he set up his tokens in Egypt, and his marvels in the field of Zoan: [Above v. 12.]

44. And turned their floods in blood: and their stremes that they shoud not drink.

45. He sent a mixture of insects among them, that consumed them: and frogs which spoiled them: [Heb: a frog.]

46. And he gave their encrease to the caterpillar, and their labour to the grashopper. [i.e. the fruits of the Earth, which they had taken paines for, and bestowed their labour upon.]

47. He put their vine to death through the hail [i.e. he made them wither and decay, go out and dye] and their wild fig-tree through fiery hail-stones. [this Hebrew word is only found in this place. Some hold that the fire mixt with the hail (*Exod.* 9. 24, 25.) is called thus, for piercing, splitting and spoiling all it lighted, (or as it were lodged or camped) upon.]

48. He gave up their cattel also to the hail [Or he concluded their cattle under the hail, &c. that they were under the power of the hail, in pound or prison as it were, no where able to escape or elchew it: and so v. 50. 62.] and their beasts to the fiery coales. [or fiery sparks, i.e.. the fiery flashes of lightning. compare *2 Sam.* 22. v. 9 13.]

49. He sent over them the hotness of his anger, indignation and trouble and distress; [i.e. most grievous and heavy plagues and punishments, the effects of his wrath. See *Job* 21. 30. *Ezek.* 7. 2. with the annotation] with sending forth the Messengers of much evil: [Heb. of evils, i.e. of much evil and mischief: Hereby some understand destroying Angels: Others Moses and Aaron, by whom God caused these plagues to be denounced upon Pharaoh.]

50. He weighed a path for his wrath: [In the scales of his Justice, ballancing his punishments against their deserts; even as God useth to proceed in punishing, when men go on in sins and obstinacy. See *Levit.* 26. v. 21, 23, 24, 27, 28.] he did not withdraw their soul from death, and their cattel he gave up to the pestilence. [Oth. their life, as *Job* 33. 18, 22, 28.]

51. And he smote all the first-born [Every first-born] in Egypt: the beginning (or commencements, or firstlings) of powers [see *Gen.* 49. on v. 3.] in the tents of Cham. [in the dwelling places of Egypt, in Hebrew called *Mitsraim*, after the name of Chams. So see *Gen.* 10. on v. 6.]

52. And he conducted his people as sheep, and led them as a flock in the wilderness.

53. Ica he led them securely, so that they feared not (or were not afraid) for the sea had covered over their Enemies. [The red sea namely, or reed sea.]

54. And he brought them to the Borders of his holiness; [To wit, Canaan. Compare *Exod.* 15. 13, 17: that is his holy confines; Or the borders of his sanctuary] to this mountain, [viz. Zion, as v. 68. Oth. this mountain(ous region) understanding the land of fury, encompassed with mountaines] whom his right hand hath gotten.

55. And he expelled the heathens before their face, and made them fall into the line of (their) [the Israeltires] inheritance; [i.e. he gave them Canaan as it were by the lot of inheritance, and caused the land to be divided among them by lot. See *Numb.* 34. 2, &c. *Jos.* chap. 14, 15, 16, 17. see also *Deut.* 32. on v. 9. and *Psa.* 16. on v. 5, 6.] and made the tribes of Israel to dwell in their tents.

56. But they tempted and provoked God the most high: [This hath regard to the sin, which Israel, being come into Canaan. committed in the dayes of the Judges, see v. 59. 60, &c. and besides *Deut.* 6. on v. 16.] and entertained not his Testimonies. [his lawes and commandments. See *Numb.* 1. on v. 50. and *Deut.* 4. on v. 45.]

57. And they recoiled, and dealt perfidiously, as their Fathers, [Had done in the wilderness] they are turned about like a deceitfull bow. [Heb: a bow of deceit, which shoothes the bolt backward, and not forward to the mark: or which hurteth the shooter, or doth vary and turn awry in his hand, that he either faileth to shoot, or the shot miscarrieth, so *Hos.* 7. 16.]

58. And they stirred him up to anger [Compare *Deut.* 32. 21.] through their high places, [where they committed Idolatry, after the manner of the heathen. See *Lev.* 26. on v. 30. *Deu.* 12. on v. 2, &c.] and stirred him up to jealousy [see *Exod.* 20. on v. 5.] through their carued Images.

59. God heard it [Compare above on v. 21. and was incensed, and greatly loathed Israel.]

60. Therefore he forsook the Tabernacle at Silo [See *1 Sam.* chap. 4. v. 4, 11. *Jerem.* 7. 14. and 26. 6, 9.] the tent (which) he had set for an habitation among men. [The Israeltires, whom he calleth barely men here, to set out the great favour of God, daigning to dwell among such wretched creatures.]

61. And he gave his strength [i.e. the Ark of the Covenant, whereby God manifested otherwife his help and power in his peoples behalf: See *2 Chron.* 6. 41.

Psalm 132.5.8. The same is likewise called here the *glory* or, *honourablenes*, or *ornament of God*: as *1. Sam. 4.21.* some do understand by his strength the strong men and champions of Gods people [into captivitie ; and his glory into the hand of the adversarie: [to wit, the Philistines, *1. Sam. 4.11.*]

62. And he delivered up his people to the sword, and was incensed against his inheritance.

63. The fire [The wrath of God, through the sword and furie of the Philistines.] consumed their young men ; [Heb. *bis viz.* Israels ; and so in the sequel] and their young daughters were not praised. [viz. with nupciall hymnes; as the custome was at their weddings and espouſals, i.e. they were not married in any solemn, or honourable or joyfull manner : this is likewise implied *Jer. 7.34.* and *16.9.* and *25.10.*]

64. Their priests fell by the sword : [This may be understood in particular of the sons of Eli, the high Priest : *1 Sam. 4.11.*] and their widows wept not. [for astonishment and terour, by reason of the overgreat common calamities, which so withdrew their fense and mind from the particular cases, that they could not weigh the same, nor find time for the accustomed dayes and performances in that kind. See *1 Sam. 4.19.* *20.* *Job 27.15.* *Ezekiel 24.23.*].

65. Then the Lord awaked as one asleep : [Seeming to have been asleep, for suffering the Philistines to prevail thus, and to carry away the Ark. Comp. *Psal. 44.24.*] as a Champion that shouldest of wine. [strengthned by a liberal draught of wine, and thereby made courageous and undaunted, to fall upon his enemy. Others, rising up from wine : i.e as a strong man having slept out his wine, beſtirreth himself amain to shew his valour, when as before while he was asleep, he seemed to have none at all.]

66. And he smote his adversaries [The Philistines: See *1 Sam. 5.5.* &c. and *6.v.4,5,11,15,17.*] on the hidmost (part) : he put them to an everlasting reproach. [Heb. reproach of eternitie.]

67. Nevertheless, he rejected the Tent of *Zeph* : [The Tabernacle, which was at Silo, in the Tribe of Ephraim, was not suffered by God to continue there, nor the Ark to return thither again, for any reposing.] and the tribe of Ephraim he chose not.

68. But he chose the tribe of Iudah : the hill of Zion, which he loved.

69. And he built his Sanctuary [The Temple, by *Salamon* ; See *1 King.6.*] as high (places :) as the earth which he hath grounded for ever : [as high, as any high Palaces, and as firm as the earth, which is unmoveable for ever.]

70. And he chose his servant David : and took him from the sheep-folds.

71. From after the sucking (ewes :) [Others bearing] made he him to come for to feed Jacob his people, and Israel his inheritance : [See *2 Sam. 5.* on v.2.]

72. Also he fed them according to the uprightness of his heart : and led them with a very understanding conduct of his hands. [Heb. with understanding of his palmes. i.e. He governed the kingdome, and managed the affairs thereof with great wisdome prudence and discretion.]

P S A L M LXXIX.

The Church of God bewaileth the extreme crueltie of the enemies, which had destroyed Jerusalem and the Temple, and entreateth him, that forgetting and forgiving their finnes, he would for his own glories sake, graciously and speedily deliver them, and punish the enemies, to the everlasting praise of his Name.

1. **A** Psalm of Asaph : [See Psalm 50. on v. 1.] O God, Heathens are come into thine inheritance ; [understand the land of Canaan, and more particularly Jerusalem : See Psalm 68. on ver. 10.] they have defiled the Temple of thy holines : [i.e. thine holy Temple.] They have set Jerusalem to a stone-heap.

2. They have given the dead bodies [Heb. the dead bodie, or corps, as below v. 11. of the prisoner, i.e. of the prisoners ; as frequently elsewhere.] of thy servants to the fowle of heaven ; the flesh of thy favorites, [See Psalm 4. on v. 4.] to the beasts of the land.

3. They have shed thir blood round about Jerusalem, like water, and there was none to burie them.

4. We are become a reproach to our neighbours ; [See Psalm 80.7. and compare Psalm 137.7. *Ezek. 35. ver.2. 12, 13, 15.*] a mock and ſport to them that are round about us.

5. How long LORD ? wilt thou be wroth for ever ? [Or, How long LORD wilt thou be wroth continually ? of the word for ever, or eternitie ; See Psalm 13. on v.2.] shall thy jealousy burn like fire ? [i.e. see Exodus 10. on verse 5.]

6. Pour out thy fiercenes over the heathen, that do not know thee : [As water is poured out ; see Hosea 5. 10. i.e. let thy judgement surprize and fall upon them on a sudden abundantly and powerfully : compare Psalm 69. 25. Isa. 42.15. Jer. 7.v. 20. and 10. 25. Ezek. 7. verfe 8. and 20. 33. 34. Revel. 16. 1. &c. What it is, not to know God : See Job 18. on v. 21. though here it hath a special regard to the generall idolatrous condition of the heathen in matters of Religion, who neither know, nor serve God.] and over the kingdomes, which do not call upon thy Name.

7. For they have [Heb. he hath, &c. i.e. every one of them hath, &c.] eaten up Jacob ; [compare Deut. 7. on verse 16, and Psalm 14. on v.4.] and they have laid waste his pleasant habitation.

8. Remember not unto us [Others against us : compare Jer. 22. and see Jer. 31. 34. Ezek. 18. 22. and the contrary, Jer. 14. 10. Hos. 6. 13. and 9. 9. and besides the manner of speaking, Gen. 8. on v. 1. or the misdeeds of the former ones, i.e. our forefathers.] the former misdeeds : baste thee, let thy mercies prevent us ; for we are grown very thin : [exhausted, consumed, become very mean.]

9. Help us, O God of our salvation, because of the honour of thy Name : and rescue us, and make atonement ; [or, cover graciously ; compare Psalm 65. on v. 4.] over our sins for thy Names sake:

10. Why should the heathen say : where is their God ? let the revenge of the ſhed blood of thy servants be known, [Or acknowledged] among the heathen before our eyes : [Others, let him (our God) be known (or acknowledged) among the heathen, through (or by) the revenge of &c. compare Deut. 32. 42. 43. Jer. 51. 36. 37.]

11. Let the groaning of the prisoners ; [Heb. prisoner, see above, v. 2.] come before thee, keep over (or spare) [let them be preserved or kept alive] the children of death, [i.e. those which are appointed or condemned to death, as evill doers : see 2 Sam. 12. 1. 5. and Prov. 31. on v. 8.] according to the greatness of thine arm : [i.e. according to thy great power and might : See Psalm 77. 16. and Job 40. on v.4.]

12. And render to our neighbours ſevenfold [See Gen. 4. on v. 15. and Psalm 12. on v. 7.] into their boſome. [i.e. abundantly, and so that they may feel it, and it may ſtick upon them : So Isa. 65. 7. Jer. 32. 18. Luke 6. 38.] the reproach O Lord, wherewith they have reproached thee.

13. So we thy people and ſheep of thy paſture ſhall praife thee for ever, from generation to generations ; [Heb. in generation] we ſhall recount thy praife.

PSALM LXXX.

The Psalmist bemoaneth the sad condition of the Church, in regard that the former manifold mercies of God exhibited unto her, were changed now into distresses and persecutions; praying for deliverance out of them: with promise of thankfulness.

1. For the chief song-master upon Shoshannah: [See the annot. on Psalm 45.1.] a Testimony, [a testimony, or declaration of faith in Gods gracious promises during the heavy pressure of his Church] a Psalm of Asaph: [or for Asaph, as Psalm 79.1.]

2. O Shepherd of Israel, [Compare Psal. 23.1. and 48.15. Isa. 40.11. Ezek. 34.12, 14, 15. Job. 10, 11. and 1 Pet. 2. 25.] take to ears: [or, hearken, listen] which leadeth flocks like sheep: [Joseph, that is the posterity of Joseph, to wit, the tribes of Ephraim and Manasse, which descended from Joseph]. The holy Scripture doth sometimes comprehend under the name of Joseph all the rest of the Tribes, especially the ten, in regard that Joseph was the principal and most reputed among the sons of Jacob; See Gen. 49. 26. Psalm 81. 6.] which sitteth between the Cherubim, [or, which was wont, or (used) to sit upon the Cherubim]: For after that the Chaldees had destroyed the Temple, the Lord sate no longer upon the Cherubim there; of the Cherubim see 1 Sam. 4. 4.] appear shining (or with lustre,) [i. e. shew us thy grace and favour by delivering us out of this long and loathsome captivitie, wherein we have sat so long as in darkness.]

3. Rouze up thy might [Shew forth thy might and let it appear, whih was in a manner asleep all this while] before the face of Ephraim and Benjamin, and Manasse: [i. e. for, or in the behalf of the Tribes of Ephraim, Benjamin, and Manasse. These three Tribes were camped together on the west side of the Tabernacle; Num. 2. 17, 18, 20, 22, and chap. 10 21, 22, 23, 24. therefore they are both here, and 1 Chron. 9. 3. and elsewhere named joynly together, and come to our deliverance.]

4. O God, [This verse is repeated; v. 8. and verse 20.] Bring us again, [viz. to our former state and condition, or, out of our captivitie and wandring into the land, whence we were carried forth; others, revive us, as Psal. 23. 3.] and let thy face shine [viz. over us; see the annot. Num. 6. on v. 23, 26] so shall we be delivered.

5. O LORD, God of hosts, how long wilt thou smok against the prayer of thy people? [i. e. be angry, rejecting our prayer in great anger; it is a similitude or comparison taken from the carriage of such as are extremely angered; see Psalm 74.1.]

6. Thou feedest them [i. e. thou feedest us. See Psal. 42. 4.] with teare-bread; [or bread of teares] the sense of these words is, that affliction is as common to them, as their meat and drink, and that they are visited with very great and sensible grievances. Or, bread of teares, that is, bread dip in tears, or tears in stead of bread; as Psalm 42. 4.] and drenchest them with (or givest them to drink) tears out of a great measure. [The Hebrew word doth signific a certain measure of either liquid, as here, or dry wares, as it seems to be used Isa. 40. 12. which held three ordinary measures, though of what size or largeness be unknown.]

7. Thou hast set us for a strife (or contention) to our neighbours, [viz. the Edomites, as Psalm 79. 4. and other wicked people about us; who contend with, cross and thwart us dayly: or they contend and strive among themselves, who shall have the honour and advantage to subdue and taine us] and our enemies make a mock among them. [viz. of us, or with us, when they see us in straights and troubles.]

8. O God of hosts bring us again; [See above, v. 4.]

and let thy face shine, so shall we be saved,

9. Thou hast brought over a Vine [Thus he calleth the Church and people of Israel, as also Isay, chap. 5. 1, 7. Jer. 2. 21. Matth. 21. 33. Mark 12. 1. Luke 10. 9.] out of Egypt: hast expelled the heathen, [understand here the seven Nations of the Canaanites: See the book of Joshua and Psalm 44. 3. and 78. 55.] and hast planted the same [Vine, namely, Exod. 15. 17. Psalm 44. 3.]

10. Thou hast prepared (the place) before him, [i.e. thou hast driven and thrust out the Canaanites, before their faces, Exod. 23. 28. Josh. 24. 12. see the annot. on Gen. 24. 31. touching the signification of the Hebrew word, which properly is, to cleanse, scour, sweep out;] and made his roots to take rooting [to grow deep and firm in the ground] so that he hath filled the land: [viz. with his branches.]

11. The hills were covered with his shadow, [The Psalmist implieth, that the people of Israel was mightily multiplied, throughout all the land of Canaan,] and his branches were (like) the Cedar-trees of God. [mighty great and tall ones: See the annot. on Gen. 3. 10. Psal. 36. 7. you have mountains of the Lord, &c. i. e. very great and loftie ones: or, Cedar-trees of God, do signify such as were of Gods own planting, as Psal. 104. 16.]

12. He [Meaning that Vine, viz. the people of God, the people of Israel] shot forth his branches unto the Sea, [viz. to the midland, or Mediterranean Sea, as Psal. 72. 8.] and his sprouts unto the river, [Euphrates, namely, as Psalm 72. 8.]

13. Why hast thou broken through his walls, [i. e. all his Forts and strong holds, which being broke thorough, layeth the whole land open to the prey of his enemies: See Psalm 89. 4. 42. and Isay 5. 5.] so that all which pass by that way, do pluck him?

14. The Boar out of the wood [Thus he calleth the enemies and persecutors of Gods people, as Psalm 68. 31. which were then especially the Assyrians and Babylonians, as we reade, 2 Kings 17. 6. and 25. 1.] hath rooted him up: and the savage (beast) of the field hath eas him off. [Hereby may be understood the wild beasts, where-with God threatened his people, Levit. 26. 22. or fierce and cruel Tyrants; as likewise are implied by the wild Boars before mentioned: see Job 24. 21.]

15. O God of hosts, turn again now, [viz. to help us after that thou hast so long with-held thine assistance from us] regard out of Heaven, and behold, and visite this Vine. [See the annotat. Gen. 21: on verse 1. and Job 5. 24.]

16. And the stock (or stem) which thy right hand hath planted, and that for the Son; [Understand here the Son of God: compare Psalm 2. 7. Isay 9. 5. Dan. 9. 17. and here below, verle 18. Others understand by the Son here, a young sprout or branch, and apply it to Israel, or the Church of God:] (whom) thou hast strengthened thee: [compare Isay 49. v. 1, 2, 3, 4, 5, 8. &c. Others, sprout which thou madest great and strong for thy glorie, and to enjoy the fruit thereof.]

17. She is burnt with fire, she is cut off; [That same stock, or stem v. 16. or, he viz. the Vine, as v. 9.] They perish from the rebuke of thy Countenance: [they, viz. thy people Israel, of whom the Text here speaketh, or all men, they must perish whensoever thou dost set once thy face against them, pronouncing thy curse upon them; see Psal. 9. the annot. on v. 6.]

18. Let thine hand be upon the man of thy right hand; [Understand this verse of the Son of God, the Messia, of whom was spoken v. 16. Thy hand be upon him, i. e. be with him, support him, and establish or maintain him in his Kingdom: See the like kind of expression, Ezra 7. 6. &c. and compare Psalm 118. 25. Isay 11. 2, 3. and 61. 1. Acts 10. 38. the man of thy right hand: i. e. him whom thou lovest as thy right hand: see Gen. 35. 18. or, the man that is thy neighbour or companion, Zach. 13. 7. (as being

being thine eternall Son) and by whom thou doft stretch forth thy power, haſt created, maintainest and governest all things ; John 1. 3. Col. 1. 16. Hebr. 1.2, 3. and to whom thou haſt ſaid, *Sit down at my right hand, &c.* Psalm 110. 1. called the Son of man, Psalm 8.5. Hebr. 2. 6, 9. and throughout all the New Testament ; according as he appeared likewife Dan. 7. 13. by this Man, as (alio by the Son of Man in the next following words)ome do understand the people of Israel, which is likewife called Gods first-born, Exod. 4. 22.] upon the Son of Man, (whom) thou haſt ſtrengthened thee.

19. So ſhall we not turn back from thee : keep us alive, ſo ſhall we call on thy Name.

20. O LORD, God of hoſts, bring up again ; [See above v.4.] Let thy face ſhine [above, v.4.] ſo ſhall we be ſaved.

P S A L M LXXXI.

The Prophet exhorteth the people highly to praise the LORD God, for the manifold mercies and deliverances exhibited to the ſame : complaining of their diſobedience, which tended to their own hurt.

1. For the chief ſong-maſter, upon the Gittith, [See Psalm 8. on verſe 1.] (a Psalm) of Asaph. [or, for Asaph, as Psalm 80.1.]

2. Sing cheerfully to God our strength : shout to the God of Jacob : [i. e. to that God that made a Covenanter with Jacob and his posterite.]

3. Lift up a Psalm, and give the drum : the pleasant Harp with the Lute.

4. Blow the trumper, [See the Annot. Levit. 23. on verſe 24.] in the new Moon, [viz. at that time which God hath iſtituted to be feſtival : Numb. 10.10. and 28, 11, 24.] at the appointed time on our Feſt-day : [others, in the covering, viz. of the Moon, i. e. when the Moon is obſcured. Some understand here the feſt of the ſounding, whereof ſee Levit. 23. 24. others, understand by the former words the new Moon, and by the latter the three yearly feſts, whereof ſee Deut. 16.16.]

5. For þar [viz. the blowing of the Trumpet] is an iñſtitutor in Israel, [i. e. amongst the people of Israel:] & right of the God of Jacob : [others, for the God of Jacob, viz. that he be lightly worshipped, ſo as he requires the ſame of his people. See the iſtitution of feſt-days, Exod. 23. 17. Deut. 16.16.]

6. He haſt ſet it [The blowing of the trumper, and the keeping of the Ceremonies and feſt dayes] for a teſtimony [of his grace towards his people] in Joseph, [among the posterity of Joseph : Whereby all the Israelites in generall are understood here, as alſo above, Psalm 80.2.] when he was gone forth againſt the land of Egypt : [he, God namely, that went out to fight againſt the Egyptians, ſetting upon them with all his plagues :] (where) I heard [this is Israels ſpeech, in this ſence, namely, giving to understand that in the perſon of their fathers, (in whose loyns they were) they haue dwelt or ſojourning among a ſtrange and unknown people in Egypt;] a ſpeech I underſtood not. [Heb. a lip, as Gen. 11.1. The Hebrew and Egyptian languages were ſo far diſſenting, that the one was not able to understand the other ; namely, in the beginning, when they came firſt into Egypt. See Gen. 41. 23. ſome take this, as if the Prophet meant here, that Israel did not yet understand the ſpeaking of God unto them, as being not yet ued to it: compare Act. 7.25.]

7. I, [Thſe are words of the LORD, whom the Prophet introduceth ſpeaking here] have withdrawn his ſhoulder, [Joseph, namely, i. e. the Israelites, as verſe 6.] from the burthen : [viz. of bondage, which the people of Israel was ſubject unto in Egypt. See Exod. 1. and 5.

chap.] his bands are rescued [Heb. paſt through, gone thorow] from the pots. [Heb. from the pot : it ſeemeth the Prophet hath regard to the digging of the children of Israel for pot-earth, (or clay) out of which they were forced to make bricks and pots: others, through, viz. ſuch where-in men uſe to carrie chalk or lime, or morter : others, mawnd, baskets.]

8. In the diſtress thou criedſt, [Some understand this of the ſame condition the former verſe ſpake of : Others, of the ſtreight, wherein they were at the red Sea, Exod. 2.23. and 14.10.15.] and I helped you out : I anſwered you out (or in) of the hiding place of Thunder : [i. e. out of the thick cloudie pillar, wherein God lying hid as it were, conducted his people Israel, but terrified the Egyptians with thunder, &c. Exod. 13. 21. and 14. 19.20,24,25. See alſo Psalm 77.18, 19.] I tried thee, [viz. by great thiſt, which I made you to ſuffer at Raphidim] at the waters of Meriba ; [thus the waters of Raphidim were called afterwards : See Exod. 17.1,2,3,7. Numb. 20. 13.] Sel! ! [See the Annot. on Psalm. 3. verſe 3.]

9. My people (ſaid I,) [These are the words which God addreſſeth himſelf withall to his people, in the gi-ving of his Law] hearken, and I will teſtifie among thee [I shall take you for wiſnesſes; or I ſhall teſtifie and make known unto you, what is my wiſh, and what ye ought to do] Israel, if thou diſt hearken to me ! [Underſtand here-upon, how happy ſhouldſt thou be ? See Exod. 15. 26. Deut. 32. 29.]

10. There ſhall be among thee no out-landiſh God, and thou ſhalt bow thee down before no ſtrange Goſt.

11. I am the LORD thy God, which hath led thee up out of the land of Egypt : Open thy mouth wide, and I will fill it. [i.e. ſpeak, and ask whatſoever thou deſireſt, and I will give it thee in abundance ; if ſo be namely, that thou live according to my will and laws. See the like piont John 15.v.7. and 1 John 3.22.]

12. But my people haue not heard my voice : and Israel would none of me : [i.e. were never ſo zealously or faithfully affected to me, as it was requisite ; which was made evident, by their making of a calf preſently after the publishing of my Lawes and Commandments among them, rebeſſing againſt me, Exod. 32. 2, &c. Jud. 2.2. and 4.1. and 6. 1. and 8.27. and 10.6. and 18.30.]

13. Therefore I gave it over into the arbitration of their heart. [See Deut. 29.19. Jer. 3. 17 and 7.24. and 9. 14. and 11.8. Acts 14.16.] that they walked in their (own) counſels.

14. O that my people had hearkned to me ! that Israel had walked in my wiſes ! [Israel, i.e. the Israelites ; therefore the Verbe in the Hebrew, is of the plurall number.]

15. I ſhould ſoon haue quelled their enemies, [And conſequently procured them peace : Compare 2 Sam. 7. 10. and 1 Chron. 17.9.] and turned mine hand [i. e. plague, punishment, judgement : See the Annot. Job 13. 21.] againſt their adverſaries.

16. Thoſe that hate the LORD, ſhould fainely haue ſubjeſted themſelves to him, [See the Annot. Deut. 33. on v.29. See likewife Psalm 66. 3.] but their time ſhould haue been for ever : [viz. my peoples time, that is, their welfare and happienes : the meaning is, they ſhould haue had and enjoyed a long bleſſed life.]

17. And he, [The Lord, namely] would haue fed them [his people, verſe 14.] with the ſuit of the wheat : [the flowre of it, or the beſt and chiefest corn ; as Numbers 18.12. Deut. 32. 14. Psalm 147. 14.] yea I would haue ſatiſfied thee ; [this God ſpeaketh again in his own perſon] with honey out of the ſtonic rocks : [underſtand here ; which ſhould continually be found in abundance in the clefts of the rocks ; being that the Bees in the Land of Canaan, uſed much to harbour in the rocks : See the Annot. Deut. 32. 13. Hebr. out of the Rock, in the

the singular. Spiritually, this Rock doth signify Christ, 1 Cor. 10.4. and the honey, that sweetnes of speech, and those favourit words, which issue from his mouth, being sweetnes to the soul, and health to the bones, Psalm 19. 11. Prov. 16.24. and Cant. 4.11.]

PSALM LXXXII.

The Psalmist recordeth, that God presides in judgement : And he putteth the Judge in mind of their office, checking their want of judgement and neglect with a threatening annexed against it.

1. **A** Psalm of Asaph: [See the Annot. on Psalm 45. 1. and 50. 1.] God standeth, [i. e. he is present, viz. as President and Sovereign or Supreme Judge] in the Congregation of God ! [i. e. in his own Congregation ; in the assembly which gatheth in his behalf, for his sake, and by his command, to do right, or administer Justice : See Deut. 1. 17. and 2 Chron. 19. 6. and Rom. 13.1.] he judgeth [so namely, that he by his providence and wisedome so steereth and ordereth their judgements, they must end in his glory : or, he judgeth, i. e. he observeth exactly, what sentences the Judges pronounce, rewarding the Judges, which pronounce righteous judgements, and punishing those that do unrighteously oppres their subjects] in the midst of the Gods : [i. e. in the midst of Kings and Princes, and of all Magistrates, they being all but his Vicegerents, Deputies or Lieutenants : See Exod. 21.6. and 22. 8,9,18. John 10.34.]

2. How long will ye judge unjustly, [Here the Prophet introduceth God himself, addressing his speech to the unrighteous judges : Others, hold the Psalmist, speaks but in his own Person] and accept the face of the ungodly ? [to accept the face, is here as much as to say, to favour them in judgement, that have an unrighteous cause, which God hath expressly forbidden, Lev. 19.15. Deut. 1.17. and 16.19. and 2 Chron. 1.9,7. Prov. 18. 5. Lament. 2.19.] Sela !

3. Do right to the poor and the fatherless : [i. e. Plead for, protect, deliver them : See Psalm 43. 1. Isay 1.17.] justify the oppressed, and the poor : [understand, if so be that the same have a just and righteous cause ; then administer justice, let him enjoy his right, and right and further him : See Deut. 25.1. and Jer. 22.3.]

4. Deliver the poor and the needy, rescue (him) out of the hand of the wicked : [i. e. from them that have a bad or unjust cause, and seek to oppress the poor.]

5. They know not, nor understand not, [these Judges, namely : they neither know nor weigh, that God is present among them at the Bench or Judgement seat ; nor do they regard or care for his command or reproof : See Prov. 29.7. Jer. 10. 21. Mich. 3. 1.] they walk continually in darkness : [to walk in darkness, is to live still in sin ; 1 John 1. 16. Eph. 4.17, 18. and 5. 8. or, in darkness, that is to say, in ignorance] (therefore) do all the foundations of the earth shake : [as who should say. By this, or such carriage of Kings, Princes and Magistrates, it comes to pass, that things go so ill and pervelly in the world, and from thence arise and spring forth all the troubles and calamities in Towns and Countries : See Isa. 24.19, 20.]

I have said indeed, Ye are Gods ; and ye are all children of the most High : [As if he said : I have honoured you indeed thus far, as to call you Gods, having appointed you to administer Justice and Judgement in my Name, &c. See Exod. 21.6. and 22.9, 28. John 10. 34. and above, v.1.]

7. Nevertheless, you shall die, [Therefore you had need to walk and deal uprightly, remembiring that you are to give account to God, of all your doings and de-

portments] as a man : [Heb. as Adam, i. e. as well a any other ordinary mortall men] and you shall fall, [i. e. die] as one of the Princes. [viz. that were and lived in times past, and are all dead now, every one of them : Others, and You (ye) chieftains, shall fall like others.]

8. Arise O God, judge the earth : [As the supreme Judge of the world : See Gen. 18. 25. as if he had said, LORD, do thou take the matter in hand once, and redress again that which those evill unjust Judges have brought to ruine and confusion] for thou possessest all the Nations : [Heb. thou inherest; and shalt inherit in all the Nations, i. e. thou dost and shalt for ever posses as thy own peculiar and proprietie (which is the most righteous possesing of an inheritance) all mankind wherefoever.]

PSALM LXXXIII.

A complaint of the Church of God, against the consultations of the wicked against her : praying him, to punish them, according as he was wont to punish the persecutors of his people in former times.

1. **A** Song, a Psalm of Asaph : [Or, for Asaph : as above, Psalm 80. 1.]

2. O God, be not silent, [Heb. there be no silence to thee : the Psalmist prayeth, that God would bestir himself again, for to help his people, and to avenge them upon their enemies. Thus the word of being silent is used likewise Jud. 18. 9. See the Annot. Psalm 109. on verse 1.] and keep not thy self as deaf, nor be still O God.

3. For behold thine Enemies make a stir (Noise) [viz. against us as v.4. the meaning is ; our enemies, which are likewise thine Enemies, because we are thy people, bestir themselves to mischieve us. Who these Enemies were, see verse 7, 8, 9.] and thy haters [they that hate thee] lift up their heads. [grow proud and insolent, as it were triumphing over thee, and over thy people, Jud. 8. 28, you have the like expiession.]

4. They do subtilly make a secret plot against thy people [i.e. against us, which are thy people], and consult together against thy hidden (ones,) [i.e. against those which betake themselves to thee for refage, to be hid and secure under thy tuition and protection : Or whom thou esteemest as thy Jewels, keeping them in faithfull custody, and whose life is hid with Christ in God, Col. 3. 3.]

5. They said come and let us destroy them, that they be no more a people : [Thus Moab and other neighbouring Nations consult together against Israel, and the same thing happened afterward to Moab himself, Jerem. 48. 23. 42.] that the name of Israel be no more mentioned.

6. For they have consulted together in the heart : against thee they made a Covenant. [i. e. they have combined themselves together, to make war upon Gods people, See Jer. 34. 18. 19.]

7. The tents of Edom and of the Ismaelites [Warrours which live in tents. See the like expiession Jud. 7. 13, 14. and 2 Kings 7. 7, 10. Jer. 6. 3. Hab. 3. 7. Or understand here the several families and generations of Edom, Ismael, &c. which dwelt in tents] Moab and the Hagarenes. [viz. the posterity of Hagar, Abrahams serving-maid, or bond-woman, whereby are understood those that descended from Ismael the son of Hagar.]

8. Gebal [i. e. the Gebalites, which dwelt in the City or Country of Gebal, lying in Phenicia, by Zidon, From Gebal or Geblz, were those Masons or stone-carvers whom Solomon employed for the building of the temple, 1 Kings 5. 18. See likewise of thele Ezek. 27. 9.] and

and Ammon and Amalek: Palestina [i.e. the Philistines, the land or country being taken for the people that dwelt therein] with the Inhabitants of Tyre.

9. Assur likewise joined himself to them: they were an arm [i.e., a strong help and fence, see of this kind of speaking likewise Psa. 37. 17. Jerem. 17. 5.] to the children of Lot. [i.e. to the Moabites and Ammonites, before mentioned, descended from Lot. Gen. 19. 37, 38. and it should seem that there is express mention made of Lot here, to shew the unworthiness of their enterprize, that being come from Abrahams Nephew, they should seek thus to root out their own kinsmen] *Sela.*

10. Do unto them as to Midian [i.e. destroy them, as thou didst the Midianites formerly, when they came to fight against our fore-fathers, Jud. 7. 13, 22.] as to Sisera [See Jud. 4. 15. and 5. 19, 21, &c.] as to Jabin at the brook of Kison. [of Jabin a King of the Canaanites, see Jud. 4. 2.]

11. (Which) were destroyed at Endor [A City lying by Kison, Tanaah and the waters of Megiddo. See Josh. 17. 11. Jud. 5. 19.] they were made dung of the ground. [i.e. they lay rotting above ground, and had no burial; See Jer. 8. 2. and 16. 4.]

12. Make [Heb. put] them (and) their princes {see Job 12. on verse 21.] like Oreb and Zeeb [which were two Princes of the Midianites, whom Gideon smote, Jud. 7. 15. and 8. 11, 12.] and all their Princes as Zeba and Salmunna, [two Kings of the Midianites, likewise overthrown by Gideon, Jud. 8. 21.]

13. Which said let us take the goodly dwellings of God for our selves in hereditary possession. [viz. the Land of Canaan where God dwelt in the midst of his people: See Exod. 15. 13.]

14. My God, make them as a whirl-pool; [Oth. wheel, rowling thing, that is fickle and unsettled, so that they may not know what to do, or what course or refuge to take] as stubble before the wind.

15. As the fire burneth up the wood [See the like expression Deu. 32. 22.] and as the flame doth set the mountaines a fire. [understand the trees and forrests upon the mountaines, or understand the brimstone-hills, which take fire of themselves.]

16. Thus pursue them with thy tempest: [see the annot. Job 9. on v. 17.] and terrifie them with thy Whirlwind.

17. Make their face full of confusion, that they may seek thy name O LORD [i.e. make them nilling willing to confess that thou art mightier than they, and they must cry unto thee when they feel thy plagues upon them, see Ex. 8. 8. and Psa. 18. 42. Oth. that (men) may seek thy Name, i.e. that the godly may have cause and encouragement thereby, to put the more confidence in thy goodness and omnipotency, and evermore makethee their refuge.]

18. Let them be ashamed and terrified in eternity, and let them blush for shame, and perish.

19. That they may know [Or that men may know, or that it may be known as above verse 17.] that thou alone with thy Name art the LORD, the most high over all the Earth.

P S A L M LXXXIV.

The Prophet poureth out the grief of his heart, that he could not enjoy the assemblies of the faithfull, declaring the happy condition of such as did and could: wishing and praying that he might again appear among them.

For the chief song-master upon the Gittith: A Psalm for the children of Korah. [See Psa. 42. the annot. on v. 1. for the chief song-master and Psa. 8. v. 1. for

the Gittith; and Psalm 47. 1. for the children of Korah.]

2. How pleasant [Or amiable] are thy dwellings O LORD of hostes [Or thy Tabernacles, wherein thou art served and worshipped, which the Psalmist calleth dwellings in the plural, because the Tabernacle was divided into sundry partitions or quarters, see Psa. 43. on v. 3.]

3. My soul is desirous, and fainteth likewise for longing [i.e. I am even ready to faint and vanish away with great and continual longing, to repair once again to the house of the Lord or his Tabernacle. See the annot. Job 9. on v. 27.] after the courts of the LORD: [understand the out-courts about the Tabernacle] my heart and my flesh cry unto the living God. [i.e. my body and soul is full of longing, when I call to mind, that God may shew me the favour yet, as to bring me again to appear among his people in the Tabernacle for to celebrate his solemnie worship with the people of God]

4. The very sparrow findes a house, and the Swallow a nest for her (self) where she layeth her young, by thy altars, LORD of hostes my King and my God. [As if he said, thy altars are the house and nest I long after, them I have such a great mind unto, and it is a molt unworthy thing, that I am thus banished and removed from them all this while, through the power and violence of mine Enemies, when as the swallows are suffered to have their nests about them: Oth. after thine altars, viz. cryeth my heart and my flesh.]

5. Right happy are they that dwell in thy house [Daily conuersing there, viz. the Priests and Levites, and other godly people frequenting there] they are praising thee continually. [or successively, onward, forward] *Sela.* [see Psalm 3. on v. 3.]

6. Right happy is the man whose strength is in thee, in whose heart the beaten paths are. [i.e. whose hearts desire is to go upon the wayes, which lead unto the Tabernacle, and are much beaten or frequented by the godly: or which delight and take pleasure to have the way of Gods Commandements before their eyes.]

7. When they pass through the valley of the mulberry-trees [Divers Expositors write, that this was a very dry valley, through which some of the Israelites, repairing to the Tabernacle, were to pass; and understand hereby, all manner of dry places, which have no water. Of this place where there was store of mulbury-trees, see 2 Sam. 5. 23. Some Interpreters retain here the Hebrew word *Bacha*, and render it the Vale of tears, as the Greek (or Septuagint) do, or the vale of misery] they put him for a fountain (or make him a fountain) i.e. they hold and repute the Lord for their well-spring, whereby they are abundantly revived and comforted, and hereby they overcome the toilsofenes of this troublesome passage. Oth. they put it, to wit, that valley for a fountain, as if the Psalmist should say, they care not for the draught and toilsofenes of this valley, but pass it as cheerfully and contentedly, as if it were full of pleasant fountaines] also the rain shall cover them very richly. [Heb. in or with blessing, that is, richly, plentifully, or abundantly, Ezek. 34. 26. are likewise the plentiful raynings called raynings of blessing: and 2 Cor. 9. 6. you read he that soweth in blessing, i.e. liberally.]

8. They go from vigour to vigour [Or from strength to strength, i.e. so lively and vigorously, that the further they go, the more cheerfull they grow, till at length they arrive to the house of God in Zion. Oth. from company to company, i.e. they go in several companies, one party before, the other after. See Psa. 42. 5. Luke 2. 44.] every one (of them) shall appear before God in Zion. [viz. in the Tabernacle which was upon the hill of Zion, and where the Ark of the covenant was which God sate upon. Hence we may gather, that David was the Author or Penman of this Psalm, when he was driven away by Absalom;

Absalom; for then was the Ark of the Covenant upon Zion-hill, 2 Sam. 6. and 1 Chron. 16. but when David fled before Saul, then the Ark was at Kirjath-jearim, 1 Sam. 7. 1.]

9. *LORD God of hostes, bear my prayer: take it to ears,* (or listen to it) *O God of Jacob, Sela!*

10. *O God our shield [That protectest and defendest us] behold [look graciously upon us] and regard the face [i.e. the person, or sad condition] of thine anointed [Heb. of thy Messia, viz. of King David, the type and father of Christ, after the flesh, who is likewise called the Messia, or anointed of the Lord, 2 Sam. 23. 1. And so these words may be understood of King David, when he was driven away by Absalom, though others conceive them otherwise, and that David desireth to have his prayer heard for Christ the Messias sake.]*

11. *For one day in thy Courts [See above v. 3.] is better than a thousand elsewhere] [viz. forth, or without thy Courts whereforever] I choose rather to be at the threshold in the house of my God, [i.e. to live a low and mean condition, as if I might serve but in the office of a porter of the temple] than long to dwell in the tents of wickedness. [i.e. in such houses or places (let them seem never so great and pleasant) wherein there is practised wickedness or villainy.]*

12. *For God the LORD is a sun and shield [He enlightneth and cheerlith his faithfull servants, even as the sun doth revive and comfort men, with her goodly splendour, after a great deal of sad and dark weather endured. See Isa. 60. 19. Revol. 21. 23.] the LORD shall give grace and strength, he shall not withhold the good from them that walk in uprightness. [he turneth away all evil and mischief from his. See Gen. 15. 1.]*

13. *LORD of hostes, right happy is the man, that trusteth in thec.*

P S A L M LXXXV.

The Psalmist representeth unto God the deliverance exhibited unto his people in former times, beseeching him to shew the like favour to his Church, still protesting that he will rely upon it.

A Psalm for the chief song-master, among the children of Korah. [See above Psa. 84.]

2. *Thou hast been favourable LORD unto thy land: [In former times, viz. of old, when as thou didst recover the same from the Enemies which had taken it. Or thou hast delighted, had pleasure in thy Land, to wit, the land of Canaan, which thou hast possessed thy people of, for to inhabit it] thou hast turned the captivity of Jacob: [i.e. of the posterity of Jacob, the Israelites; he will say, thou hast delivered the captive Jewes out of their Babilonian captivity, whither they were carried away. Captivity for Captives is likewise used, Psalm 14. v. 7. and Psa. 63. v. 19. and elsewhere.]*

3. *Thou hast taken away the transgression of thy peoples; thou hast covered all their sins, Sela.*

4. *Thou hast taken away [Or made to cease. Heb. thou hast gathered] all thine indignation: [i.e. the plagues and punishments which thou usest to poure out upon me in thy wrath, see the annot. Job 21. on v. 30.] thou hast turned thy self from the heat of thine anger.*

5. *Bring us again [To our former state and condition. Oth. turn us, or convert us] O God of our salvation: and annihilate (make void) thy wrathfullnes over us.*

6. *Wilt thou be wroth against us for ever? wilt thou stretch out thine anger from generation to generation? [Heb. upon generation and generation.]*

7. *Wilt not thou revive us again? [Heb. wilt thou not turn again, revive us, to wit fully restoring us, where-*

as now we are like unto dead people in this miserable captivity] that thy people may rejoice in thee. [viz. for thy goodness and kindness shewed unto them.]

8. *Show us thy kindness [Or let us see, &c. i.e. let us partake of and enjoy thy favour and goodness, as Psa. 50. 23.] O LORD, and give us thy salvation. [i.e. thy saving deliverance.]*

9. *I will hear what God the LORD will speake [i.e. I will attentively mark, what God doth testify unto us of his grace and favour to his church, as well by his word as by the manifold works of his power] for he shall speak of peace to his people, and to his favourites; But let them not turn again to folly. [i.e. to sin and transgression against Gods holy law, whereby they have haled Gods just wrath upon them, not hearkning unto, nor obeying the admonitions and instructions of the Prophets, as they ought to have done. See Psa. 125. 3.]*

10. *Affordly his salvation is neer to them that fear him, that in our land (there may) dwell honour [i.e. that our land may be brought again into that glorious and happy condition, which it enjoyed in former times.]*

11. *Kindnes and truth [Or faithfulness, and so likewise v. 12.] shall meet one another; or have met, &c.] the righteousness and peace shall kiss (each other). [viz. as friends use to do when they meet, Exod. 4. 27. and 18. 7. By these and the following sentences, which are partly delivered by way of similes or comparilions, the Prophet describeth the blessed estate of the Kingdome of Christ, whose coming and glorious benefits are here glaunced at.]*

12. *The Truth shall sprout forth out of the Earth [i.e. it shall be enlarged and spread abroad, to the conversion of many to God, and their obedience to the gospel] and righteousness shall look down from heaven [i.e. it shall be given and imparted unto men by God.]*

13. *Also the L O R D shall give (that which is) good: [Understand here the good and perfect gifts, which come from above, from the father of lights, Jam. 1. 17.] and our land shall yield its fruit.*

14. *Righteousnes shall go on before his face; [The Psalmist giveth to understand by these words, that Christ shall bring with him to all places, where he cometh with the preaching of the holy Gospel, the righteousness of faith, spoken of v. 11.] and he shall set it [viz. that same righteousness; or he shall set (us)] upon the way of his footsteps.*

P S A L M LXXXVI.

David being fallen into great straits, taketh his refuge to his mercifull and Almighty God, praying for a gracious deliverance out of them, to his comfort, and the confusion of his enemies, and promising God to be thankful for it.

1. **A** Prayer of David. [as Psalme 17.] *L O R D, encline thine eare, hear me: for I am wretched and needie.*

2. *Keep (or, guard) my soul, for I am (thy) favourite: [Others, to whom thou shewest favour] O thou my God, save thy servant, [i.e. me, and so likewise v. 4. and 16.] which trusteth in thee.*

3. *Be gracious to me, LORD, for I crié unto thee all the day.*

4. *Cheare the soul of thy servant: for unto thee Lord, do I lift up my soul, [i.e. I seek help from thee, and from thee I likewise expect it: See Psal. 23. on v. 1.]*

5. *For thou LORD, art good, and gladly forgiving: [Heb. a willing, or ready forgiver, or acquirer] and of great kindnes to all that call upon thee.*

6. *LORD, hearken to my prayer, and give heed to the voice of my supplications.*

7. In the day of my distress do I call upon thee, for thou bearest me.

8. Among the gods there is none like thee, Lord ; [i.e.

among the false gods, or idols.] See Psalm 69. v. 5. and

1 Cor. 8. 5, 6. one may likewise understand here by the name of Gods, the Angels, or the Princes and mighty ones of this world] and there are no works like thine.

9. All the heathen, Lord, whom thou hast made, shall come, and shall bow down before thy face, and honour thy name. [viz. in the daies of the Kingdom of Christ, when the Gentiles, shall be called and brought to the knowledg of him.]

10. For thou art great, and dost wonders, Thou onely art God.

11. Teach me, LORD, thy way, [How I shall walk and live] I will walk in thy Truth : [i. e. in thy Commandemens, which truely shew, how thou wilt be served and honoured] unite my heart to the fear of thy Name : [Heb. to the fearing of thy Name ; i. e. grant that my heart may be firmly knit and united with true pietie, without turning back or aside, or being rent from it, and without being driven to and fro.]

12. Lord, my God, I will praise thee with my whole heart, and I will honour thy Name in eternitie :

13. For thy kindness is great over me : and thou hast rescued my soul ; [i. e. me, my life, or my body, as Psalm 16. verse 10.] out of the nethermost (part) of the grave. [Hebr. the nethermost grave. The sence of this verse is, that David intreateth God for deliverance out of his misery, as he had done. oftner before, understanding by the word grave or hell, the great danger and perill, or the great pain and misery, or even hell it self, from which God had delivered him, through Christ.]

14. O God, the proud do rise up against me, and the gatherings of Tyrants seek my soul : and they do not set thee before their eyes : [Hebr. over against them, i. e. they have thee not before their eyes, nor stand in fear of thy holy Name ; See Psalm 54. on v. 5.]

15. But thou, Lord, art a mercifull and gracious God, long-suffering, [or slow to wrath] and great of kindness and truth : [or faithfyness :]

16. Turn thee to me, and be gracious to me ; give thy servant thy strength : [i.e. let thy strength and power be for mine advantage] and save the son of thine hand-maid, (or bond-maid :) [that is, my self, whose mother was, or is still thine hand-maid, or a son of thy bond-maid, and consequently properly belonging unto thee, as the children born of bond-women were in the absolute disposall of their masters : See Exod. 21. 4. with the Annot.]

17. Make a token by me for good, [i. e. so deliver and protect me, that I may be a mark or token to others, for their good and comfort, and encouragement] that mine haters see it, and be ashamed, when, [or because, for that] thou, L O R D , shalt have helped me, and comforted me.

P S A L M LXXXVII.

The Prophet speaketh in this Psalm of the glory of Gods Church : together with the growth and spreading thereof among the Heathen, through the coming of Christ.

1. A Psalm, an hymne for the children of Korak : [See Psalm 48. 1.] His foundation (or the foundation of it) [viz. the foundation of the Temple, which was erected upon Mount Moria, joyning to mount Zion, 2 Chron. 3. v. 1. some do understand by the word his, or of it ; this very Psalm, whose ground, foundation or argument is, to speak of the Church of Christ, which met

together in the Temple, for to praise the Lord] is upon the mountains of holines.

2. The L O R D doth love the gates of Zion, above all the dwellings of Jacob : [i. e. of the Israelites.]

3. Very glorious things are spoken of thee, [i. e. concerning thee, others in thee : See Isay chap. 40. 41, 42. See likewise Job 27. on v. 11.] O Cuite of God, [i. e. Jerusalem, which God had hallowed to himself, there to erect his worship, and to take up his habitation as it were. Of the glorious things spoken of this Cities; See Isay ch. 54. 60. 62, 65. Revel. 21. and 22. and here the next following verfe, Gods own Words of the Church] Sela ! [See Psal. 3. 3.]

4. I shall make mention of Rahab and Babell, among those that know me : [For their good namely ; that is, they shall likewise in due time be brought to the knowledge of God, by the preaching of the Gospel. By Rahab is understood Egypt, as it is likewise called, Psalm 89. 11. Isay 38. 7. and 51. 9. so that the sence of thele words is, that the time shall come, when God shall count the Egyptians and Babylonians among his people, imparting his knowledge unto them, whereof they were strangers formerly, going about to oppres Gods people : See Isay 19.19, 21, 25. Egypt is called Rahab, by reason of its pride and haughtiness, signified by that word ; or from some place or other of great strength and fame among them. Among the names mentioned in this v. we are to understand all kind of people and Nations: See Acts 2.9.

10. Eph. 2. 12. Col. 3. 11.] Behold the Philistines, [Heb. Philistea] and the Tyrian [Heb. Tyrus ; of the Tyrians conversion : See Psal. 45.13.] with the Moor, [Heb. Chus ; of the Moores conversion to Christ ; See Psalm 68.38.and 72.10. Acts 8. 27.] this same is born there : [as if he said : The time shall come, that it shall be said of the Philistins, Tyrians and Moores, that they are born at Jerusalem(which is the mother of us all), Gal. 4. 26. that is in the Church of God : i. e. that they do belong to the Church of God, and to the heavenly Jerusalem.]

5. And of Zion it shall be said, [i. e. of the Citie of Jerusalem, lying at Mount Zion, meaning the Christian Church :] This man, and that man ; [Heb. man and man, i.e. this man and that man, i.e. men and people of all sorts and Nations : See Acts 2.9, 10, 11.] is born therein ; [viz. in Jerusalem, or the Church of God, through the preaching of the holy Gospel, and by the holy Ghost] and the most High himself shall establish it ; [i.e. the most High shall so secure and fence the Church, that the gates of Hell shall not prevail against it, Matthew 16. 18.]

6. The L O R D shall count them, [Those namely, which shall repair to the Christian Church] in the registring, writing down of the folks (or Nations :) [a kind of speech by way of similitude taken from Magistrates, keeping certain books or registers of the inhabitants of their Cities, so to distinguish and difference between the forreiners and the Natives : See Psalm 22. 31.] (saying,) This is born there. [viz. at Jerusalem, or, in Zion : that is, he belongeth to the Lord : See above, verse 4.]

7. And the singers, as the players (together with) all my fountains shall be within thee : [Others, therefore doe all my fountains sing and leap : i. e. God shall be praised with great rejoicing in his Church, which is to be gathered as well of the Gentiles as of the Jews : A kind of expression taken from the custome of the Church in the old Testament, where God was usually praised with musicall instruments ; 1 Chron. 9. 33. and 25.1, 2. by all his fountains, he understands all the affections and immost thoughts and bents of his heart, which are like fountains or well-springs, whence all words and works do issue : See Psalm 103. 1. also there may be understood by the fountains here, the manifold gifts and graces of the

the holy Ghost shall be within thee, or from thee, of thee, Zion namely : Here is foretold what joy and rejoicing there should be in the world, by reason of the conversion of the Gentiles unto Christ.]

PSALM LXXXVIII.

A prayer of the Prophet, representing the temptations, and the manifold troubles, which he suffered : teaching all believers, how to turn to God in adversity, and to wait for comfort from him.

1. **A**N Hymne, [This Psalm is the most sad and dolefullest in all the book, from the begining to the end] A Psalm for the children of Korah, [See the Annot. Psalm 48. on verse 1.] for the chief song-master, upon Machalath Leannoth ; [See of the word *Machalath*, Psalm 53.1. it doth properly signific *weaknes*; but here it is the name of a musical instrument ; or the beginning of a certain song in use among them :] An instruction [i. e. a Psalm made for to instruct and shew the people of God, how they ought to call upon God, when they are fallen into great troubles and afflictions] of Heman the Ezrahite : [Heman is recorded amongst the most skilfull Musicians, and Wise men, 1 Kings 4. 31. and 1 Chron. 6. 33. and 15. 17, 19. and 16. 24.]

2. O LORD God of my salvation ! [i. e. that hast saved and kept me hitherto, and will preserve me likewise henceforward, as I do steadfastly hope and assure my self] by day, by night do I call before thee : [Hebr. by day do I call (and) by night before thee.]

3. Let my prayer come before thy face [i. e. before thy presence] encline thine ears to my crying.

4. For my soul is full of adversities, [Heb. of evils ; and to be full, or satisfied of adversities, is as much as to say, to be overcharged with them. See the Annot. Job 7. on verse 4.] and my life reacheth to the grave, [Heb. Sheol. See Gen. 37. on verse 35. i. e. there is scarce any difference at all betwixt me and death ; Psalm 107. v.18. the grave is called the gate of death.]

5. I am counted with those that descend into the pit : I am become like a man that is powerless : (or of no strength :)

6. Separated among the dead, [Heb. freed, i. e. severed viz. from the living, even as the leprosy were wont, according to the Law of God, Levit. 13. 46. to be separated from cohabiting with other men ; See 2 Kings 15.5.] like unto the slain which lie in the grave, whom thou rememberest no more : [viz. for to bring them into this life again : Job 7.7. and 10.21.] and they are cut off from thine hand.

7. Thou hast laid me into the uttermost pit : [Heb. into a pit of lownesses or depths, or of the nethermost places] into darknesses, into depths.

8. Thy fiercenes lieth upon me : [Heb. leanness, &c.] Thou hast pressed me down with all thy billowes ; [spoken by a similitude, taken from the waves or billows of the Sea, whereby one is overwhelmed : See the like expression above, Psalm 42.8. and 2 Sam. 22.5.] Sela !

9. Mine acquaintance hast thou put away farre from me, thou hast set me to them for a great abomination ; [Heb. to abomination, or loathsonnes] I am shut up, and cannot get out. [i. e. I cannot recover, or get out of the troubles, wherewith I am environed.]

10. Mine eye mourneth for pressures sake : L O R D , I crie unto thee all the day [Or, daily, every day] I stretch out mine hand unto thee. [Heb. my palms.]

11. Shalt thou do wonders on the dead ? [viz. so as that they lying in the grave, shall have sense yet, and abi- lity to praise the Lord, as they would doe, if they were alive yet ? He will say, Make haste Lord to deliver

me, else my life will soon be at an end] or shall the dead rise up ? [viz. to this temporall life which they enjoyed before in this world : See Psalm 6. on v. 6.] Shall they praise thee ? Sela.

12. Shall thy kindnes be rehearsed in the grave ? thy faithfulness in the destruction ? [the Hebrew word *Abaddon*, properly signifying perdition, or destruction ; whence it is sometimes taken for the place of destruction, and otherwhile for the grave or tombe : See Job 26.6. and 28. v. 22.]

13. Shall thy wonders, [Heb. thy wonders,] be made known in the darkness ? [i. e. in the state and place of death, called the land of darkness, and the shadow of death, Job 10.21,22.] and thy righteousness in the land of forgetfulness ? [thus he calleth the earth or the grave where the dead are laid, in regard that they, forasmuch as concerneth the state of the body, have no sense at all left of the things of this present world ; or likewise in regard that those which are laid under ground be soon forgotten ; See Job 10. 22. and 21. 21. and Psalm 37. 13. Eccles. 8. 10. and 9. 5.]

14. But I L O R D , crie unto thee : and my prayer comes before thee in the morning.

15. L O R D : why dost thou reject, (or cast off) my soul ? See the Annot. Job 19. on v.7.] (and) bidest thy countenance from me ?

16. From the youth am I oppressed, [Others, from the shaking or wrastling wherewith thou hast shaken and wrasted with me, am I oppressed, &c.] and readie to die ; [or, dying, viz. by reason of my continual misery. See Numr. 17.12,13.] I bear thy frightnings, [viz. those which thou hast sent upon me.] I am perplexed : [or doubtfull, wavering, almost ready to despair, not knowing what to think of my condition : or, I am in perplexed afflictions, for fear of more evill, that may be ready to come upon me.]

17. Thy hot wrathfulnesses goe over me : [Heb. thy burnings,] thy affrightments, [viz. whereby thou frightest or terrifiest me.] make me perish : [or oppresse me.]

18. All the day, they [viz. thy wrath and terrors] compass me about like water : they surround me together.

19. Thou hast put friend and companion faire from me : mine acquaintance are in darkness, [i. e. they hide themselves from me, and go as it were in obscurtie, so that I see none of them, and they will neither see nor know me any further. See Job 19.13,14.]

PSALM LXXXIX.

The Psalmist praiseth God for his bountifulnes, and for his faithfulness, also in keeping his Covenant made with David (typically representing Christ here,) and all true believers ; as likewise for his great power and care in the behalfe of his Church : complaining nevertheless over the heavie pressures, which the Church of God doth undergoe, and praying for deliverance.

ANN instruction [See Psalm 32. v. 1.] of Ethan the Ezrahite : [of this man see 1 Kings 4. 31. and 1 Chron. 2. 6. he lived in Salomons time, and after, when the kingdome was rent under his son Rehobom, and Sisak the King of Egypt took the strong Cities in Juda, and Jerusalem it self, and spoyle the Temple ; 1 Kings 14.25. and 2 Chron. 12.2. which calamities the Prophet seemeth to complain in this Psalm. Some take it as a Prophesie of the miseries that were to come in after times.]

2. I will sing the kindnesses of the L O R D for ever : I will make known thy truth with my mouth, [Here the Psalmist speakest unto God] from generation to generation. [Heb. to, or upon generation and generation.]

3. For I have said, Thy kindness shall be built for ever: [i. e. I am assured of this, that the grace and kindness of the Lord shall endure for ever, like unto a strong building which hath a foundation that cannot be moved, or shaken] in the heavens themselves, hast thou established thy truth, [These words have regard to the unmoveable stedfastness of heaven, and to the unchangeable condition and orders of the celestials bodies, by observing whereof, God will have us to gather and conclude of the stedfastness of his promises, and the unchangeableness of his faithfulness, believing the same without all doubt and wavering; see below, verse 37. 38. and Psalm 119. v. 89.] (say i g.)

4. I have made a covenant [Here God is brought in speaking himself] with my elect (or chosen) one: viz. with David, as followeth immediately] I have sworn to my servant David:

5. I will establish thy seed, [viz. Christ and the faithful] into eternitie: and build up thy throne, [to wit, the Kingdome of Christ. See Luke 1. 32, 33, 69.] from generation to generation! sela!

6. Therefore [These now are again the words of the Prophet, and of the people of God, saying. Therefore do the heavens praise thee, because thou dost so faithfully and firmly keep what thou hast promised: and therefore we hold thee powerfull enough, fully to accomplish thy promises made unto thy servant David] do the heavens, [i. e. the heavenly hoste, or creatures, the Angels, and the blessed souls of the departed children of God, Luke 2. 13, 14. Phil. 3. 20. Revel. 7. 9, 10, 11, 12.] praise thy wonders, O LORD; thy faithfulness also is in the assembly of the Saints. [he will say, that it is well known to the faithful, that thou art altogether as willing as powerfull to perform thy promises, for which they do praise thy faithfulness in their congregations: (thy faithfulness is &c. understand paited, made known, celebrated, &c.)]

7. For who may be shadowed in heaven [Others in the loste clouds] against the LORD? [who] is like unto the LORD among the children of the strong ones? [i. e. among the mighty Lords and Princes of this world: or amongst the Angels, whom God hath endued with extraordinary strength and powerfullness: See above, Psal. 78. 25. and below 103. 20. This kind of expession we have likewise, Psalm 29. 2.]

8. God is greatly dreaded in the counsell of the Saints: [Others, in the secrete, or hiddeyness of the Saints: understand the Church or Congregation, wherein the secretes and mysteries of the Kingdome of God are revealed; see Matthe. 13. 11. Rom. 16. 25. and 1 Cor. 4. 1. Ephes. 3. 4. or also the holy Angels: as followers] and fearfull above all that are round about him. [Heb. his surrounding; whereby there are understood here the holy Angels, which stand round about him, when he sitteth in judgement; see 1 Kings 22. 19.]

9. O LORD, God of Hostes, Who is like thee, most mighty, O LORD? [Heb. Job: see the Annot. Psalm 68. on verse 5.] and thy faithfulness is round about thee. [his meaning is; Lord thou art not only Allmighty, but likewise true and faithfull.]

10. Thou bearest sway over the swelling of the Sea: [Or over the pride, haughtiness, i. e. over the rising and swelling up of the Sea, when it doth proudly as it were lift up its waves and billows, which is likewise declared in the sequel. See Job 26. 12. and 38. 11.] when the waves thereof lift up themselves, thou stillest hem; [or thou subduest them.]

11. Thou hast bruised Rabah; [Others, Egypt, or the Egyptian: See the Annot. Psalm 87. on vers. 4. it should seem, that the Psalmist hath regard here to the perishing of the Egyptians in the red sea, Exod. 14. and 15.] as a slain (man) [viz. that is wounded and perished in the battell] thou hast scattered thine enemies with the arm of thy strength.

12. The heaven is thine, thine also is the earth: the world, and the fulness of it: [i. e. whatsoever the same is replenished and richly provided with: See Psalm 24. on v. 1. and Ps. 50. on v. 12.] last thou founded.

13. The North and the South, [Hebr. the right (hand or side) hast thou created. Thabor [a mountain in Galilee; Job. 19. 22. Jud. 4. 6, 12.] and Hermon [a mountain otherwise called Syron: Psalm 29. 6. under the names of these two mountains the Psalmist comprehendeth the West and the East, and consequently the whole land of Canaan] shew in thy Name: [i.e. it is from thy blessing, that they are so fruitfull and pleasant, smiling as it were on man, and rejoicing in the goodness of God.]

14. Thou hast an arm with might, thine hand is strong, thy right hand is high: [So, that every thing must be subject to it.]

15. Righteousness and judgement (or right) are the stedfastnes of thy throne: kindness and truth go on before thy countenance.

16. Right happy is the people, which knoweth (Or is acquainted with) the sounding: [Others, the shouting. Nevertheless, it seemeth that the Psalmist hath regard here to Gods institution of blowing the Trumpets, and soleyme rejoicing at the annuall feasts, Numb. 10. 10. and the meaning is, that the people is in a happy condition, which knoweth the time and manner of Gods solemn worship, and take their delight and recreation in the same] O LORD, they shall walk in the light of thy countenance; [i. e. they shall continually enjoy thy favour: See Psal. 47. or they shall be steered all their life long through thy grace.]

17. They shall rejoice all the day in thy Name: [Or, because of thy Name, for thy Names sake, i. e. therefore because they know thee, and have experience of thy grace and loving kindness] and be exalted through thy righteousness:

18. For thou art the glory of their strength: [i. e. Thou only art he, by whom thy people is strengthened, and in whom they make their boast, or glorie themselves] and through thy good pleasure shall our horn be exalted. [the Word Horn, is diversly taken in Scripture: See Deut. 33. on v. 17.]

19. For our shield, [i. e. Our protection and defence; See Psalm 47. on v. 10.] is of the LORD: [or the LORDS,] and our King is of the Saints (or holy ones) of Israel.

20. Then thou spakest in a vision: [This some do understand of the Revelation which God made to Samuel, when he would have David anointed King, 1 Sam. 16. 1. but others understand it of that which God revealed to Nathan, 2 Sam. 7. 4, 13, &c. which seemeth to be the most probable meaning, seeing the words which God spake to Nathan there, are expressly rehearsed, v. 21.] of thine holy one, [or, to, &c.] and said I have appointed help by a Champion: [i. e. I have appointed a Champion, and endued him with courage, for to be an helper, and defender of my people against their enemies, David being understood here, as appeareth, v. 21. Who did help and deliver Gods people, manfully fighting for them: 1 Sam. 18. 13, 14. &c. Wherein he was a Type of our Lord Christ.] I have exalted a chosen one out of the people. [to wit, David, whom I have chosen out of all the sons of Isai, nay, out of all Israel.]

21. I have found my servant David: with mine holy oyl have I anointed him: [Heb. with the oyl of my holyness: i.e. I have outwardly anointed him King, by the hand of Samuel, and agreement of the Elders in Israel, 1 Sam. 16. 13. and 2 Sam. 5. 3. inwardly by imparting unto him the gifts and graces of the holy Spirit.]

22. With who a my hand [i. e. help and assistance] shall remain firm: also mine arm shall strengthen him.

23. The enemy shall not urge him: [viz. So as the creditour doth urge and press, with dayly soliciting him that

that is in his debt ; of this word the Psalmist maketh use likewise, *Psalm 55. 16.*] and the son of unrighteousness [i.e. the wicked wretch, which is given up altogether to unrighteousness : So we have *Psalm 79. 11.* the son of Death, and *2 Thes. 2. 3.* the son of perdition, or destruction] shall not oppress him.

24 But I shall break his Adversaries in pieces before his face : and shall plague them that hate him.

25 And my faithfulness and my kindness shall be with him, and his horn shall be exalted [See *Deu. 33.* the annot. on v. 17.] in my name, [i.e. through my power and assistance.]

26 And I shall put his hand into the sea [Oth. unto the sea, unto the Rivers, the fence is, I will give him power and dominion over the Nations or folks, which dwell at the Sea, and by the Rivers, see *Psalm 72. 8.*] And his right hand into the Rivers.

27 He shall call me [Or he shall (thus) call upon me] Thou art my Father; my God and the rock of my salvation.

28 I shall likewise appoint him the first-born son, [i.e. head and ruler of my church and people, which having been but in part, the case of David's person was afterward fulfilled and accomplished in Jesus Christ. See *Col. 1. 15. Heb. 1. 6. and 2. 10.*] the highest over the Kings of the Earth. [this is applicable to Christ alone, the true King of all Kings, as also that which is said, ver. 30. See *Col. 1. 18.*]

29 I will keep him my kindness for ever : and my Covenant shall remain firm to him, [i.e. that which I have promised unto him.]

30 And I will settle his seed for ever [See *2 Sam. 22. on v. 51.* and *Psalm 22. 30. 31.*] and his throne as the dayes of the heavens, [i.e. his Kingdome shall be abiding and steadfast as the heavens themselves are. See *Psalm 72. v. 5.* and *2 Sam. 7. 13. Dan. 2. 44.* and *7.v. 14. Heb. 1. 8.* This prophesie was not fulfilled in Solomon, for he and his Kingdome had an end, *Jer. 22. 30. Ezek. 21. 25, 26, 27.* therefore must this promise have regard to Christ the son of David, according to the flesh.]

31 If his children do forsake my Law [This cannot be applied to Christ, but is to be understood of other sons or posterity of David] and walk not in my rights.

32 If they profane my Institutions, and do not keep my commandments.

33 Then will I visit [See the annot. *Genesis 1. v. 1.*] their transgression with the rod, [to wit, with a humane, or mans rod *2 Sam. 7. 14.* that is with moderate chastisement, for their good and amendment, to be made partakers of his holiness, *Hebr. 12. 6, 10.* See *Job 9. 34.*] and their iniquity with stripes.

34 But my kindness I will not take away from him, [Heb. break from, with, him, i.e. not so as that it should cease to be with, or by him] nor fail in my faithfulness : [Heb. nor will not lie in (or) against my faithfulness ; that is, from shewing my faithfulness upon, or towards him.]

35 I will not profane my covenant and that which is gone forth of my lips [i.e. that which I promise to my servant David, or to any of my children. Heb. the issue of my lips] I will not alter.

36 I have sworn once by my holiness [i.e. by myself, that am the holy God, *Gen 22. 6. Isa. 5. 16.*] if I do lye to (or by) David ! [of this kind of making oath, see *Gen. 14. 23.* and *26. 29. Sam. 14. 44.* and *1 Kings 20. 10. Psalm 95. 11. Mk 8. 12.* we read, if there shall be a sign given to the generation, but *Mat. 16. 4.* it is expressed, there shall no sign given them.]

37 His seed shall be forever [See above v. 30.] and his Throne shall be before me like the sun, [i.e. his Kingdome. David's Kingdome is said to be everlasting, in regard that Christ born of the seed of David, according to the flesh, and to whom the Lord hath given the stool

of his father David, is an everlasting King, *Luke 1. 32.*]

38 He shall be established for ever, as the moon, and the witness in heaven is faithfull. [To wit, in as much as those celestial bodies do represent the stability and unchangeableness which is in God. See above v. 3. and below *Psa. 97. 6.* Or which (viz. Moon) is a faithfull witness in heaven. Or and (hereof) there is a faithfull witness in heaven, that is I my self, that dwel in heaven give faithfull record or witness hereof] Sela !

39 But thou had rejected (him) and cast (him) off, [viz. thy King and thy people, Ethan bewaileth and complaineth here of the misery of the Church, which was such that it seemed all the former promises were of no value nor efficacy] thou hast been incensed against thine anointed. [viz. the King, some do understand Zedekia, *2 Kings 25. 10.*]

40 Thou hast made void the Covenant of thy servant, [To wit, that covenant which thou hadst made with thy servant the King] thou hast profaned his Crown against the ground. [i.e. thou hast thrown and trodden down his Crown on the ground, as a thing of no regard ; He speaketh of the Crown of the Kingdome of Juda, which David had and wore in former times. See the annot. *Exodus 29. 6.*]

41 Thou hast broke thorow all his walls : [viz. the Kings, understand the walls of Jerusalem, See *2 Kings 25. 10. 13. Psalm 80. 13.*] thou hast thrown down his Forts. [or bruised, battered them. Heb put them to bruising.]

42 All that passed by the way, have spoiled him, he hath been a reproach to his neighbours.

43 Thou hast exalted the right hand of his Adversary ; [viz. giving them power and courage to make war upon thy people, yea and to subdue the same, as *Job 40. 9.*] thou hast made all his Enemies to rejoice.

44 Thou hast likewise turned the edge of his sword : [i.e. made to turn about, that is, thou hast given him no victory in the wars, as thou was wont to do formerly] and hast not kept him standing in the battail. [thou hast given him no force nor vigour, to renew the combat and to turn his head again against his Enemies, but thou hast suffered him to fall and fly before them.]

45 Thou hast made his beauty to cease [Heb. thou hast made to cease from his cleanness (his beauty), the Kings namely. Understand hereby the beauty, excellency, and glory of the Kingdome, which the Enemies of the church of God had laid waste] and thou hast thrust down his Throne [i.e. his Kingdome] to the ground.

46 Thou hast shortened the dayes of his youth [i.e. of his strength and vigour : This some refer to the flourishing Kingdome of David and Solomon, others to Joachim, who being eighteen years old, began to reign, and reigned but three Moneths, *2 Kings 24. 8, 10.*] thou hast covered him with shame. Sela !

47 How long, O LORD [viz. wilt thou forsake us. See the like complaints, *Psalm 13. 2.* and *79. 5.*] wilt thou hide thee [i.e. withdraw from us thy favour] continually ? [See *Psalm 13. on v. 2.*] shall thy fiercenes burn like a fire ?

48 Remember of what age I am [i.e. how short my life is. See *Psalm 39. 6.*] why shouldest thou have created all mens children in vain ? [viz. by taking them away out of the world, as soon as they are entred, without attaining to the means to know and praise thee.]

49 What man liveth there that shall not see death ? [i.e. that must not die. See the like kind of speaking, *Luke 2. 26. John 8. 51.*] that shall free his soul from the power of the grave ? [Heb. from the hand of the grave, or of hell. Hebr. Sheol : The fence is, what needeth it, that thou settest thy power a work, to consume us, seeing we are in no wise or no waies able to eschew death] Sela !

50 Lord where are thy former kindnesses (which) thou hast sworn to David by thy troth?

51 Remember Lord the reproach of thy servants [Understand this of the reproach and scoffings, which Gods people suffered from their Enemies, who laughed at them in their mournfull and miserable condition, and made a mock of their worshipping of God, and trusting in him] whib I carry in my bosom (from) all great Nations. [i.e. from all kind of them. Oth. from all the multitude of people, viz. that jeer and dishonour me.]

52 Wherewith, O Lord, shibe Enemies reproach, wherewith they reproach the footstep of thine anointed, [i.e. the actions and government of thy King, which ought so to be understood of the King of Juda, that it be especially applyed to Jesus Christ the eternal King of the Church, of whom was foretold, Gen. 3. 15. that the serpent should bruise his heelles. Some do apply this reproaching of the footstep of the anointed, to the scoffing of the wicked in those dayes at the slow coming of the Messiah.]

53 Praised (or Blessed) be the LORD in eternity: [The Psalmist concludeth the heavy complaint, which he made in this Psalm, with a confident assurance of being delivered out of this grievous affliction, supporting and cherishing himself therewith in the midst of his miseries. See Rom. 7. 24, 25. and 2 Cor. 1. 3, 4.] Amen [See Psa. 41. 14.] yea Amen.

P S A L M X C .

Mose praying God for his providence and power, describeth here the weakness, misery and shortnes of mans life, praying God, to teach both himself and all men the true knowledge thereof.

A Prayer of Mose [It is conceived that Mose uttered this prayer, when the people of Israel had sinned by murmuring, and God pronounced his judgement, that they should die in the wilderness, see Numb. 14.] the man of God. [see Deu. 33. 1. and Jud. 13. 6.] Lord, thou hast been a refuge unto us [to wit, in all our straits and troubles. see Exod. 33. v. 14. Deu. 8. 15. and 33. 27. Heb. an habitation, retrat (or place of retreat)] from generation to generation. [Heb. in generation and generation, i.e. throughout and unto all generations, or at all times.]

2 Before the hills were born [i.e. before the hills and mountaines were drawn forth as it were out of the abyss or bottome. See the like expressions, Gen. 2. 4. Job 15. 7. and 38. 28, 29. Isa. 51. 2.] and thou badst bring forth the Earth and the world, yea from eternity to eternity thou art God.

3 Thou makest man to return to bruising: [i.e. to such a state and condition, that he is bruised and grinded as it were as small as dust. See Gen. 3. v. 19.] and sayest, turn again ye children of men. [viz. the body to Earth, Psa. 145. 4. and the spirit to God, Eccles. 12. 7.]

4 For a thousand years are in thine eyes, as the day yesterday being past by; [He will say: although a man lived a thousand years, yet he must die, and thou takest his life as easily away from him, as if he had lived but a day or a week, 2 Pet. 3. 8. Oth. but a thousand years, &c. reflecting on the second verse, to set out the difference which is between mortall man and the everliving God] and (as) a nightwatch. [Heb. (as) the watch in the night, that is, one fourth part of the night, the same being usually divided into four parts. See Mark 13. 35. and John 11. 9.]

5. Thou overcomest (or overwhelmest) them [As if he said, even as easily and unresistably as a flood of water, breaketh through, carrieth and hurieth all away before it] they are (like) a sleep: in the morning they are like

the grass (that) altereth; [meaning that men are scarce born, but they perish immediately, understanding by the morne, mans youth or infancy]

6 In the morning it flourisheth and it altereth, [i.e. is renewed with more vigour and beauty. Compare Job 14. 7. Isa. 40. v. 31. Some take it for the hasty or sudden change into destruction] in the evening it is cut off and it withereth.

7 For we perish through thine anger, [Kindled against us by reason of our sins] and through thy fiercenes we are terrified.

8 Thou settest our iniquities before thee: our secret (sins) [Which are hid before the eyes of men, and which oft times we either know not or regard not our selves. See Psa. 19. v. 13. and Job 20. 11.] in the light of thy countenance. [viz. hast thou let them, that they do clearly appear before thy face. See Psa. 51. 11. and 1 Cor. 4. 5. Heb. 1. 13.]

9 For all our dayes pass away [Oth. turn themselves] through thine indignation, we pass away our years as a thought. [i.e. most hastily. Oth. as a word, which is a sound of no lasting, vanishing presently away in the air.]

10 As for the dayes of our years, therein there are seventy years; [viz. usually for the most part, though some outlive that age] or if we be very strong [Heb. in strengths, viz. if any be of a strong and vigorous constitution by nature] fourscore years: and the most excelling of them [Heb. the haughtiness or stoutness of them, i.e. that which maketh men stout and presumptuous, viz. the strength of a mans life] is toil and vexation; [when a man is in the best of his age or life, even before the old dayes come on, he is subject to a world of toil and trouble in this world] for it is suddenly cut off and we fly away.

11 Who knoweth the strength of thy wrath? [So namely as to take care how to eschew the same; or so as to beware of provoking thee to wrath by his sins] and thine indignation, according as thou art to be feared? [Heb. according to thy fears, i.e. according as we ought to fear thee: or as thou art fearfull or formidable.]

12 Teach us so to number [Or rightly to number: Thus the Hebrew word is taken, Num. 27. 7. and 2 Kings 7. 9.] (our) dayes, that we get a wise heart. [Heb. that we bring on a heart of wisdome, or unto wisdom i.e. that we rightly understanding thy fierce wrath againt sin, may learn to fear thee, and to improve the short time of our life in thy service, Job 28. 28.]

13 Turn again LORD, how long? [viz. delayest thou or shall it be, that thou art turned away from us: or is it, befor thou deliver us. See Psa. 6. 4.] and let us repent thee [or repent, see Gen. 6. 6. Understand hereby, that thou hast so grievously afflicted us] over thy servants. i.e. over us, which are thy servants and people.]

14 Satisfie us in the morning with thy kindness [As if he said, shew us thy kindness early after the long and dark night of oppression] so shall we shew; and rejoice in all our dayes, [i.e. all the dayes of our life.]

15. Make us to rejoice according to the dayes (wherein) thou hast pressed us; [That is, as thou hast grieved us a long time with heavy afflictions, so make us glad again in time to come, wit thy gracious aid and deliverance] according to the year (wherein) we have seen the evill. [i.e. felt and suffered it, as Psa. 16. 10. and 89. 49. see also Psa. 4. 7.]

16. Let thy work [i.e. te perfect deliverance out of all our troubles and miseries] be seen [or appear] upon thy servants, and thy glory [in the deliverance, whereby thy glory is made manifest viz. thy power, kindness and wisdom] over their children, [i.e. over their posterity, according to the Covenant made with their Fathers.]

17 And the loveliness of the LORD our God be over us : [Or, Let the LORD our God likewise delight in us] and establish thou the work of our hands over us ; yes, the works of our hands establish the same. [i. e. rule and govern all our purposes and doings so, that from hence forward it may through thy grace remain firm and constant still : for without God we can doe nothing, John 15.7. James 1. 17.]

P S A L M X C I .

The Psalmist representeth here in what condition the godly are here in this world, rehearsing the manifold favours and benefits they are made partakers of, which put their whole confidence in the Lord.

HE that is seated in the hiding place of the most High [i. e. under his protection, further signified by his shadow in this same verse; Compare Numb. 14.9. Ruth. 2. 12. Psalm 17.8. and 36.8. and 61.5. and 63. 8. Hos. 14. 8. with the Annot.] shall lodge in the shadow of the Almighty. [of the Hebrew word here used, See Genesis 17. 1.]

2 I shall say to the LORD ; [Or, I say of the LORD ;] My refuge, and my fortresse : My God, in whom I trust.

3 For he shall rescue thee [With these words the Prophet seemeth to stir up himself ; or, he applieth himself to every faithfull soul] from the gin ; [see the like expression, Psalm 10.9.] of the Fowler: [i.e. from all subtill both bodily and spirituall enemies, especially from the Devil, which goeth round about us still, seeking whom he may devour. God maketh use both of the good and the evill angels service, for the executing of his judgements : See 2 Sam. 24.v. 16. and 2 Kings 19. 35. and 1 Cor. 10. 10.] from the very destructive pestilence.

4 He shall cover thee with his feathers, and thou shalt trust under his wings : [See Ruth, cap. 2. on v. 12.] His Truth is a Target and Buckler. [i.e. the stedfastnes or firmness of his holy promises shall serve thee for protection, even as a mans body is secured against the strokes and shots of the enemy, by a broad shield. This Paul ascribes to faith, Ephes. 6. 16. because the same layeth hold, and holdeth fast to Gods promises.]

5 Thou shalt not be afraid of the terror of the night : i. e. of that which otherwise by night doth easily fright men] of the Arrow which fletch by day :

6 Of the pestilence which walketh in obscuritie: of the destruction which wasteth at noon day: [i.e. openly, so likewise Jer. 15. 8. as if he said . Thou shalt not be afraid of the pestilence, neither by night nor by day ; yea, though it snatch away many round about thee : the Lord shall preserve thee; if so be namely, it may make for his glory, and for thy salvation.]

7 At thy side, [viz. on thy left side] there shall fall a thousand [viz. by the said Pestilence] and ten thousand at thy right hand ; to thee it shall not reach.

8 Only thou shalt behold it with thine eyes ; [Namely, how fearfully the wicked shall be set upon by that plague] and thou shalt see the recompence of the ungodly ; [i. e. how the ungodly shall be recompenced for their malice, and how God shall punish them.]

9 For thou LORD, art my refuge : thou hast put the most High [This may be taken as the Prophets words unto himself ; or to every faithfull soul, as above v. 3.] for thy retreat : [viz. where thou maist dwell and abide in safetie.]

10 There shall no evill happen to thee, nor no plague approach thy Tent.

11 For he shall charge his angels of thee, that they keep thee in all thy wayes, [viz. in all those wayes which God hath commanded thee to walk in : These words the De-

vill left out, when he alledged this verse, disputing with Christ, Mat. 4.6.]

12 They shall carry thee upon the bands, that thou hurt thy foot at no stone.

13 Thou shalt tread upon [Or over] the fell Lion and the Adder; [viz. without receiving any hurt by them: understand by the name of the Lion and the Adder, all other creatures or things besides, which may hurt or binder a man in soul or body. they are all subdued and overcome by faith, Mark 16.17,18. Heb.11.33, 34. See the example of David, 1 Sam 17.34. of the three young men, Dan. 3. and of Daniel himself, ch 6.22.] thou shalt tread down, the young Lion and the Dragon.

14 Because he loveth me much, [Heb. viz. the faithfull man, or true believer] (saith God) I shall help him out : I shall set him upon an high place, for he knoweth my Name. [i. e. He doth love and honour me, as Psalm 1.6. or he acknowledgeth me for his God, in whom he putteth his trust. See Psal.9.on v. 11.]

15 He shall call upon me, and I will bear him : [Or, (when) he shall &c.] in the distreſs I shall be with him, I shall draw him forth, and shall honour him.

16 I shall fill (or satisfie) him with length of dayes; [It is said of Abraham, Isaac, David, Job, &c. that they were full, (or satisfied) of dayes, Gen.25. v.8. and ch.35. 29. 1 Chron. 23.1. Job 42. 17.] and I will make him see my salvation. [this may well be understood of the everlasting salvation and deliverance, which is the cheifest good God sheweth the godly, and which doth follow upon their long life here, and final departure hence by death.]

P S A L M X C I I .

The Prophet teacheth all men to praise God by reason of his great works, and because of his justice against the wicked and goodness to the godly.

A Psalm, an Hymn, [See Psalm 48. 1.] upon the Sabbath-day ; [or for the Sabbath, &c. i. e. made or endited, for to be sung upon the Sabbath-day.]

2 It is good to praise the LORD : and to sing Psalms unto thy Name, O most High.

3 To declare (Or make known, publish) thy kindnes in the morning : and thy faulfulness [or true] in the nights : [i.e. every night, or night by night ; understand by night the late evening which is oppoled here to the morning : for, according to Gods Law there were made in his Tabernacle or Temple, both morning and evening sacrifices, with songs of praise and prayers.]

4 Upon the ten-stringed instrument, and upon the Lute : with a pre-meditated Hymn upon the Harp. [Others on Higgaiion. See the Annot. Psalm 9. on v. 17.]

5 For thou hast made me glad LORD with thy Acts, I will shout over the works of thy hands.

6 O LORD, how great are thy works, thy thoughts are very deep. [That is the grounds and reasons of thy secret Counsell are hidden and incomprehensible for our understanding.]

7 An unreasonable man, [i. e. Such a one as is not instructed in the word of God, nor enlightened by the holy Ghost : See Psalm 49. on v.11.] knoweth nothing thereof, and a fool doth not understand this same, [viz. that which immediately followeth here, v.8.]

8 That the ungodly grow as the Herb, and all the workers of iniquitie flourish, that they may be destroyed for ever.

9 But thou art the most High in eternitie the LORD : [Others, but thou art highly exalted, thou art the LORD for ever See Psal. 56.3.]

10 For loe, thine enemies, O LORD, for loe thine enemies

enemies shall perish : all the workers of iniquity shall be scattered.

11 *But thou shalt exalt my horn, [Of the word Horn, See the Annot: Deut. 33. on v. 17.] like an Unicorns : [See Numb. 23.22.] I am powred over with fresh [Heb. green] oyle. [the fence is, I am strengthned afresh : o-*

thers, when I shall be grown old, thou shalt anoint me with oyl.]

12 *And mine eye shall behold my spies, [See the like expressions; Psalm. 22. 18. and the annot. there] mine ears shall hear it, concerning the evill doers, which rise up against me : [viz. when God shall bring them to their well deserved punishment, and recompense them the evill they have done unto me. See Psal. 91. 8.]*

13 *The righteous shall grow like a Palm-tree : [This tree grows up tall and straight, with goodly green branches : and though it be pressed and bowed downward with ponderous things, it groweth and flourisheth nevertheless : therefore it is used for a token of victorie ; Rcv.7.9 compare herewith, Psalm 52.10. and Jer. 11.16] He shall grow like a Cedar-tree on Libanon.*

14 *To them that are planted in the House of the LORD, [i. e. such as are incorporated into Christ by true faith, and true members of his Church : See Rom. 6.5. and ch. 11.17.] it shall be given to flourish in the Courts of our God : [Heb those they shall make grow, i. e. it shall be given them from the Lord to grow, and encrease more and more in his Church, to which they truly belong in all graces and vertues. It is a speech taken from the flowers and herbs, which one hath most care to plant and cherishe : See Psal. 1. 3. and 52.10.]*

15 *They shall bear fruit yet in the gray age : [viz. when as by course of nature, the vigours and vertues decay and diuinish, Psalm 71. 9. Hebr. 11. 11,12. Hebr. in the graynes.]*

P S A L M XCIII.

The Psalmist sheweth and extolleth here the Majestie power and holines of the kingdome of Christ, for the protection of his Church.

THE LORD reigneth [The meaning of these words is, God is the true eternall King, which hath reigned from all eternitie, reigneth still and shall reign world without end eternally, Psalm. 96.10. and 97. 1. and 99. 1.] he is cloathed with Highness; [or, Majestie. See the Annot. Job 40.5.] the LORD is cloathed with strength, he hath girded himself : the world likewise is established, i. shall not waver : [i. e. the great weight of this vast earthly globe is ballanced only by his power, that it doth and cannot swarve the least from this or that side. Thus shall the Lord likewise keep up and protect his Church throughout the world.]

2 *From thence is thy Throne established : [viz. even from eternitie, and in particular, (for matter of the actuall exercise of judgement) ever since the world was created and established : compare, Prov. 8. 22. where this kind of speaking is taken from eternitie] Thou art from eternitie.*

3 *The rivers lift up, O LORD, the rivers lift up their roring : [Hebr. their voices. By the noise of floods and waters, is oftentimes understood the great stir and rage of Tyrants, and multitudes against God and his Church, Psalm 18. 5. and 65. 8. Isay 17.12, 13.] the rivers lift up their burlings (or beatings, percussions.)*

4 *(Yet) the LORD on high [i. e. in heaven, as Psalm 71.19.] is more powerfull, then the roring [Hebr. the voices] of great waters, [or, many waters] (then) the mightie waves of the Sea.*

5 *Thy testimonies are very faithfull, [That is, thy word which thou hast given us, to testifie that thou art*

our God] the holines [viz. wherewith thou doest sanctifie, endue and adorn thy children] is comely for thine house, [understand here not so much the outward structure of the Temple or Tabernacle, as the living stones, viz. the true believers, which are the true Church and House of God ;] LORD, for long dayes. [Hebr. for length of dayes, i. e. continually, evermore, or during many dayes : See Psalm 23.6.]

P S A L M XCIV.

The Prophet prayeth, that God would take vengeance once upon the Tyrants and ungodly, whom he describeth here, shewing forth the providence of God, in creating and governing the world ; and be comforter the godly with the help and deliverances, which the Lord is wont to shew to his.

O God of vengeance [i. e. that executest heavie vengeance or judgements upon iniquitie ; and to whom all vengeance onely belongeth ; Deut. 32. 35.] God of vengeance appear shining. [viz. to our comfort and the terror of our enemies: See Psal. 80. 2.]

2 *Thou Judge of the earth, [i. e. of the men that dwell on earth as Gen. 18. 25. Ps. 82. 8.] lift up thy self: [viz. to righteous vengeance. See Psal. 7 ver. 7.] return a recompence over the baughty.*

3 *How long shall the Wicked O LORD, how long shall the ungodly leap for joy? [viz. by reason of their prevailing against and the oppression and miseries of the godly.]*

4 *Powre out? Speak hard? all workers of iniquite boſt themselves?*

5 *O LORD they bruise thy people, and they opprefſe thine Inheritance : [i. e. Thy children which are as dear unto thee, as unto any is his Inheritance :]*

6 *The widow and the stranger they put to death : and they murther the fatherles.*

7 *And say, The LORD seeth it not : and the God of Jacob heedereth it not.*

8 *Attend yee unreasonable [i. e. which are without understanding like brutes. See the Annot. Psalm 49. v.11. and 92.7.] among the people, and yee foolish, when will ye grow understanding?*

9 *Should he that planteth the eare, not hear? Should he that formereth the eye, not behold?*

10 *Should he that chastifeth the heathen, not punish? [i.e. Should he that visiteth and scourgeth whole Nations and Countries, not be able to punish one by one, or every one in particular, that sinneth grievously or presumtuously against him ?] He that teacheth men knowledge? [as if he said, should such a one not know what men do, and what the wicked practise.]*

11 *The Lord knoweth the thoughts of men, that they are vanitie.*

12 *Right happie is the man O LORD, whom thou chastenest : [viz. Thereby to bring him to understanding, and to the knowledge of thee and himself] and whom thou teachest out of thy Law,*

13 *To give him rest from the evil dayes : till that the ditch be digged for the wicked. [i. e. until the wicked be brought to destruction.]*

14 *For the LORD shall not abandon his people; nor shall he forsake his inheritance.*

15 *For the judgement shall return again to righteousness : [The fence of these words is, It seemeth now in a manner, that the judgements of God run cross to his justice and righteousness, whilst the godly are afflicted, and the ungodly enjoy peace and quiet : but the judgement of God shall return at length to righteousness, when the godly shall be delivered and saved, and the ungodly punished and damned. Compare Isay 28. 17.] and all the upright of heart shall follow after the same : [judgement*

ment or righteousness, spoken of just before ; namely, after that they shall have been Gods righteousnes and justice manifested upon the wicked : others shall follow him, or the same, (viz: the Lord) Heb. shall (be) after the same or him.]

16 Who shall stand up for me against the evil-doers ? [viz. to help or assist me against them, as if he meant to say ; No body among men, but God will do it. See Esther 8. 11. The Psalmist complaineth that his friends had forsaken him in his necessities.] Who shall set himself for me against the workers of iniquity ?

17 Were it not that the LORD had been mine help : my soul [i.e. my self, in as much as concerneth the body] had almost [or, soon, shortly within a tittle] dwelt in silence. [i. e. I had been undone and under ground ere this, where there is no speaking more, nor no praying of the Lord, as Job 3. 17. 18. Psalm 88. 13. and 105. 18. and 115. 17.]

18 When I said, [viz. not knowing otherwise, but that I was quite down and under foot,] My foot wavereth, thy kindness O LORD, supported me :

19 When my thoughts were multiplied within me, [Or in the multitude of my thought, in the midst of mee : See the Annot Job 20. on v. 14.] thy comfortings revived my soul.

20 Should the stool of hurtfulness have fellowship with thee ? [i. e. the pernicious and ungodly Judges ; by no means he implieith] which deviceth toll by Institution ? or ordinance [i. e. by a Decree ; or against the Institution, that is, against the Commandments which God ordained and instituted ; others, for a Law, i. e. instead of good and wholesome Lawes.]

21 They rut together against the soul of the righteous : [They, namely, these wicked and unrighteous Judges] and they condemne innocent blood : [See Job 10. on v. 2.]

22 Yet the LORD hath been an high retreat to me : and my God a rock of my refuge : [viz. Where I might be safe and secure of all danger. See Psalm 91. 14.]

23 And he shall make their unrighteousness turn again upon them, [i. e. He shall recompence them according to their deserts] and he shall destroy them in their malice : [or, because of their malice] the LORD our God shall destroy them.

P S A L M X C V .

An exhortation to the praise, service and obedience of God because of his greatness : together with a Detraction of not hardning the heart, as Israel had done, which therefore entered not into his rest.

Come [Here the name of David is not prefixed, but the Apostle testifieth : Hebr. 4. 7. that David is the Author of this Psalm, and that he spake these words to the Israelites] let us sing cheerfully unto the LORD ; let us shout to the Rock of our salvation.

2 Let us go meet his face with praise, let us shout unto him with Psalms.

3 For the LORD is a great God ; yea a great King above all Gods ; [i. e. above all Angels, Princes and Potentates of the world, or above all false Gods, or above all that is called God ; thus likewise Psalm 8. 6. and 95. 4. 5.]

4 In whose hand the deepest places of the earth are, and the tops of the hills are his : [Or, the mightinesses, that is to say, the mighty high hills or mountains ; or those highly elevated tops of hills, which no man is able to surmount fully.]

5 Whose also the sea is, for he hath made it, and his hands have formed the dry land.

6 Come let us worship and bow down, let us kneel before the LORD that made us. [Hebr. which is our Maker, as if he said, Our Creatour for body and soul, and who doth likewise regenerate us by his Spirit, as Psalm 100. 3.]

7 For he is our God, and we are the people of his pasture, and the sheep of his hand : [Whom he doth lead and guide as with his hand.] To day if ye hear his voice ; [i.e. during the time wherein he yet speaketh unto you.]

8 Harden not your hearts, as at Meriba : as on the day of Massa, [i. e. of the temptation] in the wilderness :

9 Where your fathers tempted me, [The Apostle alledging these words, 1 Cor. 10. 9. faith they tempted Christ] proved me, saw also my works : [viz. how I punished them for their disobedience : and shewed mercy again unto them, when they turned themselves unto me.]

10 Fourtie years was I vexed with (this) generation [Your forefathers, namely the disobedient Israelites, wandering in the wilderness :] and said, They are a people erring from the heart : [their hearts and minds are ever wood-ward, straying and wandering] and they know not [i. e. they care not, desire not to know] my ways : [my Commandements to walk therein.]

11 Therefore I swear in my wrath, If they shall enter into my rest ! [i. e. They shall not enter therein. See of this kind of swearing, Numb. 14. 23 and Psalm 89. 36. By his rest understand the land of Canaan, as Deut. 1. 34. 35. and 12. 9. which the Apostle declareth to be a type or figure of eternall life, Heb. 4. 7.]

P S A L M X C V I .

All the inhabitants of the earth and the sea are exhorted to praise God for his greatness sake, his Majestie, Excellencie, Creating, and wise governing of the world, and of all that is therein : and especially, by reason of the Grace of the New Testament ; the calling of the Gentiles.

Sing [Though Davids name be not expressed, it seemeth nevertheless that he is the Author of this Psalm : for this Psalm is a part of that song of praise which David made and sung when he brought the Ark of the Covenant home into his own house out of Obed Edoms, 1 Chron. 16. 23, and see further in the Annot. there] unto the LORD a new hymne, [See Psalm 33. 3.] Sing unto the LORD thou whole earth : [i. e. all ye inhabitants of the world.]

2 Sing unto the LORD, praise his Name : declare his salvation from day to day ; [viz. the salvation and deliverance, which he hath performed, and is performing daily yet.]

3 Recount his honour among the Heathen, his wonders among all people, (or nations.)

4 For the LORD is great and much to be praised, he is formidable above all Gods.

5 For all the Gods of the Nations are idols ; [Or, nothing, nihil : See the Annot. on 1 Sam. 12. v. 21. and Levi. 19. v. 4. and Psalm 95. 3.] but the LORD hath made the Heavens : [understand withall the earth too, together with the sea, and all that is therein.]

6 Majestie and glorie are before his face, strength and comeliness in his Sanctuarie. [i. e. in the Tabernacle or Temple, that is in his Church and Assembly : See Psalm 29. 2.]

7 Give unto the LORD, ye generations of people, give unto the LORD honour and strenght : [i. e. the praise and glory of his strength. See the Annotations, Psalm 8. on verse 3.]

8 Give unto the LORD, the honour of his Name, [i.e. the

the honour which doth properly belong unto him] bring offering [by one part of Gods worship and service, there is to be understood here the whole] and come into his Courts. [i.e. into the Courts of the Tabernacle or Temple: yet hereby there are to be understood all other places where the faithfull meet and assemble for the performance of Gods solemn worship and service.]

9 Worship the L O R D in the glory of his Sanctuarie, stand in awe [the Hebrew word doth properly signific such shaking and trembling, as cometh upon women when they are in travell] before his face, thou whole earth: [i.e. all ye dwellers on the earth, ye inhabitants of all the World.]

10 Say among the heathen; the L O R D reigneth: [i.e. he maketh it to appear in deeds, that he is Lord and King of all the Earth. Psa. 93. 1. and 97. 1. and 99. 1.] also the World shall be established, [see above Psa. 93 v. 1] it shall not be moved: he shall judge the Nations in all retribution. [Heb. in retributio[n]es direc[t]nesses.]

11 Let the heavens [O! the heavens shall, &c. and so in the sequel] rejoice and the earth, be glad: [these are expressions taken from the carriage of men, when it goeth well with them: thereby to shew the excellencie of Gods benefits, which were to be imparted to the world under the government of the Messiah.] let the Sea roar [or make a noise, Heb. thunder] with all the fulnes thereof. [Heb. and the fulnes of it; i.e. together with all that, wherof it is replenished.]

12 Let the field skip for joy with all that is therein, let then all the trees of the wood shout.

13 Before the face of L O R D : [viz. of Christ before mentioned] for he cometh; for he cometh to judge the earth; [i.e. to rule and govern it] he shall judge the world [i.e. the inhabitants of the world] with righteousness, and the Nations with his truth: [or, faithfulness.]

P S A L M X C V I I .

A description of the Majesty of Gods Kingdome, and the joy of the godly, by reason of his justice and judgements upon the Idolaters, together with an exhortation unto piety and spiritual cheerfulness.

THE L O R D reigneth let the earth rejoice [i.e. he maketh it appear in deed that he is king, not only of the Islands, but of all the world besides] let many Islands be glad. [i.e. the people and Nations inhabiting the Island, as Isa. 42.4. and 60. v. 9.]

2 Round about him are cloudes [Heb. a cloud] and darkness [or obscurity. See the like descriptions of the might and majesty of God, Psa. 18. v. 8. 9. &c.] righteousness and judgement [see the annot. Gen. 18. on v. 19.] are the fastnes [or support, buttress, foundation] of his throne.

3 A fire passeth on before his face [By the fire understand the severe vengeance and judgement of God] and it scorcheth his adversaries round about a burning.

4 His lightning enlightened the world, the Earth scorcheth them [The lighthening] and it trembleth. [or groweth afraid, viz. in such a manner as a woman, when the travel comes upon her.]

5 The mountaines melt like wax before the regard of the L O R D : before the regard of the L O R D of all the Earth.

6 The heavens declare his righteousness [Understand the celestial creatures, such as are thunder, lightnings, hail, snow, tempests, &c. or the Angels] and all Nations see his honour.

7 Ashamed must they be all that serve the Images [Heb. she cut (or carved) Image] which boast of Idols: [See

Lev. 19. 4. and 1 Sam. 12. 21] Bow down before him all ye Gods [i.e. Angels, see Psa. 8. 6. Heb. 1. 6. and see the fulfilling of these words in Christ, Luke 2. 13, 14. Mark 1. 13. Rev. 5. 1, 12. Heb. 1. 7.]

8 Zion [i.e. the Church of God, consisting both of Jewes and Gentiles] hath heard [viz. the judgements and punishments of God upon his Enemies, as appeareth by the end of this verse] and hath rejoiced, and the daughters of Juda [understand the inhabitants of Fury, as Psa. 48. 12. and consequently of the whole Church] were glad because of thy judgements, O L O R D .

9 For thou Lord art the most high over the whole earth: thou art exalted very high above all Gods. [As above ver. 7.]

10 Ye lovers of the L O R D , hate the evill, he keepeth the soules of his favorites, he rescueth them out of the hands of the wicked.

11 The Light [i.e. all happiness and prosperity, joy and gladness, as Eze. 8. 16. see Job 18. on v. 7.] is sown for the righteous; [it fareth even with the comfort which is prepared and appointed for the Godly, as with the seed, that is cast into the ground, which doth not rise and spring forth again as soon as sown, but must often ly a great while under ground before there be any appearance of it above ground: but afterward it bringeth forth most goodly fruit; the true and full joy and fruit of the children of God is prepared for them in heaven, though now obscured and hidden] and joyfulness for the upright of heart.

12 Tee righteous rejoice in the L O R D : and speak praise in remembrance of his holiness. [That his holiness may be had and kept in remembrance, as Psalm 30. 5.]

P S A L M X C V I I I .

The Prophet exhorteth the fewes and likewise the heathen, yea all Creatures to the praise of God, because of his kindness, his truth, salvation and deliverance by Christ.

A Psalm, sing unto the L O R D [Our Lord Jesus Christ namely] a new hymne, [Psa. 33. 3.] for he hath done wonders; his right hand and the arm of his batlines [i.e. his holy arm] have given [or got] him salvation, [viz. against all his Enemies. The sense is, he hath overcome and subdued all his Enemies, through his Godly power and strength alone; see Isa. 52. 10. and 53. 1. and 59. 16. and 63. 5.]

2 The L O R D (Christ) hath made known his salvation; he hath revealed his righteousness [viz. that of the Gospel or Faith] before the eyes of the Heathen.

3 He hath been mindful of his kindness, and of his truth to the house of Israel [Understand herewithall, and he hath made good and performed what he had promised to his people Israel, redēeming and freeing them from their sins. See Luke 1. 54, 55, 72, 73, 74.] and all the ends of the Earth [i.e. all the inhabitants of the world, from one end to the other, so also Isa. 52. 10.] have seen the salvation of our God.

4 Shout unto the L O R D thou whole Earth [i.e. all ye that dwell on the Earth, as Psalm 96. 9.] cry out for joy, and sing cheerfully, and sing Psalms.

5 Sing Psalms to the L O R D with the harp, with the harp and with the voice of a song.

6 With the sound of Trumpets and Cornets shout before the face of the King, the L O R D , [viz. our Lord Jesus Christ.]

7 Let the Sea roar [Heb. thunder, viz. for joy, these are phrases spoken by similitude to shew the exceeding great joy, which the faithfull all the world over by sea and Land, are to have and shew forth all manner of wales from

from and for the publishing of the gospel. See Psa. 96. 1. [with the fulness thereof; the world with those that dwell therein.]

8 Let the Rivers clap with hands [Heb. with the hand-palm, this hath regard to the custome of men, which express their joy by clapping of hands, and shew thereby, that they take a most singular pleasure and content in the thing they enjoy, so likewise Psalm 47. 2. and Isa. 55. 12.] let the mountaines be rejoicing together. [or shout, &c.]

9 Before the face of the LORD [viz. Christ] for he cometh [that is he shall come assuredly, understand this as well of the second, as of the first coming of Christ] for to judge the Earth; [i.e. the inhabitants thereof] he shall judge the world in righteousness, [i.e. righteously, as Psalm 96. 13] and the Nations in all reuelation. [Heb. in reuelation.]

PSALM XCIX.

This Psalm speaketh of the mighty power of the LORD, and withall of his righteousness and kindness towards his people: exhorting likewise the Church to praise and magnifie God; with the examples of Moseb and Aaron.

TH E L O R D reigneth. [viz. over us, that is, he doth powerfully protect us against our Enemies. See Psalm. 97. 1.] let the Nations tremble: (others therefore) the people tremble, and so in the sequel. Oth, though the Nations be troubled, distractred or frighted] he sitteth (between) the Cherubim; [See 1 Sam. 4. 4.] the earth moveth. [viz. for fear, or to do honour and obedience to the Lord.]

2 The L O R D is great [Excellent, glorious, full of majesty] in Zion, [among his people of Israel, which was wont to assemble upon the hill where the temple was, and to come to the celebrating of Gods worship] and he is high above all nations:

3 Let them praise thy great and fearfull Name, which is holy.

4 And the strength [Appearing in the subduing of our Enemies] of the King [Jesus Christ] that loveth the right: thou [that art our King] hast established equities; [whatsoever is right and equal; as if he said; although the Lord be a strong and mighty King, yet he is no Tyrant that oppresseth his subjects by violence; but he loveth righteousness, and administreth justice and right to every one] thou hast done right and righteousness in Jacob. [i.e. among the people of Israel, the posterity of Jacob.]

5 Exalte the L O R D our God, and bow down before the footstool of his feet. [Oth. over against, &c. See the annot. 1. Chron. 28. 2. thus the letter Lamed is likewise taken, v. 9. and elsewhere frequently] he is holy: [viz. God or the Temple; or which (footstool namely) is holy.]

6 Moseb and Aaron were among his Priests [Or Chieftaines, Princes: Heb. Cohen. See the annot. Gen. 41. on v. 45.] and Samuel among the callers upon his Name: [The fence is, it shall not be in vain, to fall down before the Lord, for he hath ever heard his faithfull servants; and so he shall do you also, especially after that the true Priest and advocate or Intercessour Christ shall have made his personall appearance. Moseb is put amongst the Priests here, because he was wont to pray and intercede often for the people, and offered likewise, though afterward he remained no ordinary Priest. See Exod. 29. 11. 16. Jer. 15. 1.] they called to the L O R D , and he heard them. [they, Moseb and Aaron namely, as we reade, Exodus 32. 11, &c. Numb. 14. 13, 17, 19. and 16. 22, 42. 16. and 1 Sam. 7. 19. and 12. 19. 23. Jer. 15. 1.]

7 He spake unto them, [To Moseb and Aaron, Numb. 16. 22. 42. though especially to Moseb; See Exod. 33. 9.] in a cloudie pillar: they [Moseb and Aaron] kept his Testimonies, [i.e. his Commandements, whereby he testified what he would have them doe] and the institutions (which) he had given them.

8 O L O R D our God, thou hast heard them, thou hast been to them a forgiving God, [That hast forgiven them their sins, and not rejected them from thee] though exacting vengeance upon [or avenging] their deeds. [i.e. misdeeds, the peoples namely, for the which Moseb prayed, Exod. 32. 14. and 34. 35. Numb. 14. 20. 21, 23. or, their, viz. Moseb and Aarons deeds: See Numb. 20. 12. Deut. 3. 23. 24, 25. or, you may understand by the word their, as well the one as the other.]

9 Exalte the L O R D our God, [viz: by songs of praises and thanksgivings] and bow your selves before the hill of his holines. [or, over against, as above v. 5. and here is understood the hill of Zion, and by that the Temple, and the Ark that was in it.]

PSALM C.

The Church is exhorted to praise God, for his mercy, goodness and faithfulness.

A Psalm of praise. [This Title standeth before no other but this Psalm: some are of opinion, that it was used to be sung at the praise-offering, whereof Levit. 7. verse 1. i.e.] Thou whole earth [i.e. all the inhabitants thereof, especially, all ye the faifthfull children of God] shout unto the L O R D . [to the honour of God.]

2 Serve the L O R D with gladness; come before his face [viz. Gods manifesting his presence above the Arke] with a cheerfull song.

3 Know that the L O R D is God; he hath made us. [Understand this likewise, that he hath created us anew in Christ Jesus to good works, that we should walk in them, Eph. 2. 10.] (and not we) [Others, and his we are, the Hebrew Text being read diversly] his people, and the sheep of his pasture.

4 Enter into his gates [The gates of his Temple] with praise: [thus the prais-offerings are called, 2 Chron. 29. 31. Jer. 17. 26.] into his Courts, [the courts of the Temple. See the annot. 1 Kings 6. on v. 36.] with song of praise: praise him, celebrate his Name.

5 For the L O R D is good, his kindness is in eternitie, and his faithfulness [Or, trusht, viz. in the performance of his promises] from generation to generation.

PSALM CI.

David setteth forth himself and his Court for an example, testifying his readiness of advancing and honouring the good, and of punishing and banishing the wicked.

A Psalm of David: I will sing of kindness and right, [i.e. to shew kindnes to the godly honest, and to punish the wicked, are two parts or points, which become a good King well, and David here engageth himself to practise, being established once in his Kingdom. Others, understand these words thus; I will sing of kindness, viz. of the grace and favour which the Lord hath shewed and performed to me: and of right, viz. which God hath manifested in the punishment of my persecutor Saul] to thee shall I sing Psalms, O L O R D .

2 I will deal discretely in the upright way: when wilt thou come to me? [viz. to put me in possession of the Kingdome, which thou hast promised me. See 1 Sam. 18. 14. others, when thou shalt be come to me; i.e. have settled

settled me, &c. I will walk in the midst of mine house, [i.e. in the government and administration of my Court and servants there] In the uprightness of my heart.

3 I will set no Belials part [Or word, or, thing of Belial, See Deut. 13.13.] before mine eyes : I hate the practice of them that fall off, [or of the backsliders : i. e. of those which of set purpose turn aside from the right way] it shall not cleave unto me. [the said practice namely of the revolters.]

4 The perverse heart shall turn from me : [i. e. him, that is of a perverse heart or mind, I shall banish away from me, or turn him out of service] the evill [man namely, or person] I will not know. [i. e. take no notice of, not affect nor care for ; as Psal. 1.6. or, not receive, viz. into my service.]

5 Him, that secretly backbiteth, [Hebr. betongueth, i.e. hurteth with his tongue, which is the backbite's peculiar practice, Psalm 140. 12. speaks of a man of the tongue, meaning a backbiter] I will destroy : him that is loftie, (or high) of eyes, and stout of heart, [Hebr. broad or, large of heart, that is, stout and presumptuous, proud and spightfull, as Prov. 21.4.] I will not endure.

6 Mine eyes shall be upon the faithfull in the land to fit by me : [viz. when I shall sit in judgement, or in Counsell, for debating of weightie affairs : others, for to dwell with me] he that walketh in the upright way, he shall serve me. [i. e. him shall I entrust with places and offices as well in Court, as in Citie and Countrie, throughout the Kingdom.]

7 He that useth deceit shall not remain within my house: [Heb. in the midst of my house : understand withall ; but I will turn or keep him out thence] he that speakest lies, shall not be established before mine eyes.

8 Every morning will I destroy all the wicked of the land, [Hebr. in the mornings, &c. as Psalm 73. 14. i. e. every morning. The sence of these words is, that he would dayly or immedately, namely, as soon as ever he should be settled once in the Kingdome, endeavour to repreſe and suppress all wickednes ; or every morning, i. e. in the Court of Judgement which usually was kept in the morning : See 2 Sam. 15. 2. and Jerem. 21.12, &c.] to extirpate all the workers of iniquitie, out of the Citie of the LORD.

P S A L M C I I .

The Church complaineth of her hearie affliction, and prayeth for deliverances, comforting herself with Gods ever abiding mercie, and in the everlasting endles or unlimited power of the Lord, and promising that she will praise and thank him for it. And by the deliverance from the Babylonian Captivitie, and the restauration of the Temple and Citie ; there is likewise understood the deliverance by Christ, and the calling of the Heathen to his Communion.

A Prayer of the oppressed, [Or, for the oppressed : understand here the oppressed and afflicted Captives in Babylon] being, (or when he is) overwhelmed [viz. with streights and fears ; in this sence is the word overwhelmed likewise taken, Psalm 61.3. and 77. 4. and 107. 5. and 142. 4. and 143.4.] and pouring out his complaint [making it known freely and abundantly, from the bottom of his heart] before the face of the L O R D .

2 O L O R D , bear my prayer ; and let my crying come to thee.

3 Hide not thy face from me, [i. e. Withdraw not thy help from me. See the Annot. Job 13. on verse 24.] incline thine ear to me in the day of my distress : in the day, when I cry, hear me speedily. [Heb. make haste, or hasten, bear me.]

4 For my dayes, [The dayes of my life] are consumed like smoak : [others, in, or into smoak,] and my bones are burnt up as an hearth, [others, as a fire-brand on the hearth. See Job 21. on verse 24.]

5 Mine heart is smitten and withered like graſſe, [Which being cut down, doth wither and turn hay] (so) that I have forgotten to eat my bread : [as if he said, I had no mind or pleasure to take my necessarie refreshment, or to use any means of sustenance.]

6 My bones cleave to my flesh. [To my skin he will say, I am so wasted that I have nothing left me but skin and bones. See Job 19. on verse 20. Jerem. 4.v.8.] because of the voice of my sighing. [i. e. by reason of my sighing, which cometh dayly from me with loud groans and crying.]

7 I am become like unto the Bitteur, (or Bittern) of the wilderness, I am become as a Stone-Owle of the Deserts : [i. e. I am fain to abide all alone and solitarie, being foſaken by all men : I make a strange noyse and sound, much like the Bittern, and ſcreetch-Owle, Job 30. 29.]

8 I watch, [I can take no rest nor ſleep] and am become like a ſolitary Sparrow on the roof : [i. e. like a ſilly Sparrow that hath lost its mate, or companion.]

9 Mine enemis reproach me all the day : [viz. the Babylonians or Chaldeans] these that rage againſt me, [See the Annot. Psalm 5. on verse 6.] ſwear by me. [i.e. when they ſwear to doe ſome body a miſchief, then they threaten they will ſerve him, to become like to me : or, they uſe my Name for a form of cursing. Compare Num. 5.21. Iſay 65.15. Jerem. 29.22. together with the annot. others, they ſwear againſt me.]

10 For I eat ashes as bread: [He wil ſay; ſince mourning, I lie in ashes. It happeneth often, that I eat ashes with my food : others, I am ſo cast down and troubled, that I find no more comfort nor reliſh in my bread, or other meat, then if I were eating of ashes] and mingle my drink, [Hebrew, my drinke: i. e. whatſoever I drink] with tears :

11 Because of thy perturbation, [Heb. from the face of thy perturbation] and thy great wrath : for thou haſt lift me up, and thrown me down (again.)

12 My dayes [The dayes of my life] are as a declining shadow : [viz. at the going down of the Sun : then the shadow is indeed ſtreched out to a great length, but it is of no durance, the night presently intercepting it. Ps. 109. 13. and 144. 4.] and I wither away as graſſe. [see above, verſe 5.]

13 But thou L O R D , abidest in eternitie, and thy remembrance [i. e. the remembrance of thy glorious acts, and benefits formerly atchieved, and ſhewed unto thy people. See Exodus 3.15. and Psalm 135. 13.] from generation to generation.]

14 Thou ſhalt arise, thou wiſt have mercy over Zion, [i. e. Over thy people, and over the Citie of Jerusalem] for the time to be gracious unto her, for the appointed time is come. [viz. the end of the LXX. years of our Captivitie, foretold by thy Prophets. See 2 Chron. 36.21. Jer. 25.12. and 29.10. Dan. 9.2.24,25. However it appeareth plainly, by the laſt woids of this verſe, that this Psalm was made about the latter end of the Babylonian Captivitie.]

15 For thy ſervants, [i. e. we Jewes, Nehem. 1.3. and 2.3. and 4.2.] take pleaſure in her ſtones ; [i. e. they longed and would be delighted to ſee, that the Citie of Jerusalem were builte up again, and were much grieved, that it was made a heap of ſtones] and haue compaſſion with her cumber. [or daift, or ruffiſh.]

16 Then ſhall the beaſten, [viz. thofe that ſhall ſee the wonderfull deliverance of thy people, and the fulfilling or accomplishment of thy promises] fear the Name of the L O R D ; and all the Kings of the earth thy Glory.

17 When the LORD shall have built up Zion, shall have appeared in his Glory.

18 Shall have turned himself to the prayer of him that is wholly stripped. [Understand hereby the poor Jews, that were in the Babylonian Captivity] and not disdained their prayer.

19 That [viz. our deliverance out of the Babylonian Captivity] shall be described for the following generation; and the people that is to be created, [i.e. the people that shall be born or come hereafter, many ages hence long after: nevertheless, it may likewise be understood of the people of Israel, which being delivered out of the Babylonian Captivity, were as raised up again out of the dust, and new created as it were. See Psalm 22.32. Ezek. ch.37.] shall praise the LORD.

20 For that he shall have looked downwards from the height of his holiness: [This is taken out of Deut.26.15. Other. of his holy height, i.e. from heaven] that the LORD shall have regarded upon earth, [i.e. upon us that dwell on earth] from heaven.

21 For to hear the sighing of the Captives: [viz. of Babylon, or that were carried away Captives to Babylon. [Heb. of the Captive, or bounden] for to make loose the children of death. [which were appointed to die, as Psalm 79.11. and 44.23.]

22 That the Name of the LORD be recounted in Zion, and his praise at Jerusalem.

23 When the Nations shall be gathered together, the Kingdoms also for to serve the LORD. [i.e. when God shall make but one people of Jewes and Gentiles, and gather a Church unto himself out of all the Kingdoms of the earth. See Act.2.5. Eph.2.13,14.]

24 He hath pressed down my strength [He viz. God] upon the way; [when I was carried away Captive to Babylon, where I have continued in captivitie hitherto] he hath shortened my dayes. [viz. the dayes of my life; insomuch that many of us died and perished in grief and misery. See the like speeches, Job 21.22. and see likewise Psal.55. on v. 24.]

25 I said, [viz. then when the Lord afflicted me upon the way to Babylon, v. 24. setting such thoughts as these in opposition, to the former temptation and fear of sudden death] My God, take me not away [Heb. take me not up, viz. out of this life. See the annot. Job 36. on v. 20.] in the midst of my dayes: thy years are from generation to generation. [Heb. from generation of generation. The Prophet will say, LORD, since thou abidest for ever, therefore shall thy Church also continue thus, and none of all her enemies and persecutors shall ever be able to supprese her as he concludeth, v.29.]

26 Thou hast formerly [Heb. before thy face, i.e. in this place, formerly in former times] founded the earth, and the heavens are the works of thine hands. [the Apostle, Heb. 1. verse 10, 11, 12. maketh use of these words, to prove the Godhead of Christ, the same being declared here, not onely to be the Creatour of all things and eternall, but likewise the Redeemer and Saviour of his Church. See v. 14.16, 23, 29. for which cause the Apostle doth likewise in the place alledged, ascribe unto him the Name of the LORD, out of v. 13.ab.]

27 They shall perish (or pass away) [Heaven and Earth namely, Hebr. 1. 10, 11.] but thou shalt abide standing: and they all [i.e. all the heavens] shall wax old like a garment, thou shalt change them as a rayment, and they shall be changed.

28 But thou art the same, [viz. that thou wast before from all Eternitie, and thou abidest the same likewise into Eternitie] and thy yeares shall not be ended.

29 The children of thy servants [i.e. our children and posterite] shall dwell, [i.e. have a permanent and abiding habitation with thee, which shall never be changed; or they shall dwell in Zion, v. 22. and Psalm 69. v.36.37.] and their seed shall be established before thy face.

P S A L M C III.

David rowseth and stirreth up himself, to praise God for the manifold mercies and favours, shewed both to himself and to the whole Church; which he manifested as well in his word as in his works; exhorting therefore all Creatures, to laud and praise God together with himself.

(A Psalm of David. Praise the LORD, my soul, and all that is within me [That is, all my thoughts and inward motions, affections, desires, and whatsoever lies in my abilities] his holy Name.

2 Praise the LORD my soul, and forget none of his benefits [Heb. Forget not all his benefits.]

3 Who pardoneth all thine iniquities, who healeth all thy diseases. [i.e. all thy miseries of soul and body. So likewise Exod. 15.26. Deut. 28.59. 61: Psalm 41.5. 147.]

3. Ifay, 33. 24. See the Annotations, Psalm 30. on verse 3.]

4 Who redeemeth thy life from the destruction, [i.e. from death, and the grave; or from extremitie of streights and trouble] who crowneth thee with kindness and mercies. (or compassions.)

5 Who satisfieth thy mouth [Richly providing all necessaries for thee; Heb. thy ornament, or comeliness: thus the mouth is called here, as the tongue else where an honour] with good: reneweth thy youth as an Eagles. [i.e. God vouchsafeth thee even in thy old age, such vigour and liveliness as the Eagles have by Nature, coming to a very great age, (See Isa. 40.31.) and die at last, not by decay of strength and vigour through old age, but by famine, when their upper bill so overgroweth and barreth the lower, that they can feed no longer.]

6 The LORD doth righteousness; [Heb. Righteousness] and judgements [Heb. and rights, or judgements, i.e. all manner of Justice, or the exactest Justice. So likewise Prov. 9.1. wisdom, is put for the exactest, highest wisedome] to all those that are oppressed.

7 He hath made known his wayes to Moses, [viz. wherein he and the people of Israel were to walk. as Exodus 18. 20. Psalm 25. 4. 5.] his acts to the children of Israel.

8 Mercifull and gracious is the LORD, long-suffering and great of kindness.

9 He shall not contend alwayes, nor keep, (the wrath) for ever. [The like imperfect phrascs, you find likewise else where. As Psal.109.21. Nah.1.2. See the Annot. on 2 Sam.8.6.]

10 He doth not do unto us according to our sins: [i.e. he dealeth not with, or doth not punish us, according to the greatness or number of our sinnes] and doth not recompence us according to our iniquities: (on unrighteousneses.)

11 For as high as the Heaven is above the Earth, is his kindness mightier over those that fear him. [Heb. as the height of the Heaven is above the earth, so strong is his kindness, &c.]

12 As far as the East is from the West, [Hebr. the rising from the going down: or from the even-tide, evening] so farre removeth he our trespasses from us.

13 Like as a father hath compassion over the children; (so) hath the L O R D compassion over those that fear him.

14 For he knoweth of what make we are, [Heb. He knoweth our forming. The Prophet will say, The L O R D knoweth how weak and feeble we are, and how soon it is done with us. See Psalm 78.39.] remembering that we are dust. [i.e. made of dust.]

15 The dayes of man are as grass [Or hay;] like a flower of the field, so he flourisheth,

16 When the wind hath gone over it, then it is no more, and its place knoweth it no more. (As if he should say, the flower being cut down and withered, doth not know, nor cannot shew any more where it stood and grew; and so there remaineth nothing over of a man; insomuch that one cannot know whether ever there were any such, or where they stood and lived, Job 7. 10.)

17 But the goodness of the LORD is from Eternitie, and unto Eternitie over those that fear him, and his righteousness to childrens children, [i.e. His truth and faithfulness, keeping and performing unto them, that which he graciously promised. So likewise Psalm 31. 2.]

18 To them that keep his Covenant, and that mind his Commandment to do them.

19 The LORD hath established his Throne in the Heavens, and his Kingdome swayeth over all.

20 Praise the LORD his Angels, ye mighty worthies, Champions. [Heb. ye mighty ones of strength.]

21 Praise the LORD all his Hosts, yee his Ministers; [The Angels are called Gods Ministers, Psalm 104. 4. Dan. 7. 10. which Title is likewise given to men, Isay 61. 6.] which do his pleasure.

22 Praise the LORD all his works in all places of his Dominion: praise the LORD, my soul.

of the deluge, Gen. 7. 19. By the Abyss understand the deep and bottomles waters which God created on the first day, Gen. 1. 2.] the waters stood above the mountains.

7 From thy chiding they fled, [It seemeth that by Gods chiding there are to be understood mighty winds and tempests. See Psalm 18. 16. Others, from thy chiding, i.e. from (or upon) thine earnest command. See Job 26. on v. 12.] they hastened away before the face of thy thunder: [that is, by reason or upon thy great and mighty voice, which is like thunder.]

8 The hills rose up, the valleyes descended, to the place which thou hadst founded for them, [i.e. in the lower parts of the earth, Gen. 1. 9, 10. Job 38. 10, 11. or the whole verse may be read thus. They (viz. the waters) rose (or sprang) upon the hills, and descended thence, the valleyes toward the place, which thou hadst founded it, &c., viz. for the waters.]

9 Thou hast set a pale (or border) wherein they shall not pass over; [They, the waters namely, Compare with the words of the Text, Job 26. 10. and 38. 10, 11.] they shall not cover the earth again. [viz. unless it be that thou commandest them, as in the flood. Heb. they shall not return to cover the earth, or covering the earth.]

10 Who sendeth forth the fountains thorough the valleyes; [Understand here by the fountains, the brooks and riveris which take their source or rise from the fountains, as appeareth by the words immediately following] that they passe, walk along, or run: as likewise Psalm 105. 41.] betwixt the mountains.

11 They drenche (or water) every beast of the field: the wild Asses break their thirst (with it) [viz. with the waters of those fountains and rivers. Others. they quench their thirst with it.]

12 By them doth dwell the fowle of heaven, [i.e. All sorts of birds flying in the Heaven, that is in the Aire] giving a voyce from between the boughs.

13 He drencheth [i.e. he watereth (or, moisteneth) viz. with rain water] the hills out of his upper halls: [i.e. out of the clouds, as above v. 3.] the earth is satisfied, [as if he said, the earth doth or hath quenched its thirst with the rain after a great drowth;] from the fruit of thy works. [i.e. from the rain which God alone giveth, Jeremiah 10. 13. and 14. 22. or, from the rain, which by thy work O Lord, is produced or made to issue forth, like a fruit: from the rain it is that corn and grass doth grow, and all manner of herbs and fruit trees. Compare with this Job 38. 26. 27, 28. Deut. 11. 14, 15.]

14 He maketh the graſſ to ſprout forth for the beaſts, [See the Annot. 1 King. 18. 5.] and the herbe [i.e. all kinds of herbs, for either food or phyſick.] for the ſervice of man, making the bread [i.e. the corn or grain, whereof the bread is made, as Job 28. 5. Eccles. 11. 1 Isa. 28. 28. and 30. 23. The word bread, doth ſignifie here, as in many places else, all ſorts of food and ſuſtenance] to come forth out of the earth.

15 And the wine, [viz. doth he make to come forth, the wine, that is the Vine whereon the grapes do grow, which contain the wine;] which cheareth the heart of man; [See Jud. 9. 9. 13. Psalm 23. 5.] making the face to ſhine of Oyle; [it was of old very uſuall in Feſterie, that people anointed their bodies, eſpecially the head and face with Oyle, to refresh the ſame; Psalm 23. 5.] and the bread, [i.e. the corn out of which the bread is made.] which ſtrengtheneth the heart of man, [or ſupporteth, underproppeth, &c. See 1 Kings 13. v. 7.]

16 The trees of the LORD, [i.e. the very high and loftie trees. See the Annot. above, Psalm 80. v. 11. or those that come forth and grow without any humane pains or induſtrie, onely by Gods proviſione] are ſatiſfed, [viz. with the rain; as if he ſhould ſay; how great and tall ſoever the trees be, yet they get ſap and nouriſhment enough from the rain to make them grow and

P S A L M C I V .

The Prophet stirring up himſelf to the praying of God, maketh an excellent rehearſall of the mighty power, Majestie and Wisedome of the Lord, manifeſtly appearing as well in the creating, as in the governing and conſtant maintaining of all things, vowing that he will praise the ſame while he liveth, and curſing the unthankfulneſſe of the wicked.

P R a i s e the L O R D my ſoul: O L O R D my God, thou art very great, thou art cloathed with Majestie and Glorie.

2 He covereth himſelf with the light, as with a rayment: [Or, he arragetteth, hangeth, or wrappeſt himſelf about: See the Annot. Job 40. on verſe 4.] he ſtretcheth out the heavens as a Curtain.

3 Who flooreth his upper halls [Hereby are understood the ſeverall Regions which are in the Aire, or in the Firmament, where they abide hanging as it were, as v. 33.] in the waters: [or with the waters, which are above in the Clouds, Gen. 1. 7. See Job 26. 8.] who maketh his Chariot of the Clouds; [Heb. who ſetteth or putteth the Clouds for his Chariot] who walketh upon the wings of the wind. [i.e. upon the wind, which flieth away as swiftly, as if it had wings; See Isay 19. 1.]

4 He maketh his Angels ſpirits: [i.e. maketh and uſeth the Angels as Meſſengers, for ſeverall diſpatches and expeditiōns.] The Apostle Heb. 1. 7. reflecting to this paſſage concludeth the Angels to be creatures, and ministring ſpirits: or winds, which the Angels may be likned unto for their ſwiftneſſe] his minifters to a flaming fire. [i.e. he giueth them extraordinary strength and abilitie to execute his judgements, in ſo much that they goe forth, and paſſ through like fire. Hence it is, that the Angels are called Seraphim, Isa. 6. 2. which ſignifieth burning, or flaming (ones.) See 2 King. 2. 11. and 6. 17.]

5 He hath founded the earth upon her foundations: [The Prophet will ſay here, that the earth is ſo firmly founded by the L O R D, as it were ſet and stood upon a moſt ſtrong and ſolid foundation to ſupport it. See the Annot. Psalm 24. on v. 2. and Job 26. on v. 7.] It ſhall never nor eternally more waver.

6 Thou hadſt covered it with the Abyss as with a garment: [viz. from the beginning of the Creation unto the third day, when firſt the earth was made dry, Gen. 1. 9. 10. the waters covered the earth likewiſe in the dayes]

and flourish] *The Cedar trees of Libanon*: [these trees grow to a very great height and bigness, especially, upon mount Libanon] which he hath planted.

17 *Where the little birds* [See Gen. 7.14. and Levit. 14.7.] do nestle: *The Storkes*, [See Levit. 11. on v.19.] house are the Fir-trees. [See 1 Kings 8.5.]

18 *The high hills are for the wild Goats*: *the Rocks*, [i.e. the holes and clefts which are in and among the rockie mountains] are a refuge for the Connies. [See Prov. 30.24. & 26.]

19. *He hath made the Moon* for the set seasons: [See Gen. 1.19.] *the Sun knoweth his going down*. [viz. where and when he is to go down, in all the seasons of the year. Heb. his entrance, or, his going in; to wit, what time he is to go into his bed-chamber. See Job chap. 38. 12. [Psalm 19.6.]

20 *Thou dispositest*, (or fittest) *the darknes*, [viz. by the going down of the Sun] and it groweth night, in which [night namely] all the beasts of the wood scappeth forth: [viz. each one out of its den or lurking-hole.]

21 *The young Lions*, [viz. creep forth out of their holes] roaring for a prey, and for to seek their food of God: [intimating, that the roaring of the Lions, is their prayer as it were, whereby they look to God for livelyhood and sustenance.]

22 *The Sun arising*, they get themselves away: [viz. to their holes and dens again. Heb. they gather themselves] and lie down in their holes. [Heb. in their dwellings.]

23 *Man goeth forth* (then) *to his work*, and after his labour [Or field-work husbandrie] until the evening.

24 *How great are thy works*, O L O R D ? [Or, how many. &c.] Thou hast made them all with wisedome, the Earth is full of thy goods. [i.e. of riches which properly belong to thee.]

25 *This Sea which is great and wide of room*; [Heb. wide, or spacious, on both bands; that is on both sides large and spacious: as Gen. 34. 21. Nehem. 7.4.] there-in is the crawling creature, and that without number, small creature, with great.

26 *There the ships walk*, and the Leviathan, [See Psalm 74. 14. This Seamonster is described at large, Job 40. 20.] whom thou hast formed to sport therein. [even as the Behemoth and other beasts doe sport it upon the hills, Job 40.15.]

27 *All thy* [To wit, all the beasts or creatures, spoken of before] do wait upon thee, that thou give (them) their meat [i.e. the food which thou hast appointed for them] in its season, [in fit and convenient time and season.]

28 *Giving it them*, they gather it: opening thy hand, they are satisfied with good. [See Job 21.13.]

29 *Hiding thy face*, [i.e. When, or if at any time thou dost withdraw thy blessing.] they are affrighted: taking away [or, gathering] their breath, [or spirit] they die, [or they go out, or they give up the ghost, or they breathe out] and they turn again to their dust. [i.e. unto that, out of which they were made.]

30 *Sending forth thy Spirit*, [Understand this of the holy Spirit, by whom all things were first created, and are maintained and renewed hitherto from time to time; as Job 33.4. Psalm 33. 6.] they are created; and thou renewest the surface of the earth. [viz. by producing still new creatures, instead of those that die and perish, Eccles. 1. v.4.]

31 *The glory of the L O R D*, be into Eternitie: the L O R D rejoice in his works. [Taking pleasure in his Works and Creatures, for to uphold, and not to destroy them: the contrary whereof is, when the Lord is said to repent his having made man, or other things, and resolved to destroy them.]

32 *When he looketh on the earth*, it shaketh: [viz.

because of his great Glory and Majesty. See Exod. 19.18.] When he toucheth the hills, they smoke. [this is a sign of terror and affrightment, as Psalm 144. 5.]

33 *I will sing unto the L O R D* in my life, I will sing Psalms to my God, while I am yet.

34 *My meditation of him*, [Or my devout discourse] shall be sweet: I will rejoice in the L O R D.

35 *The sinners shall be defeated from the earth*. [Oth. O that the sinners were dispatched, or consumed, &c. Such namely, as give over themselves to sinning, Psalm 1. 1. Job. 9. 31. and being unthankfull, doe not honour the Lord in the use of his creatures, of which this Psalm hath treated all along, to the praise of God] and the wicked shall be no more. Praise the L O R D, my soul; Hallelujah. [that is, Praise ye the L O R D. The Christian Church hath retained the Hebrew word Hallelujah, from the Jewish Church, serving to rouse and stir up one another to the praise of God in the holy Congregation. See Revel. 19.1.3.]

P S A L M C.v.

The Prophet exhorteth the people of God to celebrate and praise him in regard of all his wonders and benefits: together with a rehearsal of the faithfulness of his promises made and performed to Abraham, to Joseph, and to Jacob in Egypt; as also of the wonders shewed to Moses and the Israelites in the wilderness.

1 *Raise the L O R D*, [A good part of this Psalm, is extant, 1 Chron. 16. 8. being sung before the Ark of the Lord] call upon his Name, make known his Acts among the Nations.

2 *Sing unto him, sing Psalms unto him; speak devoutly of all his wonders*,

3 *Glory (or boast) in [Or of] the name of his holiness; let the heart of them that seek the L O R D rejoice.*

4 *Enquire after the L O R D and his strength*: [Whereof they had a visible Testimony in the Ark. See 2 Chron. 6. 41. Psalm 78. 61. and the Annot. Psalm 63. 3.] seek his face continually. [i.e. his Council and Commands; 2 Sam. 21. v.1.]

5 *Remember his wonders, which he hath done*; [viz. in Egypt by Moses and Aaron] his miracles and the judgments of his mouth. [I understand here, the plagues of Egypt, which God had threatened before hand. The word judgement is often taken for plagues, or punishments, as Rom. 13.2. and 1 Cor. 11.29.]

6 *Yee seed of Abraham his servant* [These words are likewise, 1 Chron. 16.13. with this difference only, that there in stead of Abraham is put Israel] yee children of Jacob his chosen. [viz. Gods]

7 *He is the L O R D our God; his judgements are over all the earth*. [i.e. he exerciseth and executeth his judgements over all the earths; that is, over all people and nations, that his Name may be recounted throughout the whole earth, Exod. 9.16.]

8 *He remembreth his Covenant* [That namely, which he made with us] in eternitie: the Word (which he instituted [Heb. commanded; i.e. his promise which is so stedfast and assured, as if it were a solemn institution, or ordinance, and a commandea Law. See of the Hebrew word, 2 Sam. 7. on v. 11.] unto thousand generations: [that is, very many.]

9 *(The Covenant) which he made with Abraham*: [Hereof see Gen. 15.18. and 17.2. and 22. 16. Luke 1.73. Heb. 6.13.] and his oath to Isaac.

10 *Which he put likewise for an institution to Jacob, to Israel for an everlasting Covenant.*

11 *Saying, I will give you the Land of Canaan, the line of your inheritance*. [See the Annotat. Deut 32. on v.9. and Psalm 16. 6.]

12 When they were few men in number, [Heb. men, or people of number, i.e. easie to be numbred, soon told. See Gen. 34. on verse 30. the contrarie whereof is, people without number; that is, innumerable, Psalm 147. 5.] yea few, and strangers therein.

13 And walked from people to people: [viz. in the Land of Canaan, wherin there were seven mighty Nations, Deut. 7. 1. How the Patriarchs wandered and sojourned therin, see Gen. 12. 8, 9, 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1. 23. and ch. 33. 19. and 35. 1. Hebr. 11. 9. 13.] from the one Kingdome, to another people.

14 He suffered no man to oppref them, also he rebuked Kings for their sake, [viz. both in word and deed; as Pharaoh, Gen. 12. 17. and Abimelech, Gen. 20. 3. and divers others] (saying.)

15 Touch nor [The Prophet introduceth God here, addressing his speech to Kings and Magistrates, & charging them to beware and take heed, that they doe no hurt or injurie to Gods servants] my anointed (ones), [i. e. those which are sanctified and set apart for my service. Here is spoken first of Abraham, Isaac and Jacob, under whose names the rest of Gods Prophets and Ministers are to be understood] and do no evill to my Prophets. [Abraham is called a Prophet, Gen. 20. 7. See the Annotations.]

16 He called likewise a famine into the land, [viz. of Egypt, Canaan, and other Countreyes, Gen. 41. 45. &c. and 42. 1. The manner of speaking here, is used likewise, 2 King. 8. 1. Dearth and famine, like all other plagues and judgements, are pursuivants, and executors of Gods Commands and Decrees against sinners] he broke all the staffe of bread. [See Levit. 26. 26. Even as a weak or aged body is supported and upheld by a staff; so doth the bread sustain and strengthen mans heart, Psalm 104. 15.]

17 He sent a man before their face: Joseph was sold for a slave.

18 They pressed his feet in the stocks (or fettters.) [See Gen. 39. 20. and 40. 15.] his person [Heb. his soul, i. e. himself. See the Annot. Gen. 12. on v. 5.] came into the irons. [i. e. into iron fettters, Hebrew, into the iron.]

19 Untill the time that his word came, [viz. the Word of the LORD; that is to say; untill the time was fulfilled, that the things should come to pass, which God had decreed over him, and revealed formerly unto him in a dream, Gen. 36. 5. &c. and 42. 9. the word or verb to come, for accomplish, is likewise used. 1 Sam. 9. 6. Job 6. 8. Jer. 17. 15. and elsewhere] the sayings of the LORD [i. e. the promises which God had made unto him by dreams, Gen. 37.] purified him. [viz. by grievous sufferings and afflictions. See Psal. 12. on v. 7. and 1 Pet. 1. 7.]

20 The King sent [Pharaoh, namely, Gen. 41. 14. and 45. 8.] and set him free: the Ruler of people, he let him loose. [Hebr. he opened him: i. e. he opened and loosened the bonds and fettters, wherewith he was bound.]

21 He set him Lord over his house: and ruler over all his goods.

22 To bind his Princes [The Kings, Namely, Pharaohs] according to his pleasure, [Heb. according to his soul: i. e. according to his own good will, pleasure and discretion. Others, oblige to his soul] and to instruct [viz. how they shold gather and preserve the Corn of the fruitfull years, for provision against the dearth to come, Gen. 41. 47.] his Eldest. [viz. the Senatours or Councillours of King Pharaoh, the chief Noble men at his Court.]

23 Then came Israel [Together with all his family, being called by Pharaoh and Joseph, and excited and strengthened by God for it, Gen. 45. 17. 20. and 46. 3. 4.] and Jacob sojourned as a stranger, in the land of Cham.

[i. e. in the land which the posteritic of Cham had in possession: to wit, in Egypt. Cham was Misraims father, Gen. 10. 6. from whom the land of Egypt is called Misraim. See Psalm 78. 51.]

24 And he made his people to grow much, and made them mightier then his adversaries, [Or his distressours.]

25 He turned their heart about, [The Egyptians, namely, others their heart turned about, or was turned about] that they hated his people, that they dealt subtilly with his powers. See the Annot. Gen. 37. on verse 18. or that they laid wilcs, (plotted) against his servants, viz. against the children of Israel.

26 He sent Moseb his servant, (and) Aaron whom he had chosen, [To be the mouth of Moseb to the people; and a Prophet to Pharaoh, Exodus 4. verse 12, 14, 16. and 7. 1, 2, 3.]

27 They did (or performed) among them the Commandments of his tokens, [Heb. the words of his signes; that is to say, the charge, which God had given them to doe signes] in the land of Cham. [See above v. 23.]

28 He [God namely] sent darkness and made it dark: [this was the ninth plague which God sent over Egypt: and this darkness lasted for three dayes together, Exod. 10. 22, 23.] and they were not refractorie to his word. [i.e. command, meaning that those miraculous signes, hapned immedately upon the word uttered. Or you may understand it thus, that Moseb and Aaron, were ready to act and perform what they were enjoyned, though with the great hazard of their lives.]

29 He turned their waters into blood, and he made their fish die. [This was the first of the ten plagues of Egypt, Exod. 7. 20. Psalm 78. 44. The Prophet bringeth in some of the plagues here which God wrought in Egypt, without observing the order set down in Exodus.]

30 Their land brought forth frogs in abundance, [This was the second plague, Exod. 8. 3. 6. Psalm 68. 45.] into the (very) innermost Chambers of their Kings. [understand here of Pharaoh and his Princes, Exod. 8. 3.]

31 He spake, and there came a mixture of insects: [As Grashoppers, swarms of flies, and the like. See Psalm 78. v. 45. this was the fourth plague, Exod. 8. 24.] lice throughout all their border. [this was the third plague, Exod. 8. v. 17.]

32 He made their rain to hail, [This was the seventh plague Exod. 9. 23. See also Psalm 78. 47.] flaming fire in their land. [Heb. fire of the flame, as never the like was seen in Egypt. Exod. 9. 24.]

33 And he smote their Vinc and their fig-tree, and he, brake the trees of their border. [viz. by the haile, and by the fire.]

34 He spake, and there came Grashoppers and Beetles: [Heb. The Grashopper and the Beetle: this was the eighth plague, Ex. 10. 13. Psal. 78. 46.] and that without number.

35 Which are up all the herb in their land, yea they ate up the fruit of their Country.

36 He smote likewise all the first-born in their land: [This was the tenth plague, see Exod. 12. 23, 29. Psalm 78. 51.] The firstlings of all their vigours. [this is a description of the firstborn; as Gen. 49. 3. and Psalm 78. 51. so that one and the same thing is twice set down in this verse, though not in the same words, which is usual with the Hebrews: See above v. 20.]

37 And he led them forth with silver and gold, [That is, with silver and golden vessels, Exod. 12. 35.] and among their Tribes [consisting of six hundred thousand men, besides women and children, Exod. 12. 37. and chap. 13. 18.] there was none which stumbled. [viz. of weakness or feeblenes: the like promise is made to the Church of God, Isa. 33. 24.]

38 Egypt was glad when they marched forth for their ierour was fallen upon them: [That is, they stood in deadly fear of the Ishaelite, so that they urged and prest them to go, and gave them their best Jewels Exod. 12. 33.]

33, 35. fearing God would put them all to death, if they suffered them not to go. See the like kind of expression, *Esth. 8.17. and 9. 2.*

39 He spread forth a Cloud for a covering, [viz. for to cover and shield the Israelites against the heat of the Sun] and fire to enlighten the night. [i. e. a fiery pillar.]

40 They entreated, [Or, it entreated or prayed, viz. the people of Israel. See *Numb. 11. and Psalm 78. 27, 28.*] and he made Quails to come, [God namely] and he filled (or satisfied them) with heavenly bread. [i. e. with bread which came from heaven, i. e. fell down out of the Aire. See *Exod. 16. 1, 2. and 13. 14.. Psalm 78. 24.25.*]

41 He [God] opened a rock, [viz. at Raphidim, *Exod. 17. 6. and at Kides, Numb. 20. 11.* See likewise *Psalm 78. 15.*] and there flowed waters forth, (which) went thorough the dry places [which the Israelites past thorough: Whither they went, the water followed them. See *1 Cor. 10. 4.*] (as) a river.

42 For he was mindfull of his holy word, [Heb. Of the word of his holines, i. e. of his holy promises] to Abraham his servant, [i. e. of his Covenant made with Abraham: Others, (spoken) to Abraham.]

43 Thus he led forth his people with gladnes: his chosen [Gods, namely, as above, v.8.] with shouting.

44 And he gave them the Countries of the Heathen, [viz. of the seven Nations, of whom is spoken, *Psalm. 78. 55.* See the books of *Numbers, Deutromie, and Joshua.*] so that they possessed by inheritance the labour of the Nations; [i. e. the goods and possessions which these heathen people had got and gathered together with much toil and labour, *Deut. 6.10,11.*]

45 That they might entertain his institutions, and keep his Lawes. *Halelu-Jah.* [See the Annotations, *Psalm 104.* on verse 35.]

PSALM CVI.

An exhortation to the praying and celebrating of the Lord, together with a Prayer for forgiveness of sins, which the people of God confesseth to have committed as well as their fathers; wherunto is annexed a short rebearell of the Israelites stiffness in the Desart, and the mercie of God shewed them still, concluding with a Prayer unto and praise of the Lord.

H Alelu-Jah, [See the Annot. *Psalm 104.* on v. 35. There be nine Psalms, which begins with *Halelu-Jah.* viz. *Psalm 106. 111, 112, 113. 135. 146. 148. 149. and 150.*] Praise the LORD for he is good, for his kindness is in Eternite.

2 Who shall utter the mightinesses of the LORD? [i.e. his mighty works and deeds, such as are rehearsed, v. 8.9. and els. where; so you have praise here immediately following, for praise worthy acts] declare all his praise? [Heb. make bear, or cause to be heard. See *Psalm 26.* on verse 7.]

3 Right happy they are, which entertain the right: [i.e. which do maintain and observe that which is done right and well. See *Gen. 18.* on v. 19.] which doth righteousnes at all times.

4 Remember me, O LORD, [He prayeth here, that he may be comprehended in the grace and favour which the Lord beareth to his Church] according to the good pleasure (to) thy people, [Heb. in the good pleasure of thy people, i. e. that which thou hast or takest in thy people.] visit me [i. e. help and deliver me; as *Psalm 8. 5. Luke 68.69.* See the Annot. *Gen. 21. v.1.*] with thy salvation. [i.e. with thy gracious help and deliverance.]

5 That I may behold the good of thy chosen: [Heb. see in, or into the good as *Psalm 27. 4. and 34. 13.* See the Annot. *Psalm 22. on v.18.*] that I may rejoice with

the rejoicing of thy people: [i. e. with such gladness and rejoicing, as thy people sheweth, when thou shewest them any temporall or spirituall mercy] that I may glorie, [viz. in the Lord, as *Psalm 34.3.*] with thine heritage. [i. e. with the people which thou hast accepted of for thine inheritance, *Psalm 28. 9.*]

6 We have sinned, together with our Fathers, we have done perversly, we have dealt wickedly.

7 Our Fathers in Egypt have not heeded thy wonders, [viz. which thou didst in Egypt: or, which they had understood by their forefathers that God had wrought from the beginning] they were not mindfull of the multitude [or greatness] of thy kindnesses: but they were rebellious at the sea, [viz. before the Lord divided the red sea, for them to pass through. See *Exod. 14. 12, 11.*] by the red Sea. [or it rush sea. This Sea is called the red Sea, *Heb. 11.29.*]

8 Yet he delivered them for his Names sake to make known his mightines.

9 And he rebuked the red sea, so that it dried up: [So that the flowing of the waters thereof ceased. See the like powerfulness of God, *Psalm 18. 16. Isa. 50.2. Nah. 1.4. Matt. 8. 26.*] and he made them to walk through the abysses (deeps,) [by these abysses, understand the bottome of the Sea, which they entered and passed thorough, between the two heaps of waters which stood up an end over against one another, like walls: *Ex. 14.22. and 15.5.*] as through a Desart: [his meaning is, that the bottom of the Sea, between both the waters standing up an end, was so hard and drie, as if it had been some drie Desart.]

10 And he delivered them out of the hand of the ha- terz, [viz. Pharaohs and his hostes, which pursued the Israelites. *Exod. 14. 23.*] and he freed them from the hand of the enemy.

11 And the waters covered their adversaries; not one of them remained over.

12 Then they believed on his words: they sang his praise.

13 (Yet) they soon forgot [Heb. they hastned, they forgat: See *Psalm 45.* on v. 5.] his works: [which the Lord had done in and at the red Sea] they abode not according to his counsel, [they would not wait with patience according to Gods Counsell, but murmured against him, *Exod. 15. 24. and 17. 2. Psalm 78.41.*]

14 But they were a lustyng with lust in the Desart, and they tempted God in the wilderness, [To see whether he would be able to give them flesh to eat in the wilderness.]

15 Then he gave them their desire: [i. e. that which they had desired or prayed for, viz. flesh to eat. *Numb. 11. 31.*] but he sent leanness (or consumption) unto their souls: [i.e. to their persons, to themselves: properly to their bodies. So soul is put for person. *Psalm 105. v. 18.* His meaning is; They ate indeed, but it proved no nourishment, they were not fat of it, they thrived not by it, but grew lean, so long till at last they were wasted and consumed.]

16 And they envied Moses in the League: and Aaron [So that they rose up against them and held, and reproached them as ambitious and insolent men] the holy (one) of the LORD. [whom God had set apart and hallowed for his service, to be high Priest, *Exodus 29.44. Levit. 8.12. and Numb. 16. 5. 7.*]

17 The earth opened her self and swallowed Dathan, and covered the assembly of Abiram: [i. e. the people that adhered to him.]

18 And a fire burnt among their Congregation, [viz. against the Congregation of Korah and his complices] a flame kindled the wicked.

19 They made a Calf by Horeb [This is the name of a mount in the Desart, otherwise called the mountain of God, *Exod. 3. 1. and 1 King. 19. 8. and likewise Sinai, Psalm*

Psalm 68.9. See the Annot Deut. i on v.2] and they bowed before a molten image.

20 *And they changed their honour [i.e. their God, who was their true honour, and their inestimable treasure, as Jerem. 2. 11. Rom. 1. 23. who did wonderfully reveal himself unto them, had taken them for to be his people, and made a Covenant with them] into the shape of an Oxe [i.e. of a calf] that eateth grass.*

21 *They forgat God their Saviour, who had done great things in Egypt.*

22 *Marvels in the land of Cham: [i.e. in Egypt, as Psalm 78. 51. and 105. 23.] fearfull things at the red-Sea.*

23 *Therefore he said, that he would destroy them, but that Moseb his chosen stood in the rent or gap, leak, breach, which their sins had opened for God, being become their enemy by reason of their sins, to get in upon them for their destruction, a kind of speech taken from warlike men, who by gaps and breaches in the walls, enter and conquer a Citie, Ezeb. 22. 30. but the earnest and zealous prayer of Moseb stopped or made up the breach, Exod. 32. 11. 12. 13. 14.] before his face, to turn away his fierceness, that he destroyed them not.*

24 *They likewise disclaimed the desired land: [Heb. the land of desire: i.e. the land of Canaan, which was a goodly desirable Countie, flowing with milk and hony; which their forefathers also had much longed for. See Deut. 8. 7. and 11. 10, 11, 12. Jer. 3. v. 19. Ezeb. 20. 6.] they believed not his word, [his promise of bringing them thither, and protecting them there; but through unbelief, would rather turn back again to Egypt.]*

25 *But they murmured in their Tents: they hearkened not after the voice of the LORD: [He sheweth how loath and unwilling they were to advance for the land of promise, Deut. 1. 32.]*

26 *Therefore lifted he his hand up against them (swearing) that he would fell them down in the Desart. [See Gen. 14. on v. 22. but how and what God sware against this people: See more particularly, Deut. 2. 14. Numb. 14. 21, 25. Psalm. 95. 11.]*

27 *And that he would fell down their seed among the heathen, and scatter them thorough the Countries. [This is not expressed in the Oath, which God made, Numb. 14. 28. but you have it, Levit. 26. 33. and Deut. 28. 36.]*

28 *Also they coupled themselves to Baal Peor, [Thus the idoll of the Moabites was called, Numb. 25. 3, 5. See the Annot. Jud. 2. v. 11.] and they did eat the sacrifices of the dead. [i.e. the sacrifices which were offered to the dead, viz. to the idols, Numb. 25. 2. which are but dead things, having no fence nor motion, Psalm 115. 5. 1 Cor. 12. 3. on the contrary the true God is said to be the living God, Jer. 10. 5, 10. and 1 Thess. 1. 9.]*

29 *And they provoked (the LORD) to wrath, with their deeds, [viz. with their worshipping of Baal-Peor, and with the whoredome which they committed with the Moabitish women] so that the plague made a breach among them. [slaying 24000. men, Numb. 25. 9. whether by an Angell, or otherwise; sure it is, they were destroyed very suddenly.]*

30 *Then stood up Phineas, and he exercised judgement, [He executed justice, and inflicted punishment upon the misdeed, whereof we read, Numb. 25. 7, 8, &c.] and the plague was ceased.*

31 *And it is imputed to him for righteousness, [i.e. for a lawfull good and praise worthie act performed by inspiration of the holy Spirit, though besides his ordinary calling, God graciously rewarding him for it. Numb. 25. 11. &c. Whereby he received testimonie likewise that he was a child of God] from generation to generation into Eternity.*

32 *They made (him) [God namely] likewise very angry at the strife-water, and it went ill with Moseb for their sake. [It being told him by God, that he should not*

enter into the Land of Canaan. Numbers 20. 21. See Deut. 1. 37.]

33 *For, they exasperated his spirit: so that he uttered (somewhat) unadvisedly with his lips. [viz. Some words which he ought not to have spoken; for he shewed some impatience mingled with diffidence, and he did not sanctifie the Lord before the Israelites, so as he was bound to do. See Numb 20. 10, 12.]*

34 *They did not destroy those people, which the LORD had told [i.e. commanded] them. [those heathen people, namely, which inhabited the land of Canaan, as we reade, Jud. 1. 21, 27, 29, 30, 31, 33. For all that God had given them strict charge concerning it, Exod. 23. 32, 33. Numb. 33. 52. Deut. 7. 2.]*

35 *But they mingled themselves with the heathen, [i.e. they married the daughters of the heathen] and learned their works:*

36 *And they served their idols, [See 1 Sam. 31. on v. 9. and 2 Sam. 5. on v. 21.] and they became a snare unto them. [i.e. they proved their ruine and destruction, as God had foretold them, Exod. 23. 33. Deut. 7. 16. Jud. 2. 3. A manner of speaking borrowed from the fowlers, who having taken the birds in their nets or gins, kill them afterwards.]*

37 *Over and above this, they sacrificed their sons and their daughters to the Devils. [See the Annot. Deut. 32 on verse 17.]*

38 *And they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed unto the Idols of Canaan; so that the land (of Canaan namely) was profaned through these bloodguiltinesses. [Heb. bloods in the plurall; as Psalm 51. 16. See the Annot. Gen. 4. on verse 10.]*

39 *And they polluted themselves by their works, and they whored by their actions. [Understand here their committing of spirituall whoredome, that is, idolatrie See the Annot. Levit. 17. on v. 7.]*

40 *Therefore the anger of the LORD was kindled against his people; and he abhorred his inheritance. [See the Annot. above, v. 5.]*

41 *And he gave them into the hand of the heathen; and their haters domineered over them, [As is to be seen in the book of Judges, all along.]*

42 *And their enemies oppressed them: [These namely, which dwelt round about them, according as it was foretold them, Lev. 26. 17. See the fulfilling Jud. 3. 8, 14. and 4. 2. and 6. 1. and ch. 10. v. 7, 8, 9. and 13. 1.] and they were brought low under their hand.*

43 *He rescued them many times, [viz. out of the hands of their enemies, by Ehud, Barak, Gideon, Jephthah, Sampson, &c. Jud. 3. and 4. and 7. 11. and 15. Nchem. 9. 28. 30.] but they provoked (him) by their counsell, and were consumed through their iniquitie. [the meaning is, ever and anone they relapsed into their course of sinning, and wilfully prevaricating against the L O R D, Numbers 15. 39.]*

44 *Nevertheless, he regardrd their distres, when he heard their crie.*

45 *And he was mindfull of his Covenant for their good, [Heb. he remembered them his Covenant: See Gen. 8. on v. 1. Deut. 30. 1. &c.] and it repented him, according to the multitude of his kindnesses. [viz. that he had brought such judgements upon them; that is to say: He took another course, instead of the former, and took away the punishment from them. See Gen. 6. on v. 6.]*

46 *Therefore he gave them compassion, [Heb. He gave them to compassions, See 1 King. 8. on v. 50.] before the face of all that held them captives.*

47 *Save us LORD our God and garber us out of the heathen, [Among whom the Israelites were scattered, inhabiting, or being captives.] that we may praise the Name of thy Holines [i.e. thine holy Name] glorying in thy praysre. [i.e. rejoicing in thy mercie,*

mercie, for which thou art prayed and glorified.]

48 Praised be the LORD the God of Israel from eternitie, and into eternitie, and all the people say, Amen, Hallelu-Jah.

P S A L M C V I I .

The Psalmist exhorteth and exciteeth to the praying and celebrating of the LORD, all those that are delivered from their adversaries, all that were straying and wandering strangers, captives or prisoners, sick, all seafaring people, and finally all sorts of men, by reason of the changeable condition of every land; and person, through Gods all-disposing providence, commanding them, which carefully observe this.

Praise the LORD, for he is good, for his kindness is into Eternitie.

2 Let the redeemed [Or, delivered, viz. out of various perills and troubles, as followeth] of the LORD, say (thus,) [viz. that the LORD is good, &c. v. 1.] whom he hath redeemed from the hand of the adversaries.

3 And whom he hath gathered out of the Countries, from the East, and from the West, from the North, and from the sea; [viz. from the red sea, which lieth South from the land of Canaan: Otherwise, this expression usually signifieth the West, viz. toward the Mediterranean, or Midland Sea, lying westward from the land of Canaan, Job. 23. 4.]

4 Which wandered in the Desert, in a way of the wilderness, [Heb. in a wilderness, or solitude of the way. Of this wilderness, see Deut. 8. 15. Jer. 22. 6.] which found no Citie, for habitation; [Otherwise, no inhabitable Citie. Heb. no citie of habitation.]

5 They were hungry and thirsty, their soul was overwhelmed within them. [viz. for the anxious fear, distress and straits they were in, Psalm 102. 1.]

6 Yet a crying to the LORD in the straight which they had, [Others, in their straight] he rescued them out of their anxieties.

7 And he guided them upon a right way: for to go to a citie for habitation [Hebr. of habitation, as above, verse 4.]

8 Let them [This verse is repeated again below v. 15. and 31.] praise before the LORD his kindness, [or by, with the LORD, that is, as well privately in their hearts; (knowing that God is one that knoweth and searcheth hearts and reins) as publickly before Gods Congregation] and his marvellous works before the children of men. [i. e. So that men may hear and see it:]

9 For that he did satifie the thirsty soul, [Hebr. the desirous (or desirous soul) desirous, viz. of drink to quench the thirst, as Jer. 29. 8. See the Annot. Job 39. 1.] and filled the hungry soul with good. [See Psalm 6. 5. Luke 1. 53. see likewise the Annot. Job 18. on v. 12.]

10 Those which sat in the darkness and shadow of death, [i. e. in very thick darkness which is full of horrour and affrightment, or such darkness as is under ground where the dead lie buried. See Psalm 23. 4.] bound with oppression and iron: [i. e. fettered or manacled with iron, and grievously oppressed. See Job 36. 8. 6.]

11 For that they were rebellious against Gods commandments; [Hebr. speeches, or sayings, i. e. precepts, commandements] and had unworthily rejected the counseil of the most high.

12 Wherefore he, [The Lord namely] had humbled them the heart with heaviness: they stumbled, and there was no helper.

13 Yet [As above v. 6.] crying to the LORD in the straight which they had: he delivered them out of their anxieties.

14 He led them forth out of the darkness and shadow of

death: [i.e. out of their distress and anxious condition] and he brake their bonds.

15 Let them [As above v. 8.] praise before the LORD his kindness, and his marvellous works before the children of men.

16 For that he broke the copper doors: [Whereby they were shut up in their imprisonments: understand hereby all kind of great lets and impediments. See Isay 45. 2. and those doores he is said to break, by delivering those that are in straight and misery] and cut in pieces the iron barres: [in the same fence, or, to the same purpose.]

17 The sots [i. e. the ill-advised or ill-conceited: or, those which doe not fear God, then which there is no greater folly, as on the contrary, the greatest wisdome is to fear God. See Job 5. on v. 2.] are plagued for the way of their transgression, and for their iniquities.

18 Their soul loathed all food: [By the soul understand the appetite or stomach here, as Job 33. 20.] and they were come unto the gates of death. [i. e. they were in apparent danger of death. See Job 33. 22. Psalm 9. 14.]

19 Yet crying to the LORD in the straits which they had: he saved them out of their anxieties. [See above verse 6.]

20 He sent forth his word [i. e. his command, that they should be restored to health again, or recover] and healed them, [See Deut. 32. 39. Job 39. 19. 24. Hos. 6. 1. See an example in Hizkia, 2 King. 20. 1, 4, 5, 7.] and pluckt them forth out of their holes, [or, corruptions, that is to say, He did in a manner raise them from the dead again; and preserved them in danger or peril of death. See Psalm 7. 16. Job 33. 24, 28, 30.]

21 Let them praise before the LORD his kindness, and his marvellous works before the children of men. [As above, v. 8.]

22 And offer praise-offerings, and relate his works with shouting.

23 Those which descend to Sea in ships, [viz. deep into the waves of the sea; or which descend from the shore, go down, go off] negotiating (or trafficking, trading) upon great waters. (or upon many waters.)

24 They see the works of the LORD and his marvellous works in the deep. [See Job 41. 22.]

25 When he speaketh, he maketh a storm-winde to arise, which raiseth the waves thereof, [viz. of the sea. See Job 26, the annot. on v. 12.]

26 They mount up towards heaven, [This and the next verse containeth a description of the dangers, and jeopardies which men are in at Sea, when stormie winds and tempests arise] they go down into the abysses: [i. e. to the bottom of the sea: See Psalm 42. on v. 8.] their soul doth melt [i. e. their heart, or courage faileth them, and they are as much dismayed and afraid, as if they were to die instantly, or every moment] for anxiety. [Heb. from or, of evill.]

27 They dance and stagger like a drunken man, and all their wisedome is swallowed up. [i.e. they know not how to steere, what course or counsel to take, to get out of their straits.]

28 Yet crying to the LORD in the straight which they had, he led them forth out of their anxieties.

29 He maketh the storm to stand still, [Heb. He putteth the storm in quiet (or) silence: that is, he changeth the storm into a calm. See Job 26. on v. 12.] so that their waves [i. e. the waves which they, the Seafaring people, were so much afraid of, fearing to perish or to be drowned by them. See Jon. 1. 15. Matth. 8. 26. Mark 4. 37.] be silent, [or, hold their peace.]

30 Then they are glad, because they are silenced. [Or, quieted; the water or waves namely] and that he hath led (conducted) them to the haven of their desire.

31 Let them praise before the LORD his kindness, and his marvellous works before the children of men.

32 And exult him in the congregation of the people, and celebrate him in the fitting (or lession) of the Elders, [i.e. in the places, or courts where the ancient, that is, the Senators, Governors and Magistrates of the people are assembled.]

33 He [The L O R D , namely] putteth the rivers to a Desert ; [that is, he changeth or turneth fruitfull watered Countreyes into drie and barren Deserts] and issues of water into a thirsty (land). [by issues of water, he understandeth moist and fertile soils. The meaning of this verse is, that God by his Divine Power, Providence and Government doth often bring wonderful changes about in the world, when he doth purpose to punish or bleſſe a land or Countrie, to the end that his glory and power may appear as well in punishing, as in bleſſing.]

34 The fruitfull land into a salt (ground) [Hebr. to saltneſſ i.e. to barrenſſ or unfruitfulneſſ. So like- wife Job 39.6. Jerem. 17.6. For saltneſſ cauſeth barrenneſſ : See Deut. 29.23. Jud. 9.45. and that which is here, doth evidently appear in Jurie land, which of old times was a fruitfull land indeed, but is very barren, drie and bare now] for the malice ſake of them that dwell therin.

35 He putteth the defart to a water-pools [i.e. the drie and barren ground he maketh moist, and thereby fruitfull] and the drie Land to issues of Water; [as above verſe 33.]

36 And he maketh the hungrie, [See above v. 9.] to dwell there, [namely, in that land, which from a barren one, he turned into a fruitfull land] and they rear up a Citie for habitation : [Heb. a citie of habitation.]

37 And ſow ground, and plant Vineyards, which bring forth incoming fruit. [Hebr. Which make fruit of income, or revenue ; that is, fruit yearly coming in. O they viz the husbandmen give or yield fruitfull revenues.]

38 And he bleſſeth them, ſo that they multiply much, and their cattell doth not diſminiſh. [Underſtand withall, but it doth much increase in number.]

39 Afterward, they do diſminiſh, and are brought under, [Heb. are bowed, or bended down, viz. When upon their ſinning again againſt him, God brings an alteration again in the land, wherein they inhabited] through oppression, evill, [mischief, all manner of miſery,] and ſorrow.

40 He poureth out, [The Lord namely. See Job 12. 21.24.] over the Princes, [or over the chiefest and moſt eminent perſons of the land, namely, when they provoke him to puniſh them] and maketh them to wander in wiſtneſſ (desolation) where there is no way.

41 But he bringeth the needy out of oppreſſion into an high retrait [i.e. into a high place where he is out of danger to be trod upon, or ſurprized] and maketh the fa- milies as flockes. [i.e. he bleſſeth them to become many generations, or he doth multiply them.]

42 The upright ſee it, and rejoice ; but all unrighteouſneſſ ſtoppeth her mouth, [i.e. all unrighteous or wicked ones, as Job 24.20. So pride is put for proud perſons, Psalm 36.12. and malice for malicious. The meaning here is, that the wicked ſeeing this, they are put to ſilence thereby, not daring to open their mouths any more againſt the proviſe of God, as they were wont to do formerly. See Job 5.16.]

43 Who is wiſe ? Let him obſerve theſe (things) : [Or, who is wiſe, and doth obſerve, &c. As if he ſaid, Alasſe, how few are there that are ſo wiſe. So Jerem. 9. 12. Hosea, 14. 10.] and let them understandingly marke the kindneſſes of the L O R D , [or, ſo ſhall (men) underſtand the kindneſſes of the L O R D .]

P S A L M C V I I I .

David rouſeth up himſelf to the praying and celebrating of the Lord, praying withall for Gods affiſtance, fully auſſured, that through his favourableneſſ he ſhall have the upper hand of his enemies.

A N Hymne, a Psalm of David. [This Psalm is composed partly, of verſe 8.9,10,11,12. of Psalm 58. and partly of verſe 7.8,9,10,11,12,13,14. of Psalm 60. ſome ſmall alteration onely excepted. See the Annotations, there.]

2 O God my heart is prepared, [viz. to give thee thanks and prayſe with ſongs of praife, as Psalm 58.7.] I will ſing, and ſing Psalms, alſo mine honour. [i.e. my tongue, oþer (with) mine honour, ſee Gen. 49. on v. 6.]

3 Awake thou Lute and Harp, I will awake in the dawniŋ. [viz. for to ſing and play unto the Lord my God all the day long.]

4 I will praife thee among the people (in the plural) [i.e. among, or with the Tribes of the people of Israel ; thus the word people is taken likewiſe, Jud. 5.14. Psalm 47.2. and 66.8. Zach. 11.10,11.] O L O R D : and I will ſing Psalms to thee among the Nations.

5 For thy kindneſſ is great up above the heavens, and thy Truth : [The aſſurance of thy promises] unto the uppermoft clouds.

6 Exalt thy ſelf, O God above the Heavens, and thine honour over all the earth.

7 That thy beloved [i.e. the godly Israelites, as Psalm 60. 7, 8, &c.] may be freed, [viz. from the perſecution and tyranny of the enemis of Gods people] give ſalvation (through) thy right hand, and hear us. [viz. my ſelf and my people with me ; others, hear me.]

8 God hath ſpoken in his Sanctuary, [i.e. God hath holily promiſed or ſworn ; as Psalm 86. 36. viz. that he will give me the Kingdome over his people Iſrael, 2 Sam. 7. v. 11.] Others, by his holiness, i.e. by himſelf, who is holiness it ſelf. See the Annotations Psalm 60.v. 8, and 89. v. 36. (therefore) will I leap for joy. [these are Davids words, not Gods] I will diſdivide Sichem : and mere out the valley of Succoth.

9 Gilead is mine, Manafe is mine : and Ephraim is the strength of my head, [That is, the principall strength of my kingdome] Juda is my Law-giver. [See Gen. 49. the Annot. on v. 10.]

10 Moab is my washpot : on Edom I will throw my ſhoe, I will ſhoot over Palestina : The meaning of this verſe is, I will ſo ſubdue and humble the Moabites, and other heathen Nations, that they ſhall be brought to ſerve me in the very meanest and moſt contemptible offices.]

11 Who ſhall lead me into a fenced Citie ? who ſhall conduce me into Edom ?

12 Shalt not thou be he, O God (that) haſt rejeſted us, and that wenteſt not forth with our hoſteſſ? [viz. to affiſt us againſt our enemis, as thou was wont to do in former times.]

13 Give thou us help out of diſtreſſ ; for mans ſalvation, [Or deliverance, paſſeruation] is vanitie.

14 In God, [Or, through God, with God] we ſhall doe valiant Acts : [i.e. we ſhall carry and acquit our ſelves valiantly, through the gracious help and affiſtance of the Lord our God] and he ſhall tread down our adverſaries : [underſtand therewithall, and thus ſhall we obtain the upper hand, or victorie over them.]

P S A L M C I X .

P S A L M CIX.

P.avid complaineth of his false accusers, which required him evill for good, wising by Propheticall inspiration all kind of mischief, to the obdurate and their generation, and praying to God for salvation and deliverance out of his great misery, with promise of thankfulness.

A Psalm of David, [See Psalm 4. 1.] for the chief song-master. O God of my praise, [thou that art the matter and subject of my songs of praise, and that givest me abundant cause of praising thee continually ; as Exod. 15. 2.] be not silent. [but answer me, and hear my prayer, and help me, that it may appear indeed, thou hast heard me. So likewise Psalm 28. 1. and 35. 22. and 39. 13. and 83. 2.]

2 For the mouth of the wicked, and the mouth of guile, [i. e. the deceitfull mouth, whereby is understood a false deceitfull man] are opened against me ; they have spoken with me with a false tongue. [those deceitfull courtiers of Saul, namely, and others like them; by whom are typified the enemies of our Saviour Christ, and especially Judas.]

3 And they have surrounded me with hatefull words, [With words which proceeded of meere hate and spleen against me. Hebr. with words of hate] yea, they have warred against me without cause.

4 For my love, [viz. for the love and affection which I bore unto them] they stand against me : but I was (continually in) prayer. [Hebr. but I the prayer : Others, but I (was a man) of prayer. i. e. I gave my self to prayer. So we have it Psalm 120. I peace, and Obad 7. thy bread, for such as eat thy bread ; as if the Prophet had said here, Praying to God was my onely fence and refuge, I have made use of no unlawfull means against them. See Psal. 35. v. 13.]

5 And they have laid me up evill for good, and hate for my love.

6 Put a wicked over him, [i. e. give charge and power to a hard severe man over him, to force and vex him, as he did to others] and the Satan [or adverſarie. See Job the Annot. on v. 6. The Psalmist wisheth that his Adverſarie may have an Accuser, continually charging and informing against him before the Judge ; so as the Devil dealt with Job] stand at his right hand : [that is, overcome him in judgement by continual urging and pressing : Others, take it thus ; Let Satan stand at his right hand, viz. to resist him, so that he shall not be able to make use of his right hand ; that is, be hindred and troubled still to expedite and dispatch his affairs : See Zach. 3. 1. But below, v. 31. this phrase is taken for securing and protecting.]

7 When he is judged, let him go forth guiltie : [That is, let him be found, held and condemned for a wicked man. See Numb. 35. on v. 31.] and let his prayer be for sin. [that is, let him not be reprieved nor pardoned by the Judge, for no entreaty, after that he is condemned once, and let him rather fare the worse for it, and his request utterly refused as an unjust thing. Or, here may be understood the prayer which he maketh to God at any time, that God namely would reject it, as merely hypocritical.]

8 Let his dayes be few, [The dayes namely, of his life. See Psalm 55. 24.] another take his office, [or charge, inspection, ministrie, administration. These words of David are to be applied to Judas, whose office or ministrie was given away to Matthias, Acts 1. 20.]

9 Let his children become fatherles, [This is one of the curses of the law, Exod. 22. 24. Jer. 18. 21.] and his wife a widow.

10 And let his children swarve about here and there, [Heb. swarving about, swarve about] and beg and seek (the necessarie) out of their desolate places. [Others, because of their desolation, that is to say, because their own lands and dwellings are desolate.]

11 Let the Creditour (or, debt summoner) [i. e. he to whom he is indebted ; or, else you may understand here by the debt-summoner, the distrainer, executour] seize on all he hath, [Heb. ensnare, &c. i. e. get or bring into his snare, power, arrest, or sequesteration] and let the strangers make prey of his labour. [i. e. that which he hath gotten and heaped together with toyl and labour. See Job 20 on v. 18.]

12 Let him have none to stretch forth kindness (over him) and there be none to pitie his Orphanes.

13 Let his posterite be extirpated : [Others, his luff, or his end. See the Annot. Psalm 37. on v. 37.] let their name be blotted out, [or wiped out, worn out. Psalm 37. on v. 28.] in the second generation : [that is, in the generation, which is to succeed himself, that same wicked man.]

14 The iniquitie of his fathers be had in remembrance with the LORD, [i. e. the Lord plague, and punish him, not onely for his own sins, but also for those of his forefathers, and here the Prophet hath respect to the threatening of the second Commandment, Exod. 20. 5.] and the sin of his mother be not blotted out. [i. e. God punish him likewise for his mothers sinne, as before for his fathers.]

15 Let them be continually before the LORD ; [viz. those iniquities and sins mentioned in the former verse] and let him (God) extirpate their remembrance from the earth [viz. the remembrance of his father and mother. The contrary hereof is promised to the godly, Psalm 41. 3. and 112. 6.]

16 Because that he remembred not to do kindness, but persecuted the afflicted and the needy man : and the smitten (or dismayed) diseased of heart, for to kill (him)

17 Because he loved the curse, let it come upon him : [i. e. since he took such pleasure and delight in cursing others, and haleft the curse upon his own neck by his wickedness] and having had no delight to the blessing, [to wish a blessing to others, and that they might live godly, for to be blessed : Compare with this place, Prov. 8. 36.] let it be far from him. [the blessing namely.]

18 And let him be cloathed with the curse as with a garment, and let the same goe into the inmost of him, as the water, and as the oyle into his bones.

19 Let that be unto him as a garment, (wherewith) he covereth himself, and for a girdle, wherewith he girdeth himself continually. [He prayeth that the curse he wished to others, may cleave to him continually.]

20 Let this be the wages [Heb. the work or labour, i. e. the wages for work or labour, as Levit. 19. 13. Job 7. 2. Isa 49. 4. Ezeb. 29. 20.] of mine adverſaries from the L O R D , and of those that speak evill against my soul. [which traduce and reproach me.]

21 But thou O L O R D Lord, make it with me, [Or, do well by me. Compare Psalm 47. 5. and 119. 65.] for thy Namis sake : because thy kindness is good, deliver me.

22 For I am miserable and needy, and my heart is wounded thorough in the inmost of me ; [As if he said ; I am in such straight and anguish, as these are, that received a mortall wound in their heart.]

23 I passe along like a shadow, when it enclinch [When it is ready to vanish with the going down of the Sun. See the Annot. Psalm 102. on v. 12.] I am driven about [Heb. shaken forth] like a Grahopper. [which hath no nest nor abiding place, but is hopping and skipping continually from one place to the other. See Nah. 3. 17. and Job 39. 23. Or, which is hurried and scattered about by the wind, Exod. 10. 19.]

24 My knees stagger of fasting, and my flesh is made lean, so that there is no fat in it. [Hebr. From the fat, i. e. for want of fat. So Jer. 4. 9. from the fruits, that is, for want of the fruits, Gen. 18. 28. for fire, i. e. for want of fire, 1 Cor. 7. v. 2. for whoredome, i. e. for the avoyding of whoredome.]

25 Yet am I a reproach unto them: [i. e. they abuse and jeere me, instead of having compassion with my misery] when they see me, they shake their head, [in token of scorn and contempt. See the Annot. 2 Kings 19. 21. See likewise Psalm 22. 8. Job 16. 4. Math. 27. 39, 40. Mark. 15. 29.]

26 Help me, LORD my God, save me according to thy kindness.

27 That they may know, this is thine hand: [That the deliverance which thou shewest me, is come from thy hand, O God] that thou LORD hast done it.

28 Let them curse, but bless thou, let them arise: [viz. against me] but let them be ashamed: yet let thy servant rejoice.

29 Let mine adversaries be clothed with shame: [See the Annot. Job 9. on v. 22.] and may they cover themselves with their confusion, [viz. which they have brought upon themselves by their wickednes] as with a cloak.

30 I will greatly praise the LORD with my mouth, [i. e. publickly, with large expressions, and great affection,] and I will praise him in the midst of many: [or, of the mightie, or great ones.]

31 For he shall stand at the right hand of the needy: [i. e. He shall protect, defend and assist him. See above, v. 6. and Psalm 16. 8. Acts 2. 25.] (to save him) from those that judge his soul [i. e. him.]

P S A L M C X .

In this Psalm, (being a short draught of the whole Gospel) David speaketh of the calling of Jesus Christ, to the spirituall Kingdom of his Church, and his everlasting Priesthood: representing likewise the mightie conquest over his enemies, and his triomph over them.

A Psalm of David. The LORD [viz. God the Father] hath spokēn [viz. in his eternall Councell, which he hath revealed and published unto us in his appointed time] unto my Lord: [i. e. unto Christ, whom David calleth his Lord here. For Christ is the Son of David, according to the flesh, but Davids Lord, in regard of his being truely God, with God the Father and Holy Ghost, and a Lord of all men, especially of his Elect. See Math. 22. 43. 45. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13.] sit at my right hand, [i. e. have and exercise dominion with all Glory and Majestie, in heaven and earth, 1 Cor. 15. 25. Heb. 1. 3. 13. and 8. 1. and 10. 12. 13. Eph. 1. 20, &c.] This kind of speaking is taken from Kings and Princes, who cause those to sit at their right hand whom they will honour. See 1 Kings 2. 19. and Psalm 45. 10.] until I shall have put thine enemies for a footstool of thy feet. [the fence is, until I shall have subdued thine enemies, (to wit, the persecutors of the Church, yea, death it self, 1 Cor. 15. 24, 26.) under thee. Hence can no wayes be concluded, that Christs Kingdome shall not be everlasting, although the administration of the Kingdome of Christ, such as now it is, shall cease at the last day of judgement: for then there shall be no more enemies to annoy or hurt the Church of Christ, 1 Cor. 15. 24, 28. See the Annot. Gen. 28. on v. 15.]

2 The LORD, [In the first verse David addresseth his speech to the people of God; here he speaketh unto Christ] shall send [forth, namely, into all the world] the Scepter of thy [Christs] strength, [or, thy strong Scep-

ter or the rod, or staff of thy strength, to wit, the publishing of the holy Gospel, whereby the Holy Ghost doth work powerfully in the hearts of the Elect. See Rom. 1. 16.] out of Zion, [understand this, so as that the Gospel shall first of all be preached at Jerusalem, and in Jewrie, and thence be further spread abroad, throughout all the world, Isa. 2. 3. Mich. 4. 2. Acts 1. 8.] (saying) Rule [viz. by thy Word and Spirit, in the hearts of the Elect, and by thine Almighty power, in protecting of thy Church, and in the punishing of the persecutors thereof. Others, thou shalt rule in the midst of thine enemies. [viz. the enemies of thy Church: for he that persecuteth the Church, doth persecute Christ himself, Acts 9. 4.]

3 Thy people shall be very willing, [Heb. Thy people of willingness, implying, that it shall be a people of great, or full of willingness, namely, to embrace the Gospel, and to serve and worship thee, O Lord Jesu Christ: yea, it shall be in a manner, willingness it self. See Acts 2. 41. Rom. 12. 1. and Psalm 119. 198. Exod. 25. 2. and understand here by thy people the Elect, or faithfull] in the day of thy warlike power, [that is, when as thou shalt send abroad the powerfull preaching of the holy Gospel, by the Apostles and many other publishers of it, thereby to subdue the world and the Devill, and to bring many sheep into the true fold of Christ. See Rom. 1. 16. 2 Cor. 10. 4. 5. Rev. 6. 2.] in holy ornaments: [Heb. in the beauties or, ornaments of holines, that is to say, in holines of life and all Christian vertues, proceeding of true faith. It is spoken by way of similitude taken from the Priests of the old testament, who were wont to put on stately and holy garments when they were to attend the Levitical service. Others, in the glory of the Sanctuarie, or in the comely, or decent Sanctuarie; that is, in the glorious and beautifull Temple, by which words the Church of God is often signified] out of the womb of the dawning day shall the dew of thy youth be unto thee: [i. e. thy children shall be born unto thee, as the dew out of the womb of the dawning day. Even as the dew in the morning, cometh forth and is born out of a womb as it were, and doth sprinkle the grass with drops innumerable, and sweetly refresh it: so shall the first light of the preaching of the Gospel, like unto a dew, besprinkle and water an innumerable company of elect hearers, and cause them to be unborm in a spirituall manner: See Job 3. 5. Where our Saviour Christ comparreth the Holy Ghost with water, whereby the earth is moistned and made fruitfull. Others, it shall be unto thee, from the womb of the morning, a dew of thy youth. Some, both ancient and latter Divines, do understand this passage of eternall Birth, of the Son from the Father, by a borrowed speech, taken from humane generation, and render the words thus: Out of the Wombe of the morning is the dew of thy birth unto thee. There are others which understand it of the Incarnation of Christ, and his being born out of the Virgin Mary.]

4 The LORD hath sworn, [See upon this Psalm, especially this fourth verse, the seventh chapter of the Epistle to the Hebrews] and it shall not repent him, Thou art [or be thou, or thou shalt be] Priest [viz. such a one, as was to offer up himself on the Altar of the Cross, for the atonement or reconciliation of all that believe in him, Hebr. 5. 9. and 9. 10.] in Eternitie, according to the order of Melchizedek. [or according to the manner or likeness of Melchizedek, which had neither beginning of dayes, nor end of life: Again, as Melchizedek was a King, and also a Priest, Gen. 14. 18. So is Christ Jesus likewise, Typified or shadowed forth by Melchizedek.]

5 The Lord is at thy right hand; [viz. The Lord Jesus Christ, who is set down at thy right hand: David applying his speech here to God the Father; or, to the people of God, promising them that the Lord Christ would be ready at hand to assist and protect them, as

[Psalms 16.8. and 109.31.] he shall smite [Heb. he hath smitten, or he shall smite, properly pierce through: a Propheticall kind of expression] Kings [understand such Kings and Princes, as do set themselves against Christ, and persecute his Church; as Psalm 2.9,12.] in the day of his wrath: [at the time which God appointed for the breaking out and executing of his wrath.]

6 He shall do right among the Heathen, [i.e. he shall punish the persecutors of his people] he shall make it full of dead carcases; [viz. of his enemies, who shall be slain in the battell. Compare Psalm 45. on v. 5.] he shall save him, that is, the Head over a great Country. [Some do understand by these words Antichrist, domineering over many Countries: yea, the devil himself: Others, apply it to bad Goverours in generall.]

7 He shall drink upon the way out of the brook; [i.e. he shall drink out of the cup of Gods wrath, and thus enter into his glory: so that here in this verle, the state of his humiliation and exaltation, are both joyned together: or else he would imply thus much; Christ shall prosecute his victory over the enemies of his Church so long, till they are all defeated and consumed: and this he shall do with that zeal and earnestnes, that he shall not allow himself much rest or respite, no not so much as to take his meat and drink with ease; but he shall quench or allay his thirst with water out of a brook, which he shall meet by the way in the pursuit of his enemies. This is spoken by similitude, the sence of the words being briefly this, Christ shall absolutely subdue his enemies, and deliver his people out of their hands. Compare with this the historie of Gideon, Jud. 7.4,5,6,7, &c.] therefore shall he lift up his head [or lift his head on high. He, viz. Christ, he shall raise himself from the dead, and be exalted to the highest glory. See Phil. 2.8,9.]

PSALM CXI.

The Prophet exhorteth all men by his example to praise God, rehearsing the gloriouſness of his works, and exhorting every one to the practice of Picie.

Hallelu-jah. Aleph. [Touching the Hebrew Alphabet, see Psalm 25. The Annotation there upon the Title of that Psalm] I will praise the LORD with (my) whole heart. Beth. in the Council, [Hebr. in the hidden, that is, in the Council or Assembly, where discourse and communication is had of divers matters, or of the hidden things and mysteries of the Lord,] of the upright (ones.)

2 Gimel. The Works of the LORD are great: Daleth they are sought: [The Hebrew word signifies to have care of, to searib, seek after, enquire after, or search into] of all that delight therein. [Others, because of all their pleasantnes; as it he should say, the delights and pleasantneses of Gods works are such, as are well worth the searching and enquiring after.]

3 He. His doing, [i.e. whatsoever he doth] is Majestic and Glory: [i.e. full of Majestic and Glory] Vau, and his righteousness abideth in Eternitie.

4 Zain. He hath made a memoriall for his wonders: Cheth. The LORD is gracious and mercifull.

5 Teth. He hath given meat to them that fear him: [i.e. nourishment, as Prov. 31.15. Mal. 3.10. It should seem, the Psalmist hath an eye to the heavenly bread, which God gave unto his people in the Wildernes, Exod. 16.35.] Fod. He remembers his Covenant, [which he made with Abraham, Isaac and Jacob] in Eternitie.

6 Caph. He hath made known the power of his works unto his people: Lamed. Giving then the inheritance of the Heathen. [i.e. the land of Canaan, which was formerly possessed by the Amorites, and other Heathen Nations.]

7 The works of his hands are Truth and judgement: [i.e. they are full of Truth and Right, yea, Truth and Right it self.] Nun. All his Commands, [i.e. his promises] are faſtfull.

8 Samech. They are underpropped [Or, established, firmly fet, or firmly underlaid, being grounded upon his Truth and righteousness] for ever, (and) in Eternitie: Ain. being done in Truth and uprightness.

9 Pe. He hath sent Redemption unto his people: Tsade. He hath commanded [i.e. ordained] his Covenant in Eternitie: [i.e. that it shall remain firm and steadfast for ever] Koph. his Name is Holy and Fearfull.

10 Reh. The fear of the LORD is the beginning of Wisedome: [Or the head-piece, i.e. the chief or principall part or foundation, whether in regard of time or worth. His meaning is, that he which hath a mind to get true wisedome, must first, and above all things fear God] Schin. All that do (or practice) them, [viz. the law, or commands, spoken of v. 7. or, them, that is to say, these things] have good understanding: Thau. His praise, [viz. Gods, spoken of in the foregoing verles, or of every one of them, that do or perform his Commandments] abideth in Eternitie.

PSALM CXII.

A Praise-song of the godly, which have a promise of the life present and to come, and whose prosperitie is a grief of heart to the ungodly.

Hallelu-jah. Aleph. [This Psalm like the former, hath also in every verse two or three Hebrew letters in Alphabeticall order, beginning the Sentences.] Right happy is the man that feareth the LORD: Beth. that hath great delight in his Commandements.

2 Gimel. His seed [i.e. his children, posteritic; as Psalm 21.11.] shall be mightie on earth: Daleth. The generation of the upright shall be blessed.

3 He. In his house there shall be wealth and riches: Vau. And his righteousness [i.e. his godlines and honesty, together with the fruits thereof. See v. 9. Or, the everlasting reward of the same, which he is to receive by grace] abideth in Eternitie.

4 Zain. To the upright there ariseth the light in the darkness: [Light doth signifie here and elsewhere comfort, peace, joy, help, deliverance; and so darkness, adversity, misery, sorrow, grief, Job 30.26. Esth. 8.16. Psalm 107.10.] Cheth. He is gracious, [God namely, as Psalm 111.4. or he, viz. the godly man, as v. 5.] and mercifull, and righteous.

5 Teth. Well to. [Or happy is, Or good is] that man which putteth and lendeth forth: Fod. He doth order his affaires with right. [others, he shall maintain his cause in the right (or judgement).]

6 Caph. Surely he shall not waver in Eternitie: [He will say. Although it happen that an honest pious man, do now and then meet with adversitie, yet he shall never be so overthrown and cast down, as to lie down for ever, but shall get up again. See Psalm 15. on v. 5.] Lamed. The righteous shall be in everlasting remembrance. [with God and all the godly, where his memorie will always be honourably entertained.]

7 Mem. He shall be afraid of no evill report: [Whether it be, that men speak evill of him without cause (for he hath a good conscience): or that there come bad news to his ears, (for he trusteth in God).] Nun. His heart is firm [See the note on Psalm 51.v.12.] confiding in the LORD.

8 Samech. His heart being well underpropped, shall not fear. Ain. till he be upon his adversaries. [viz. his delight, or the judgement of God. See of the like abrupt

a brupt kinde of expressions, Psalm 22. on verse 18. and Psalm 54.9.]

9 Pe. He scattereth forth [viz. his wealth, without h[er]ping for any return, Luke 6.v. 35. See also 2 Cor. 9.9.] he giveth to the needy : Tsafe. bi. righcousnes abideth in Eternitie : [i. e. he groweth never weary of doing good, and of bringing forth fruits of righteousness. Compare above v.3.] Koph. his horn [i. e. his greatness and power. See Deut. 33 on v.17 and 1 Sam. 2.1. Psalm. 89. 18.25. and 92. 11.] shall be exalted in honour.

10 Rkph. The ungodly shall see it, and he shall be wroth: Schin. He shall gnash with his teeth, and molt. Thau. The wish of the ungodly shall perish. [i. e. he shall never obtain that which he longeth after. See Prov. 10. 2. 8, 24. and 13.9.]

P S A L M C X I I I .

An exhortation to all men to praise God, which evermore affieth the afflicted and humble minded.

H Allelu-Jah. Praise ye servants of the LORD, praise the Name of the LORD.

2 The Name of the LORD be praised, [Heb blessed] from henceforth in Eternitie.

3 From the rising of the Sun, unto his going down [i.e. throughout all the world] praised be the Name of the LORD.

4 The LORD is high above all heathens ; his glory is above the heavens. [i. e. doth extend it self further then heaven and earth.]

5 Who is like unto the LORD our God ? which dwelleth very high. [Hebr. that exalteth himself with dwelling.]

6 Which looketh very low into heaven, and upon the earth. [Heb. which bumbleth himself to see, &c. As who should say, Being never so great and highly exalted, yet he disdaineth not, to cast his eye and tender regard upon all his creatures, and to guide and govern them by his Providence.]

7 Which lifteh up the mean (one) out of the dust : (and) exalteth the needy out of the mire, [Or out of the dunghill, i. e. from a low and despicable condition, as 1 Kings 16. 2. to exalt out of the mire, doth signifie the same ; so here, as 1 Sam. 2. 8. Lam. 4. 5. See likewise, Psalm 22. the Annot. on v. 30.]

8 To make them sit with the Princes, with the Princes of his people.

9 Whch maketh the barren to dwell with a family, [i.e. which giveth a family to the barren woman, which had before no family at all] a joyfull mother of children. [viz. rejoicing in or over the children which he bestoweth upon her. See Psalm 68.7.) Hallelu-jah.

P S A L M C X I V .

The Psalmist, recounting the deliverance of the Israelites out of Egypt, doth exhort all Creatures to praise God, and all men to follow their example.

W Hen Israel [i.e. the people of Israel, the Israelites] went out of Egypt : the house of Jacob [i.e. his children or posterite,] from a people that had a strange language : [or, an unknown, an odd speech. Understand hereby the language of the Egyptians. The word extant in the Hebrew, is no where else to be found but here. The Apostle, 1 Cor. 14.11. called a Barbarian, him that useth a strange unknown language.]

2 Then Juda [Understand here by Juda all the people of Israel] became his Sanctuary : [viz. the sanctuary of the LORD. That is to say, the LORD did

consecrate the people of Israel to himself, to become his peculiar people, which himself was Lord and King over, see Exod. 6. 6. and 19. 6.] Israel [the people of Israel] his compleat Dominion. [Hebr. his Dominions. God was indeed Lord over Israel before, as over his own people : but in the leading forth of them out of Egypt, he did most clearly make it appear, and he did thereby engage the people the more firmly unto himself. See Exod. 6. 6. and 20. 2.]

3 The Sea [The red Sea, namely, which the Israelites past thorough on drie foot, Exod. 14. 21. Psalm 77. 17. and 78. 13.] saw it, and fled: the Jordan turned backward. [See Josh. 3. 16.]

4 The hills [Understand here the hills and mountains of Sinai H[er]b, and others in the Desert, which trembled and shook by reason of the presence of God, at the giving of his Law, Exod. 19. 18. Psalm 68. 9. Habac. 3. verl 6. 10.] skipped like Rams : the hillocks like Lambs. [Heb. like sons of sheep, or goats, i. e. lambs. See also Psalm 29.6.]

5 What ayed thee, thou Sea, that thou fledst ? thou Jordan, that thou turnest backward ?

6 Ye hills that ye leaped like rams : ye hillocks like Lambs !

7 Tremble thou earth before the face of the Lord : [i. e. according as thou didst tremble before him at that time, so thou shouldest continue to do still, being that fear is due unto him, Malach. 1.6.] before the face of the God of Jacob.

8 Which turned the stonie rock into a water-flood, the flintstone into a fountain of water. [i. e. which made a flood to issue out of the rock, &c. See Exod. 17. 6. Numb. 20. 11.]

P S A L M C X V .

The godly pray unto God, to keep and preserve them for his glorious Names sake, shewing the great vanitie of the idols and idolaters, exhorting every one unto faith in the true God, with the assurance of his blessing.

N Or unto us, O LORD, not unto us ; [These are the words of the godly Church of the Israelites, confessing they had no wayes deserved nor were worthy that God should shew them his grace and benefits, but that he did it merely for his glories sake] but unto thy Name give honour, for thy kindness, for thy truths sake.]

2 Why should the heathen [The nations lying round about us] say, Whence is now their God ? [i. e. Why shouldest thou give the heathen cause to say, where is now their God ? to wit, having conquered and subdued us ; boasting and braving, as if thou hadst not been able to protect or deliver us : Lord do not suffer this, but protect and defend us graciously : See Psalm 79. 10.]

3 Our God yet is in heaven, he doth whatsoeuer pleaseth him.

4 Their idols [See 1 Sam. 31. the Annot. on v. 9. and 2 Sam. 5. 21.] are silver and gold, the work of mans hands.

5 They have a mouth, but speak not ; they have eyes but e not.

6 Eares they have, but hear not : they have a nose but they smell not :

7 Their hands [they have] but touch not : their feet, but go not : they give no sound through their throat.

8 Let them which make them, become like them : [Or those that make them are like, &c. to wit, so fencelss and void of understanding as the gods they made of silver and gold] (and) all that trusf in them.

9 Israel, trust thou in the LORD; He is their, [viz. the Israelites] help [i. e. helper] and their shied, [i. e. protestor.]

10 Ye [Priests and Levites which are entrusted and charged with the oversight of the worship of God] house of Aaron trust in the LORD : [House stands in the singular: trust in the plural, forasmuch as a house or family consists of many persons; and so in the sequel] he is their help and their shield.

11 Ye that fear the LORD, [i.e. all ye others whatsoever you are, that hold the Lord for your God] trust in the LORD: he is their help and their shield.

12 The LORD hath been mindfull of us, he shall bless, he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the LORD, the small, (together) with the great. [Understand in years; or, in state and condition, as Revel. 11. 18.]

14 The LORD shall multiply, [Heb. adde as Deut. 1. 11.] (the blessing) over you, over you, and over your children.

15 Be ye blessed unto the LORD, [See 2 Sam. 2. the Annot. on v. 5. Others, Ye are the blessed of the LORD, or from the LORD] which hath made the heaven and the earth.

16 As for the Heaven, the Heaven is the LORDS: but the earth he hath given to the children of men. [i.e. The Lord hath taken up the Heavens for his habitation as it were, 1 Kings 8. 30. for to make known from thence the supreme and sovereign Dominion which he hath over all the World: and he hath given the earth to men, to inhabite and cultivate, Gen. 3. and to laud and praise him, all the time they live upon it.]

17 The dead shall not praise the LORD, [See Psalm 6. 6. and 88. the Annot. on v. 11.] nor those that are gone down into silence. [i.e. into the grave, See Job 3. 17. and the Annot. on Psalm 94. 17.]

18 But we [That live yet] shall praise the LORD, [Heb. bles] from henceforth in Eternitie.

PSALM CXVI.

The Prophet declares his love to God for the great and manifold favours and mercies shewed and bestowed upon him, by delivering him out of deadly streights and dangers, praying unto him for future preservation, and promising praise and thanks to God for it.

I Do love, [The LORD namely] for the LORD hath heard my voice, my supplications.

2 For he enclineth his ears to me: for which I will call upon him) in my dayes. [i.e. whiles I am alive: or, all the dayes of my life, or, suffering: Compare Psalm. 137. 7.]

3 The bonds [Others, the griefs or smartings]. of death, [i.e. which were so great and grievous as death itself: Namely, when Saul approached me with his mighty Army, 1 Sam. 23. 26.] and the anguish, (or pangs) of Hell [i.e. which were so extreme, that they might well have caused my death, and brought me to the grave] had hit me; [Hebr. found me] I found distresse and sadness.

4 But I called on the Name of the LORD, (saying,) O LORD, deliver my soul; [i.e. my life.]

5 The LORD is gracious and righteous: [And therefore he cannot endure his to be unrighteously oppressed] and our God is pitying.

6 The LORD doth keep the simple: [Those which do not relieve upon their own wisedome, but upon the Lord, walking uprightly in his wayes] I was consumed [or, exhausted, macerated, grown thin, i.e. I was very neer to ruine, and ready to perish] yet he hath saved me.

7 My soul return unto thy rest, for the LORD hath done well by thee. [viz. in delivering me out of the hand of Saul.]

8 For thou (LORD) hast rescued my soul [i.e. me] from death, mine eyes from tears, my feet from offence.

9 I shall walk before the face of the LORD in the land of the living (ones) [i.e. among them which are alive yet upon earth, or live yet in this world; as Psalm 27. See there the Annot. on verse 13. and Psalm 56. on verse 14.]

10 I have believed, [Namely, that the Lord would deliver me] therefore [in this sense the Hebrew word is taken likewise Jerem. 29. 16.] I speak, [viz. that which faith inspired me withall in my greatest perplexities. Others, when I speak (thus) though I was greatly afflicted. Others, I speak, nevertheless I was much afflicted] I was sore afflicted.

11 I said in my hastie, [That is, when by reason of my grievous suffering I made all the haste I could to escape; or (as others take it) did let fall hastie and inconsiderate words. See Psalm 31. v. 23.] All men are liars. [viz. whole mankind in general, and every one in particular, so that none at all can be relied upon, but the true God alone. Some are of opinion, that David out of humane frailty doubted, for the small appearance sake, whether ever he should attain to the promised Kingdome.]

12 What [Other, how] shall I requite (or return) the LORD withall (for) all his benefits (shewed) unto me? [Others, What shall I return? all his benefits are above me, i.e. beyond my ability to recompence the same. See 1 Thef. 3. 9. Others, are upon me, i.e. I am overcharged with the multitude of Gods continuall former and dayly mercies.]

13 I will take up the cup of salutations; [Or of the manifold salvation; as if the Prophet said; I will give solemn and publick thanks unto the LORD, for all the deliverance which he hath wrought for me. He alludeth to the manner and custome, practised about the thankofferings, when after the offering performed, they made a feast, wherein they rejoiced in the LORD for the mercies and benefits received, giving him thanks for it: and in token of this joy and thankfulness, as likewise of the brotherly love and unity between the partakers of that feast, they took a Cup of Wine, and drank all of it round. See 1 Chron. 16. 2, 3.] and call upon the Name of the LORD.

14 I will pay the LORD my vowed, [Which I made when I was in deadly danger, when Saul and his armies pursued and hunted me from place to place.] now in the presence of all his people. [See 1 Chron. 16. 1, 2, 3.]

15 Precious in the eyes of the LORD is the death of his favourites, [i.e. God shall not finite or make small reckoning of the death of his Saints, nor leave the same unrevenged. See Psalm 72. 14.]

16 Ab LORD, assuredly I am thy servant, I am thy servant, [Implying as much, as if he said. Since I do so faithfully serve thee, let it still appear I pray, that my life is precious in thine eyes] a son of thy handmaid, [See Psalm 68. 16.] thou hast loosed my bonds. [when as I was surrounded by Saul, that there was no way for me to escape his hand and being taken; and thou didst turn him back by the news of the Philistines invasion, and settest me at liberty. 1 Sam. 23. 27.]

17 I will offer thee a sacrifice of thanksgiving, [Or a praise-offering; as Psalm 50. 14.] and call upon the Name of the LORD.

18 I will pay my vowed to the LORD, [See the Annot. above on v. 14. and Psalm 61. on v. 6.] now in the presence of all his people.

19 In the Courts of the House of the LORD; [Understand here the Tent, wherein David had placed the Ark of the Covenant. See 1 Chron. 16. 1.] in the midst of thee, O Jerusalem. Hallelu-fah.

P S A L M C X V I I .

All the Heathens are exhorted to praise the LORD, for his kindness and truths sake.

Praise the LORD all ye Heathens: laud him all ye Nations.

2 For his kindness [Shewed in Christ to all the Elect] is mightie [or, excellent] over us, and the Truth of the LORD, [i. e. the stedfastness of his promises], is in Eternitie. Hallelu-jah.

P S A L M C X V I I I .

The Psalmist exhorteth all the godly to praise the LORD for his manifold mercies and deliverances, rehearsing withall how God had delivered him out of the hands of his enemies: also there is a Prophecie here in this Psalm of the coming of Christ, who the principall indeed of the people should reject, but the faufull would embrase him.

Praise the LORD, for he is good: [David exhorteth all men to laud and praise the Lord, for this reason, that the LORD is good. The words of this verse are extant also, Psalm 106. 1. and 107. 1. and in every verse of Psalm 136. [for his kindness is in Eternitie.

2 Let Israel say now, [Not onely the earthly Israel, but also the Israel of God, Galat. 6. 16. i.e. all the faufull which are truely the people of God, whether Jews or Gentiles. So also verle 4.] that his kindness is in Eternitie.

3 Let the house of Aaron [i. e. the Priests of Aarons posteritie. See Psalm 115. on v. 10.] say now, that his kindness is in Eternitie.

4 Let those that fear the LORD say now, that his kindness is in Eternitie.

5 Out of distreſſ I called upon the LORD: the LORD heard me (putting me) at large. [Or, into a large place: viz. bringing me out of straights into liberty, honour and glory, as Psalm 18. 10.]

6 The LORD is with me [Or by, or for me, i. e. as the Apostle clears it, Heb. 13. 6. The LORD is my helper. So likewise below, v. 7. and Psalm 56. 5. 12.] I shall not be afraid, [viz. of mine enemies] what shall a man do unto me? [viz. such a weak and feeble creature, not to be compared with God?]

7 The LORD is with me, [As before, v. 6. among those that help me: Compare Psalm 54. on v. 6.] therefore shall I see (my delight) on those that hate me. [See the like abrupt expressions, Psalm 35. 21. and 92. 12. See also Psalm 22. 18. and the Annotations there. The meaning is, that he shall rejoice in God over the destruction of Gods and his own hardned and unconvertible enemies.]

8 It is better to take (one) refuge to the LORD, than to confide in men.

9 It is better to take (ones) refuge to the LORD, than to confide in Princes.

10 All the heathens had encompassed me [i.e. all sorts of them; or so many, that it seemed they were all combined against me, and esp. cially are here to be understood all the neighbour Nations round about, as the Philistines, which hated him, and the Amalakites, which had burnt his City of Ziklag, 1 Sam. 30. nay many also of the Israelites themselves, which affested Saul in persecuting of him] it is in the name of the LORD [i.e. trusting and relying on the Lord my saviour and defender, as Psa. 20. 6. See 2. Kings 2. on ver. 24.] that I have hewn them in pieces.

11 They had encompassed me, yea they had encompassed me, [viz. again and again with more forces and greater power still] it is in the Name of the LORD that I have hewn them in pieces:

12 They had encompassed me as Bees [See the annot. Deut. 1. on v. 44. and compare Isa. 7. 18.] they are put out as a thornie fire: [which flameth hastily, and burneth hot, and raiseth much smoak, with a great deal of crackling, and yet is soon spent. See Eccles. 7. 6. Nah. 1. 10.] it is in the Name of the LORD, that I have hewn them in pieces.

13 Thou hadſt puſhed me very hard, [Hebr. Thrusting thou hadſt thrusted me: the Psalmitt speaketh here to his enemy, that had handled him very rudely. See Psalm 9. 7.] even to falling, but the LORD hath helped me.

14 The LORD is my strength [i. e. he that gives me strength, so that I am able to withstand and hold out against mine enemy, Isa. 12. 2.] and Psalm: [i. e. the matter and subject of my song. See Exod. 15. 2.] for he hath been salvation to me.

15 In the Tents [i. e. houses] of the righteous (there) is a voyce of shouting, [viz. for the deliverance which he hath given unto his people] and of salvation: [i. e. victory, as Psalm 98. 1.] the right hand of the LORD, [i.e. the LORD God] doth mightie works; [or power, valour, valiantheſſ, as Psalm 108. 14.]

16 The right hand of the LORD is exalted: [The LORD causeth his power to appear gloriously and manifestly, so that every one must take notice of praise, and magnifie the same] the right hand of the LORD doth mightie works.

17 I shall not die, [v. by the sword or hand of mine enemy] but live: and I shall rehearse the works of the LORD. [viz. how wonderfully and frequently he hath delivered and protected me and other godly ones.]

18 The LORD hath chastize me hard indeed [Hebra chaitizing, chastized me] but he hath not delivered me over unto Death.

19 Open unto me [He addresseth his speech to the Priests and Levites] the gates of righteousness, [i. e. the gates of the Tabernacle, and the holy place, called therefore the gates of righteousness, because none were to enter therein but the pure and godly, as appears, v. 20. David was debarred for a great while from the Tabernacle, not daring to come near or into it, whilst Saul pursued him; and now he could freely repair again unto it, and present himself in the congregation of the godly] I will go in there, I will praise the LORD.

20 This is the gate of the LORD, [Or this gate is the LORDS, understand the gate of the Tabernacle, sanctified unto the LORD, a Type of Jesus Christ, who is the gate of righteousness, and of Heaven into which he is entred] through which the righteous shall enter.

21 I will praiſe thee, for that thou haſt heard me; and haſt been ſaluation to me.

22 The ſtone which the Buil'ers had rejected, is become the head of the corner. [By this ſtone, there is understood, first David, who for a good while was despifed and rejected by the Princes in Israel, and the chief of the kingdom, and yet the LORD did exalt and settle him at length in it, to govern the ſame, and to be as the chief corner-stone therof: but then in the next place, it must be understood principally of Christ, Typified by David, whom the high Priests, the Scribes and chief of the people, which were ſet over the Church of God as Master-builders rejected, perſecuted and put to death. yet God ordained, appointed and ſettled him to be the head and foundation of his Church, uniting and establishing the whole ſtructure of the house firmly together. See Isa. 8. 14. and 28. 16. Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Rom. 9. 33. Eph. 3. 20. 1 Pet. 2. 4, 7.]

23 This is done of the LORD, [viz. that the rejected ſtone is become the principal corner-stone of the house of the

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the LORD] and it is marvellous in our eyes. [viz. that such a despiled and rejected stone is so highly esteemed and advanced now.]

24 This is the day, [viz.] That day David was made King; and Christ was made known by the preaching of the Gospel] (which) the LORD hath made, [i.e. which the LORD hath singled out and exalted above other days; Thus the Verb to make, is taken likewise for exalting or magnifying, 1 Sam 12.6. See the Annot. there] let us rejoice and be glad in the same.

25 Ah LORD, give salvation now: [The Evangelists retain the Hebrew words, Hosanna. Matt. 21. 9. 15. Mark 11. 9. 10.] Ah LORD, give prosperity now. [viz. unto King David, and the LORD Christ Typified by him.]

26 Blessed be he, [i.e. we wish him the blessing of God: it is probable, that the Priests and the people of God, made this congratulation or acclamation unto David, at his entrance into the kingly government. Afterwards, the people applied them in a shouting manner to Christ, when he made his entrance into Jerusalem, Matt. 21. 9.] that cometh in the Name of the LORD. [i.e. with power and authority from the LORD, Luke 19. 39.] We bless you! [These seem to be words of the Priests, whose Office it was, to bless the people in the house of the LORD, Numb. 6. 23. Deut. 10. 8. 1 Chron. 23. 13. as if they said; We of the house of the LORD, that is, we Priests, which are ordained and appointed overseers in the house of the LORD, and to whom it appertaineth to bless the LORD's people; we do bless thee, O King David, and the people that is with thee. See Psalm 72. on v. 15.] out of the house of the LORD. [i.e. out of the Tabernacle in David's time; but out of the Temple in Christ.]

27 The LORD is God, that hath given us light: [i.e. prosperity, joy, comfort and rejoicing, instead of sorrow, trouble and affliction; as Eze. 8. 16.] Bind [i.e. prepare your selves to celebrate the feast, and to sacrifice unto the LORD] the feast (offering) [Hebr. the feast; but it doth here signify the beast, or offering, sacrifice, which was to be offered upon that feast day] with cords unto the horns of the Altar. [i.e. bring your beasts for the sacrifice unto the Altar, and tie them to the horns thereof. See the Annot. Exod. 27. on v. 2.]

28 Thou art my God, therefore will I praise thee; O my God, I will exalt thee.

29 Praise the LORD, [See above, v. 1.] for he is good, for his kindness is in Eternity.

PSALM CXIX.

This Psalm is divided into two and twentie parts or pauses; In every one of which there are eight verses, and each of them beginneth in the Hebrew with that letter, whereby each part is called. So viz. that all the verses of the first part begin with an Aleph, or A. The verses of the second, every one with Beth, as B. and so forwards in order, according to the Hebrew Alphabet, or A, B. which is the reason that some among the learned have called this Psalm, The A. B. of Piety, or Godliness. Every verse of this Psalm containeth either a special praise and commendation of the Word of God, by reason of its excellency; or a testimony of David's unfeigned love unto it: or else a Prayer for grace to carry himself according to it. For unto one of these three, viz. Praise, Prayer, Testification, every verse of the whole Psalm is applicable. And observe, that in every verse of this Psalm, David maketh mention either of Gods Law, Institutions or Ordinances, Commandments, Testimonies, Precepts, Word, Promises, Wayes, Judgements, Name, Righteousness, Truth, or the like: except only verse 122. wherein he calleth upon God for help and assistance.

R ight happy are the upright of conversation, [Heb. the upright of the way: i.e. Whose way is upright; who lead an upright life] that goe in the Lawe of the LORD.

2 Right happy they are that entertain his Testimonies: [By the Testimonies of the LORD, are here to be understood his Lawes which he gave unto his people in testimony of his favour, and of the Covenant, which he had made with them] (that) seek him with their whole heart:

3 Also work no wrong: [i.e. do, or practice no perverse unrighteous things] (but) walk in his wayes. [i.e. in the wayes which he commanded and prescribed them. See the Annot. 1 Kings 11. on v. 33.]

4 (LORD) thou hast commanded, that men should keep thy precepts. [i.e. That every one should endeavour to order his life according to thy precepts.]

5 Oh, that my wayes, [i.e. My thoughts, inclinations, consultations and outward actions] were directed, [or fixed, settled] to keep thy institutions!

6 Then should I not be ashamed, [viz. to stand or appear in thy presence, O LORD] if I did observe all thy commandments.

7 I will praise thee in uprightnes of heart, when I shall have learned the rights of thy righteousness. [i.e. the rights, which shew us that righteousness which is acceptable unto thee.]

8 I will keep thy Institutions; do not too much forsake me. [i.e. do not so far withdraw thy hand from me, that I should come to reject thy Commandments. God suffereth his to stumble sometimes, to make them learn and know the better their own weakness and frailty.]

BETH.

9 Wherewithall [i.e. by what means] shall the young man keep his path clean? [i.e. so order his course, that it may be right and blameless. He doth expressly name a young man (though this concern all men) because that such are most apt and inclined to be led aside from the right way, through the evill disposition and motions of the flesh.] As he (that) keeps according to thy Word. [Or, if he demean himself according to thy Word. [Hebr. keeping it according to thy Word.]

10 I seek thee with my whole heart, let me not stray from thy Commandments.

11 I have hid thy sayings in my heart, that I might not sin against thee.

12 LORD, thou art blessed [i.e. praised] teach me thy institutions.

13 I have rehearsed with my lip all the rights of thy mouth. [That is, which thou hast uttered or pronounced with thy own mouth.]

14 I am more cheerfull in the way of thy Testimonies, [i.e. by reason of the way, which thy Testimonies or Commandments point me out and lead me into] then over all riches. [i.e. more then if I had and enjoyed all the goods, wealth and riches of the world.]

15 I will meditate of, (Or ruminate) all thy Commandments: [Others, speak of thy precepts:] and give heed to thy path. [viz. which thou hast prescribed unto thy people in thy Law.]

16 I will recreate my self in thy Institutions: I shall not forget thy Word. [Or thy Words.]

GIMEL.

17 Do well by thy servant, [i.e. by, or with, unto me, that am thy servant] (that) I may live, and keep thy Word.

18 Uncover my eyes, [Not so much the eyes of the body, as those of the understanding ; acknowledging hereby his native blindness and corruption. See 1 Cor. 2. 14.] that I may behold the wonders of thy Law.

19 I am a stranger on the earth; [As if he should say; I am just like a poor Pilgrim, and way-faring man, not knowing, nor able to discern the way wherein I ought to walk, therefore I beseech thee, O LORD, to teach and guide me by thy Lawes. See Psalm 39. on v. 13.] do not hide thy Commandments from me.

20 My soul is broken in pieces, for longing after thy judgements at all times.

21 Thou rebukest the accursed proud, which go astray from thy Commandments. [viz. wilfully.]

22 Turn from me [Hebr. Roll off from upon me] reprobate and scorne, for I have entertained thy Testimonies.

23 (When) the very Princes sitting [speak against me; Consulted together how to ruine me :] thy servant, [I that am thy servant] meditated thine institutions. [i. e. overlaid, considered, practized them. See above, verse 15. and Psalm 1. 2. and this must be observed upon this word throughout this whole Psalm.]

24 Also thy Testimonies are my recreations, (and) my Counsellours.

D A L E T H.

25 My soul cleaves unto the dust: [i. e. I am even dead and buried in the dust of the earth, whereby the Prophet shewes the greatness and heaviness of his sufferings. See Psalm 44. v. 26.] make me alive [Or revive me, or keep me alive] according to thy Word; [i. e. according to thy promises.]

26 I have rehearsed (to thee) my wayes, [I have, O LORD, acquainted thee with my proceedings and condition, and wholly committed my affaires unto thee, beseeching thee to direct and steer them according to thy good and holy will, and unto my salvation] and thou hast heard me, teach me thy Institutions.

27 Give me to understand the way of thy Commandments; that I may consider thy wonders.

28 My soul drops away for sadness: erect me [Or, establish me; v. 38. 106.] according to thy Word.

29 Turn from me the way of falsehood: [By the way of falsehood may be understood false doctrines and institutions, which are repugnant to the Word and Ordinances of God, as presently after, v. 30. by the way of Truth, are to be understood the true Doctrine and Commandments, which do faithfully lead us the way of salvation] and vouchsafe me graciously thy Law. [i. e. give me grace to keep my self still to thy Law.]

30 I have chosen the way of Truth. This way is the obedience of Gods command. See the Annot. 1 King. 8. on v. 36.] thy right have I set before me.

31 I cleave fast to thy Testimonies, O LORD, make me not ashamed.

32 I will run the wayes of thy Commandments, when thou shalt have enlarged my heart. [i. e. when thou shalt have enriched me with wisedome, and abundance of other gifts of the Spirit; as 1 King. 4. 29. or shalt have strengthened me with comfort, as 1 J. 4. 60. 5. or with love, 2 Cor. 6. 11.]

H E.

33 LORD, teach me the way of thy Institutions, and I will keep it to the end. [The Hebrew word doth properly signify the heel, or sole of the foot: improperly the end of a thing; and sometimes reward or recompence. See Psalm 19. on v. 12.]

34 Give me understanding, and I shall keep thy Law, yea I shall entertain it with all the heart.

35 Make me to tread upon the path of thy Commandments: for therein I take delight.

36 Encline mine heart unto thy Testimonies, and not to covetousnes. [Under the name of covetousnes all manner of viciousnes is understood, that being the root of all evill.]

37 Turn away mine eyes [Hebr. make to pass by, or thorough, as v. 39.] that they see no vanitie: [such as are pleasures, beauty, riches or honour in this world. See Job 15. 31.] revive (or quicken) me, by thy wayes. [i. e. by the doctrine of thy Word. Others make me to live in thy wayes.]

38 Establish thy promise on thy servant, that is given to thy fear. [Heb. that is towards, or in thy fear.]

39 Turn away my reproach, [Or make my reproach to pass by, or pass away] which I am afraid of: for thy rights are good. [i. e. righteous and equitable, therefore will he say, thou shouldest not let those to be shamed, that saw thee as I do.]

40 Behold, I have a desire to thy Commandments; [That is, I am desirous, and do my utmost endeavour to yield obedience to all thy Commandments in all my course and conversation] quicken me through thy righteousness.

V A U.

41 And let thy kindnesses come upon me, O LORD: thy salvation, [viz. whereby thou preferrest and redeemeſt me, that I perish not] according to thy promise.

42 That I may have somewhat (or, a word) to answer my reviler, [i. e. that I may let mine adversaries see, that my hope and confidence in thee, was not in vain and bootles, as they upbraided me] for I rely upon thy Word.

43 And do not too much withdraw the Word of Truth [i. e. that Word; which doth teach the Truth, viz. the true Doctrine of God and his Worship] from my mouth; for I hope in thy rights.

44 So shall I still entertain thy Law, evermore and always.

45 And I shall walk at large; [i.e. freely, without any force or terror, as Psalm 4. 2. and 18. 20. and 118. 5.] because I sought thy precepts.

46 Also I shall speak before [i. e. in the presence of] Kings of thy Testimonies, and not be ashamed.

47 And I shall solace my self in thy Commandments which I love.

48 And I shall lift up my hands after thy Commandments, which I love, [Reaching forth as it were, to lay hold upon them, out of the great desire, which I have towards them. Or; I shall set my hands awork, to perform thy commands really, and obey them] and I shall consider thy institutions. [or, I shall speak of thy institutions, or statutes.]

Z A I N.

49 Remember the Word (spoken) to thy servant, [i. e. the promise thou madest unto thy servant] which thou hast made me to hope for.

50 This is my comfort in my affliction: for thy promise hath quickned me.

51 The proud have mocked me above measure: yet have I not turned from thy Law.

52 I have thought O LORD, on thy judgements. [Whereby thou didſt punish the wicked, and deliver and protect thy children.] of old, [Heb. of Eternitie, i. e. exercised from the beginning of the world] and comforted my ſelf.

53 Great trouble [Or a burning storm, or a tempest. i.e. a very great trouble of heart] hath ſeized on me, by reaſon of the wicked. [viz. When I call to mind, how grievouſly

grievously they sin, and what grievous punishments they must expect] that forsake thy Law.

54 Thy institutions have been my songs; [The matter of my Psalms and singing] in the place of my sojourning, [Heb. in, or at the house, &c. i. e. there where I was fain to wander about, and to sojourn now here now there, as a stranger and pilgrim.]

55 LORD, by night I have been mindfull of thy Name, and have kept thy Law.

56 This hath happened unto me, because I kept thy precepts. [i. e. that I break my nights rest to think on thee, v. 55. the same proceeded from the zeal I have of keeping thy Commandments. See Psalm 1. on v. 7.]

C H E T H .

57 The LORD is my portion, [i.e. it shall be as acceptable unto me, as an inheritance useth to be to a man] I fail, I would keep thy words. [others, read this verse thus: LORD, I have said, my portion shall be to keep thy words.]

58 I have earnestly besought [See the Annot. Job 11. v. 19.] thy countenance with all the heart, be gracious unto me, according to thy promise.

59 I have pondered my wayes, and have turned my feet unto thy Testimonies. [i. e. I have considered all my purposes and practice, all my doings and leavings, all my thoughts words and deeds, whether I might have offended in any; and if so, how I might readily return upon thy undeceivable wayes.]

60 I have made haste, and not slackned to entertain thy Commandments.

61 The wicked crews [See the Annot. 1 Sam. 10. on v. 5. and 10.] have spoiled me: (yet) have I not forgotten thy Law.

62 At midnight I arise to praise thee, for the rigtousness of thy righteousness. [The time otherwife appointed for bodily rest, and which others spend in sleeping, he employed waking to the honour of God, as Psalm 16.7.]

63 I am a companion of all that fear thee, and of those that entertain thy precepts.

64 L O R D , the earth is full of thy kindness: teach me thy institutions.

T E T H .

65 Thou hast done well by thy servant LORD, according to thy word. [i. e. according to thy promise; as above, verse 25.]

66 Teach me a good fence, [Or good understanding, Heb. goodness of understanding, or mind, fence] for I have believ'd in thy Commandments, [i.e. promises.]

67 Before I was afflicted [Or humbled] I strayed: following the evil lustings of my flesh but now I entertain thy Word. [i.e. thy Commandements.]

68 Thou art good, and doing good; teach me thy institutions.

69 The proud have furnished lies against me: (yet) do I keep thy precepts with all the heart.

70 Their heart is fat like grease: [viz. by faring so well according to the flesh, and prospering so mightily in the things of this world, notwithstanding their abuse of it, growing thereby altogether insensible and stupid, and having not the least mind or delight to consider Gods Law, Psalm 17. v. 10. and 37. 7. Job. 15. 27. See Deut. 32. on v. 15.](but) I am cheareed (in) thy Law.

71 It is good for me, that I was afflicted: [viz. by crosses and adversities, as above likewise, v. 67.] that I might learn thy institutions.

72 The Law of thy mouth is better to me, then thousands of gold and silver. [i.e. then many thousand pieces of gold and silver, Psalm 68. 31. speaks of pieces of silver.]

F O D .

73 Thine hands have made and prepared me: [Spoken of God according to the manner of men. See Job 14.15.] make me understand, that I may learn thy Commandments.

74 Those that fear thee shall look upon me, [viz. as a pattern and example of the gracious help and deliverance, which thou affordest and performest to those that put their hope in thee, and love thy Commandments] and rejoice, because I hoped in thy Word. [i. e. because I waited so long, yet not in vain, upon the Word of thy promise.]

75 I know LORD, that thy judgements are righteousnes: [The meaning is; Lord, although thou hast chastised me with heavy crosses, yet hast thou not dealt thereby against thy righteousness and truth, but rather shewed therein thy favour towards me: for these chastisements served me to the mending of my life, and therefore they proved good and advantagious for me. 1 Cor. 10. 13.] and that thou hast afflicted me out of faithfulness.

76 Let I pray, thy kindness be for to comfort me, according to thy promise to thy servant.

77 Let thy mercies come upon me; that I may live: for thy Law is all my delight. [Hebr. my delights.]

78 Let the proud be ashamed for having thrown me down with lies: (yet) I consider thy Commandments.

79 Let them turn to me, that fear thee: [i. e. let them joyn themselves unto me, and take part with me, forsaking the company and societie of the wicked] and that know [i. e. regard, love, and value] thy testimonies. [i. e. thy laws and words, whereby thou dost testify and manifest thy will and pleasure.]

80 Let my heart be upright to thy institutions, that I may not be ashamed.

C A P H .

81 My soul fainteth [See 2 Sam. 13. the annot. on v. 39. and Job 19. on v. 27. and Psa. 84. 3.] for longing after thy saluation: I have hoped in thy word. [i.e. for the fulfilling of the word of thy promise, as above v. 25.]

82 Mine eyes fainted for longing after thy promise, whilest I said, when shalt thou comfort me? [viz. giving me that which I do pray and wait for at thy hands.]

83 For I am become like a lethern-sack in the smoky chimney: [The meaning is, I am altogether dried up and my skin is shrunk and wrinkled and grown black, as an empty leather-bag that hung long in a smoaky chimney, by reason of my long-continued trouble and adversity, Prov. 17. 22.] (yet) have I not forgot thy institutions.

84 How many shall (the) daies of thy servant be, [viz. the daies of my aduersity] when shalt thou do right upon my persecutors? [i.e. judge and punish mine enemies and persecutors.]

85 The proud have digg'd pits for me, [viz. that I should fall into them and perish: As if he should say, they seek my life craftily. See Psa. 35. 7.] which is not according to thy Law. [Oth. which (do) not according to thy Law.]

86 All thy commandments are truth: [The sense is, they are truth, or faithfulness it self; they do most faithfully shew us that which is true, good, right and holy] they persecute me with lies, help me.

87 They have almost brought me to nothing upon earth: [But not in heaven, see Mat. 10. 28. Luke 10. 20.] but I have not forsaken thy precepts.

88 Quicken me according to thy kindness, then shall
Y y y z
I enter

I entertain the testimony of thy mouth, [i.e. the commandments, which thou hast uttered and commanded us by thy own mouth.]

L A M E D.

89 O LORD thy word abideth in eternity in the heavens.

90 Thy faithfulness is from generation to generation, thou hast fastned the earth, and she abideth standing.

91 According, (or after) thine ordinances [i.e. according as thou hast once ordained and appointed the same, as Psal. 33. 9.] do they abide (yet) to this day [heaven and earth namely] for they are all thy servants, i.e. heaven and earth, and all that in them is, must attend and perform thy service.]

92 If thy Law had not been my all solace, I had perished long agoe [Heb. then] in my affliction.

93 I will not forget thy precepts in eternity, for by them thou hast quickned me.

94 I am thine, save me, for I have sought thy precepts?

95 The ungodly have watched for me to make me perish: I take heed unto thy testimonies.

96 In all (or every) perfection I have seen an end, [i.e. all created things, be they never so accomplished, have their ends or bounds and limits] but thy commandement is very large. [i.e. as for that wisdom which thou revealest unto us in thy word and commandements, the same hath no end, nor bounds at all.]

M E M.

97 How do I love thy Law! it is my meditation all the day. [i.e. the matter of my meditation or consideration and discoursing.]

98 It [Thy law namely. Oth. thou O God, namely, and so again in the latter part of the verse] doth make me wiser through thy commandements, then mine Enemies are, for it is in eternity with me.

99 I have more understanding [Or am more prudent, provident, rational, &c.] then all my Teachers, because thy Testimonies are my meditation. [as above verse 97.]

100 I am more provident then the ancient, because I have kept thy Law:

101 I have defended [Or kept, withheld] my feet from all evill paths, [Heb. path] that I might entertain thy word.

102 I have not turned aside from thy rights, for thou hast taught me.

103 How sweet were thy sayings, [Heb. saying, i.e. every one of thy sayings] unto my palate! more then honey to my mouth.

104 Out of thy precepts do I get understanding, therefore I hate all lying paths. [Heb. all, or, every path of lying, or falsehood.]

N U N.

105 Thy Word is a lamp [Or lanthorn, candle light, Prov. 6.23.] for my foot, [i.e. feet] and a light for my path.

106 I have sworn, and shall confirm it, that I will entertain the rights of thy righteousness. [i.e. thy righteous rights.]

107 I am very much afflicted, LORD, quicken me according to thy Word.

108 Let, I pray, O LORD, the freewill-offering of my mouth [i.e. my prayer and thanksgiving as Levit. 22. 18. Numb. 29. 39. Psalm 54. 8. 2 Chron. 31. 14. Amos 4. 5.] be acceptable unto thee: and teach me thy rights.

109 My soul is continually in my hand: [See the An-

not. Job. 12. on v. 3. and 1 Sam. 19. 5. and 28. 21. Job 13.]

114] yet do I not forget thy Law.

110 The ungodly have laid [Hebr. given] me a snare: yet have I not strayed from thy precepts.

111 I have taken thy Testimonies for an everlasting inheritance, [i.e. for my chiefeſt and moſt abiding good] for they are the cheerfulness of my heart.

112 I have inclined my heart to doe thy institutions [i.e. that which thy institutions charge and require] evermore unto the end. [See the Annot. above on v. 33.]

S A M E C H.

113 I hate the evil devices, [Or the double hearted imaginations, or the vain thoughts, or the intermeddling, counter-courſing, thoughts; that is to say, that kinde of practice of ſome men, that fail with every wind, and ſeek still to have two ſtrings to their bow: the Hebrew word doth properly ſignifie booughs or branches, which ſhoot up perplexedly or confuſedly in a tree. See the Annot. 1 King. 18. on v. 21.] but love thy Law.

114 Thou art my hidin-place [i.e. thou O Lord, art he, under whose wings I take my refuge in time of danger and persecution] and my ſhield, [which defendeth and protec̄teth me] I have hoped in thy word.

115 Depart from me ye evill doers, that I may keep the Commandements of my God.

116 Support me according to thy promise: [In the Hebrew there is Caph or Beth, the former ſignifying according the other by] that I may live, and let me not be abhamed about my hope.

117 Support me, ſo I ſhall be ſaved; then ſhall I ſolace my ſelf continually in thine institutions. [Or then ſhall I continually regard (or look upon) thine institutions.]

118 Thou doſt tread under foot all thoſe that ſtray from thine institutions, for their deceit is lying. [i.e. deceiptfull, for they are disappointed, and do not get that by their deceit, which they hoped for.]

119 Thou removest [Hebr. thou makeſt to ceaſe, or reſt] all ungodly from the earth, like droſſ; [which is cast-away, as good for nothing. It is a ſimilitude taken from refiners. See Isa. 1. 25. Ezek. 22. 18, 22. Malach. 3. 3. Prov. 25. 4. 5. Others, Thou haſt brought the droſſ, viz. all the wicked of the earth, to nothing] therefore do I love thy Testimonies.

120 (The hair) [This is added here out of Job 4. v. 15.] of my flesh is riſen up. [otherwise, my flesh trembleth, ſhaketh, wavereth] for terror of thee [Heb. from thy terror, viz. when I call to mind the great ſeveritie which thou doſt exercise upon the wicked] and I haue been afriad of thy judgement.

A F I N.

121 I haue done right and justice: doe not give me over to mine oppreſſours.

122 Be ſurety for thy ſervant; for good: [viz. that no evil may happen unto him; and be pleased to maintain and protec̄t him againſt all his enemies, or, be ſweet, or pleasant, lovely to thy ſervant] and let not the proud(ones) oppreſſ me.

123 Mine eyes fainted for longing after thy ſalvation, and after the promise of thy righteousness. [Or after thy righteous promise, viz. that which thou art ſure to keep justly and faithfully.]

124 Do by thy ſervant according to thy kindness, and teach me thy institutions.

125 I am thy ſervant, make me understanding, and I ſhall know thy Testimonies.

126 It is time for the LORD, that he work, [Or, that the LORD work; i.e. that he ſhew forth and manifest his power: or that he make good and perform that which he promised me] (for) they [viz. thoſe proud adverſaries of mine

mine, of whom mention was made above, verse 121, 122.] have broken thy Law, [i.e. they reject it, and make no account of it at all.]

127 Therefore do I love thy Law, [As if he said; I do not therefore cease to love thy Law, because such evil men do set it at nought; rather, I love and esteem it more] more then gold, yea more then the finest gold.

128 Therefore have I held all (thy) precepts, of all, for right: [i.e. I approve of whatsoever thou hast commanded, without any reservation or exception. Otherwise, wherefore have I bettered the precepts of all, (or, in all) others, I have bettered (or amended) the precepts of all (men, namely,) and that according to the square-rule of thy Law.] (b.u.) I have hated all, (or every) false path. [or, all, or every way of lying.]

P E.

129 Thy testimonies are wonderful, [Heb. wonders] therefore my soul keeps them.

130 The opening (or entrance) of thy Word giveth light; [i.e. when one hath but begun to taste thy Law, but by reading of, or inquiring into it, it affords a man, forthwith a great deal of knowledge and understanding, through the efficacie and operation of the holy Spirit] to make the sly understanding.

131 I have opened my mouth wide, and gaped: [The meaning is, I have taken thy teaching with such an eagerness of desire, as one would do the best drink that may be given, for to satisfie ones great thirst: or it may be a similitude taken from one, that makes exceeding great haste in running to overtake something he greatly longs for, opening his mouth largely in the running, the better to draw his breath] for I have longed after thy Commandments, or gaped, yawned, snatched after, &c. See Psalm 56. 2.]

132 Look upon me, be gracious to me, according to the right on those that love thy Name. [Or according to the custome, &c. i.e. as thou art wont to do: or, as it is right and befitting. See the Annot. Gen. 40. 13.]

133 Make my footsteps firm in thy Word: [i.e. grant that I may walk in thy wayes, without stumbling, and be according to thy Word] and let no unrighteousnes have dominion over me.

134 Redeem me from the oppression of man, and I will extirpate thy Laws.

135 Let thy countenance shine upon thy servant, [i.e. regard me with a clear, serene or chearfull aspect; shew me a token of thy favour. See the Annot. Numb. 6. 25.] and teach me thy institutions.

136 Waterbrooks flow down out of mine eyes, [i.e. abundance of tears] because they [viz. the wicked, as v. 158.] do not entertain thy Law.

T Z A D E.

137 LORD, thou art righteous, and every one of thy judgements is right.

138 Thou hast highly [Heb. much] charged the righteousness of thy Testimonies, [i.e. thy righteous Testimonies] and Truth.

139 My zeal hath made me perish [Or oppressed me. See Psalm 69. 10.] because mine adversaries have forgotten thy words.

140 Thy word is much refined, [As the gold and silver is refined and purified by the fire] and thy servant loveth it.

141 I am little and despised, (yet) do I not forget thy precepts.

142 Thy righteousness is righteousness in Eternitie, and thy Law is Truth; [i.e. nothing but Truth; as true as Truth itself. See the like passage, John 17. 17.]

143 Straight and anxiousnesse have hit me [Heb.

found me, as Psalm 116. 3.] (yet) are thy Commandments my recreations.

144 The righteousness of thy Testimonies is in Eternitie: make me to understand them, then I shall live.

K O P H.

145 I have cried from the whole heart: Hear me, O LORD, I will keep thy Statutes.

146 I have called upon thee, save me, and I will ascertain thy Testimonies.

147 I have prevented the (morning) twilight, [Heb. the twilight, to wit, of the morning, i.e. the dawning light. See the Annot. 2 King. 7. 5.] and have cried, I have hoped in thy Word.

148 Mine eyes prevent the (night)-watches, [i.e. I am awake, before divers of the night-watches, or the watches in the morning come on. Compare Psalm 63. 7.] to meditate on thy sayings.

149 Hear my voice according to thy kindness, O LORD, quicken me according to thy right. [Which requires that thou shouldest stand for the innocent against his mischievous oppressours. Others, according to thy manner, and so below, v. 156.]

150 Those that pursue evil practises [i.e. That studiously seek and hunt after reproaches] approach (me:) they are at my heels, as we are used to lay, viz. to do me harm and mischief] they turn far away from thy Law.

151 (But) thou, LORD, art near (at hand): [viz. with thy help to all that trust in thee] and all thy Commandments are Truth.

152 I have known of old, of thy Testimonies, that thou hast grounded them in Eternitie. [i.e. that they are so firm and steadfast, that none shall overthrow, or frustrate them. Christ saies, Heaven and Earth shall pass away, but my Word shall abide.]

R E S C H.

153 Behold, my miseric, and help me out, for I have not forgotten thy Law.

154 Plead my cause, [See Psalm 35. the Annot. on v. 1.] and save me: quicken me according to thy promise.

155 Salvation is [Or be] far from the wicked, for they do not seek thy Statutes.

156 LORD, thy mercies are many: [Or great] quicken me according to thy rights. [Compare above v. 149.]

157 My persecutors and mine adversaries are many, but I depart not from thy Testimonies.

158 I have seen those that deal unfaithfully, [i.e. those that are fallen away from thee, and with whom there is neither faith nor trust to be found.] and it vexed me, that they did not keep thy Word.

159 Regard, that I love thy precepts, O LORD, quicken me, according to thy kindness:

160 The beginning of thy Word is Truth, and all the right of thy righteousness is in Eternitie. [i.e. proceeded of Truth, and shall evermore remain truth in Eternitie. Hebr. the head, or head-peace of thy Word, &c.]

S C H I N.

161 The Princes have persecuted me without cause; but my heart hath stood in fear of thy Word. [The meaning is: I have not been afraid of men, but onely, lest I might do any thing against thy Word. See Mar. 10. 28.]

162 I rejoice over thy promise, as one that findeth a great boote.

163 I hate falsehood, and have it in abomination: but am in love with thy Law.

164 I praise thee severn times a day, [i.e. very frequently, Levit. 26. 18. 1 Sam. 2. 5. Prov. 24. 16. and Chap. 26. 25.] ever, (or, for) the rights of thy righteousness.

165 They that love thy Law, have great peace, and they have no offence. [See 1 John 2. v. 10.]

166 O LORD, I hope in thy salvation, and do thy Commandments :

167 My soul keeps thy Testimonies, and I love them very much :

168 I do keep thy Commandments and thy Testimonies; for all my wayes are before thee. [i.e. all my thoughts words and deeds are known unto thee; therefore doe I walk uprightly before thee, as him whose eyes see all things.]

T H A U .

169 O LORD, let my cry draw neer before thy face; make me to understand according to thy Word.

170 Let my supplication come before thy face; rescue me according to thy promise. [to wit, out of my suffering and miserie.]

171 My lips shall powre out (thy) praise abundantly, [Or bubble forth, that is to say, abundantly utter it, as a Fountain yeilds forth water. See Ps. 19. on v. 3.] when thou shalt have taught me thy Statutes. (or institutions.)

172 My tongue shall hold speech of thy sayings, [i. e. of thy Commandements as followeth] for all thy Commandements are righteousnes.

173 Let thine hand succour me; [Or come to help me] for I have chosen thy precepts.

174 O LORD, I long for thy salvation, [i. e. for thy deliverance] and thy Law is all my delight, [or solace, cheer, as above, v. 7.7.]

175 Let my soul [i.e. me] my self. Jud. 16.30.] live, and she shall praise thee, and let thy rigbithelp me. [as if he said; let it turn to my advantage, that I have kept thy Commandements, according to thy promise.]

176 I have strayed. As if he meant to say, I have not known for a long time whither to turn or betake myself; to wit, whiles mine enemies, especially Saul and his, did persecute me so grievously,] like a lost sheep : [or, like a sheep that is losing itself. Hebr. a sheep of perishing. See Deut. 26. on v. 5.] seek [like a shepherd, that seeks the straying sheep : bring me to the right fold again, and give me rest, that I may serve thee in peace and quietness] thy servant, [i.e. me, that am thy servant] for I have not forgotten thy Commandements.

P S A L M C X X .

A Prayer against evil tongues or false raylers; together with a complaint of the Psalmist, that he could not avoid conversing with or among evill men.

A Song, (or hymne) Hammaaloth. [That is to say, of ascending, or degrees, of which this and fourteen following Psalms have their denomination, whereof there are various conjectures; some conceive the reason to be, that the Levites were to sing them standing upon certain degrees; others, have other opinions] I have called unto the LORD in my distress, and he hath heard me [i.e. he hath delivered me.]

2 O LORD, rescue my soul [i.e. me]or, save my soul, i.e. my life, viz. that it be not taken from me.] from the false lip, from the deceitfull tongue.

3 What shall the deceitfull tongue give thee? [He turns himself to those lying wretches, and directs his speech to them one by one, convincing them of their malice. Others, What shall he (viz. God) give unto thee, O thou deceitfull tongue?] or what shall it add unto thee?

4 sharp arrows of a mighty one: [i.e. arrows shot by a mighty man; The evil and flandering words of evill tongues, are likewise called arrows, Psalm 64. 4. and Prov. 25. 18.] together with glowing juniper-coals.

[which soon take fire, burn very hot, and keep the heat a long time.]

5 Woe me, that I am a stranger (in) Mesech ! [i.e. among an unholly and ungodly people, such as were the posterities of Melech and Kedar. See Gen. 10.2. and 25. 13.] that I dwell in the Tents of Kedar. [Kedar was the son of Ismael, Gen. 25. 13. whose children dwelt in Arabia, the stony or craggy, and lived in Tents, Isa. 21. 13. and 17.]

6 My soul hath [i. e. I have] dwelt long [Others, my soul for her, &c. (or for her self) i. e. to her fence, or in her own apprehension; as Psalm 123. 4.] with those that hate peace. [hereby, the Psalmist giveth to understand, whom he means or points, as by those of Mesech and Kedar.]

7 I am peaceable: [Heb. I am peace. See the like expression, Psalm 109. 4. and the Annotation there; as also 2 Sam. 17. 3.] but when I speak, they are at warre. [i. e. When I make mention or motion of peace, they straightways are for war; or they are not able to hear, or cannot endure one should speak of it.]

P S A L M C X X I .

The Prophet sheweth his strong confidence in the LORD, which keepeth him from all evil.

A Song, Hammaaloth [As Psa. 120. ver. 1.] I lift up mine eyes to the hills, [to wit; of the land of promise, which were a pledge of Gods favour to his people: And here you are to understand, especially the hills of Zion and Moria, where God shewed forth his presence in a most peculiar manner. See Psalm 87. 1.] whence my help is to come.

2 My help is from the LORD, which made Heaven and earth.] Herby he declareth his former words, giving to understand, that indeed it was not properly from any hills or mountains that he expected his help or deliverance, but from the LORD, him that is the sovereign, not only of the land of Canaan, but of all the world besides.]

3 He shall not suffer thy foot to waver: [Here the Prophet directs his speech unto himself, as Psalm 103. and 104. or else to his subjects, assuring them of the tenderness of God towards them] Thy keeper will not slumber, [i. e. The Lord that keeper you shall no wayes, or in no wise, neglect or forefloe any thing tending for thy safetie or welfare.]

4 Loe, the keeper of Israel will not slumber, nor sleep.

5 The LORD is thy keeper, the LORD is thy shadow, [i. e. thy defender and protector, as compared to a shield or cover to hide one from danger, Isa. 4. 6. and 25. 4. Psalm 109. 31. and 110. 5. See the Annot. Numb. 14. 9.] at thy right hand.

6 The Sun shall not pierce thee, [viz. with his beams: Heb. not smite thee. See Gen. 8. 21.] by day, nor the moon by night. [The meaning of this verse is; God shall cover you, as with a cloud, as he did of old to your forefathers, coming out of Egypt, Exod. 13. 21. Psalm 78. 17. Isa. 49. 10. Rev. 7. 15, 16.]

7 The LORD shall preserve thee from all evil: be shall preserve thy soul: [Some take this and the next verse, as a wish thus: The LORD preserve thee, &c.]

8 The LORD shall preserve thy going forth and thy coming in, [i. e. he shall guide and guard thee in all thy affairs, in all thy undertakings; See Deut. 28. 6. See also the like kind of expressions. 2 Sam. 3. 25. 2 Chron. 1. 10. Acts 1. 21.] from henceforth in eternall.

P S A L M

PSALM CXXII.

David rejoiceth over the welfare of the house or Church of God at Jerusalem, wishing that it might long continue.

A Song (or hymne) Hammaaloth, [See Psalm 120.1.] of David: I do rejoice in those that say unto me: we will go into the house of the LORD: [i. e. unto the place, in the Citie of David, where the Ark was, 1 Chron. 16.1.]

2 Our feet are standing in thy gates, O Jerusalem [i.e. they may stand; we need not now journie from place to place, as in the time, when the Ark of the Covenant had no assured place of rest; now we shall have it steadfastly at Jerusalem.]

3 Jerusalem is built as a Citie, which is well compacted (or joyned together) [i. e. as a City well ordered and complycately furnished, whether in regard of the structures, 2 Sam. 5.9. and 1 Chron. 11.8. or in regard of the government civil, or ecclesiastical, Ephesians 2. verse 21, 22.]

4 Whither the Tribes, [viz. the twelve Tribes of the Israelites, whose God the Lord is] go up, viz. on the yearly feasts, according to the Commandments prescribed in Gods Law, Exod. 23.17. Deut. ch. 16.v. 16.17.] the Tribes of the LORD, (unto) the Testimonie [viz. to the Ark of the Covenant wherein the Testimonie, that is to say, the Tables of the Law were laid up, Exod. 25.21, 22.] of Israel, [i. e. which was given by God unto the people of Israel] to give thanks unto the Name of the LORD.

5 For there [viz. at Jerusalem] are the seats of judgement set, the seats of the house of David, [i. e. the chiefest judicature or judgement-seat, or place of justice of all Jewrie; for Jerusalem was the Metropolis of all the land, where the King and his Councell had their residence, 2 Chron. 19.8. Others, there they sat (upon) Stools.]

6 Pray for the peace of Jerusalem; [Or wish Jerusalem peace, i. e. welfare, as Luke 19.42.] well may they fare that love thee. [viz. O Jerusalem.]

7. Peace be in thy fortress, [Or, out-burrough, fence, fortification, walls,] welfare within thy palaces: [or rest, &c.]

8 For my brethren and for my friends sake, [By the name of brethren the Psalmist doth understand all the people of Israel: for they had all one God and Father in heaven: and according to the flesh, they were all of them descending from their forefather Jacob] shall I say now Peace be within thee. [i. e. I shall pray to God, to give you peace and prosperitie.]

9 For the house sake of the LORD our God, [i. e. the Tabernacles, 1 Chron. 16.1. and afterward the Temple, which was built by Solomon, after Davids death] will I seek the good for thee.

PSALM CXXIII.

The Prophet declareth his patient trusting in the Lord, praying withall, that he may be delivered from the scorn of the haughtie ones.

A Song Hammaaloth [See Psalm 129. v. 1.] I lift up mine eyes unto thee, that sitteth in the heavens. [These words are set down here and elsewhere, more for to rowse, and raise up our hearts unto the consideration of the heavenly excellencie and Majestie of God; then to shew that God doth onely reside in Heaven. The Heavens of Heavens, are not able to comprehend the same.]

2 Behold, as the eyes of the servants are upon the hands

of their masters, [viz. being wronged, or like to be injured or oppressed] as the eyes of the maidens servant are upon the hand of her mistress: so are our eyes upon the LORD our God, untill he be gracious unto us. [An example encouraging us to be restles in prayer, untill we are heard. See Luke 18. 1, 2. &c. and Psalm 55. 18.]

3 Be gracious unto us O LORD, be gracious unto us; for we are too too full of contempt. [The meaning is, we are so exceedingly scorned and despised by the haughtie and insolent worldlings, that it proveth very irksome and tedious unto us, being scarceable to endure it any longer. See the Annot. Job 7.on v.4. and Psal. 88.4.]

4 Our soul is too too full of the scorn of the wellfaring, [Or the easie ones, them that are at rest or ease, in quiet, i. e. of them which live at ease and quietnes in this world, and know of no cross nor sorrow, and therefore grow wanton, proud and insolent] of the contempt of the proud ones.

PSALM CXXIV.

The Prophet sets out the great mercy of God shewed unto his Church, by delivering of the same out of the apparent danger from her powerfull enemies.

A Song, (or hymne) Hammaaloth, of David: But for the LORD, that was with us, [Or, had not the LORD that was with us, viz. done it, or stood between or hindred it: and so in the next verse] let Israel now say:

2 But for the LORD, that was with us; when men rose up against us.

3 They would have swallowed us up quick, when their anger kindled against us.

4 The waters would have over-run us, [See the Annot. 2 Sam. 22. on v.17.] a stream would have gone over our soul, [i. e. would have overwhelmed or drowned us, we had been dead men.]

5 The proud waters [i. e. great, mightie, boisterous; as Job 38.11.] would have gone over our soul.

6 The LORD be praised, that gave us not over into their teeth for a prey.

7 Our soul is escaped as a bird, out of the snare of the Fowler: the snare is broken, and we are escaped. [i. e. God hath defeated and confounded their wiles and devices, whereby they meant to entrap and take us.]

8 Our help is (or be) in the Name of the LORD [i. e. in or upon the L O R D] which made Heaven and Earth.

PSALM CXXV.

The fastnes of them that trust in the Lord: A Prayer for the godly, and against the ungodly.

A Song Hammaaloth [See Psalm 120. 1.] They that trust in the LORD, are as the hill of Zion, (which) wavers not, (but) remaineth in eternitie, [i. e. as long as the world endureth, Mal. 7. 24. and 16. 18.]

2 There are hills round about Jerusalem: so is the LORD round about his people, from henceforth into Eternitie:

3 For the Scepter [Or, rod, staffe] of wickednes; shall not always rest upon [or over] the lot of the righteous: [the meaning of this verse is. The persecutions and wrongs, the power and domineering of evil and ungodly men, which are altogether given up to wickednes, and cannot endure the godly; they shall not always have the masterie over the honest and godly party. God suffereth his to be tried, for his honour, and their good, but he doth not utterly forsake them. By the lot of the righteous,

teous is understood the possession, countries, dominions, of them that fear and honour God; as *Josb.* 18. 11. and *1 Pet.* 5. 3.] *left the righteous stretch forth their hands to wrong.* [i.e. through impatience under a long continued triall or temptation, take hold of unlawfull means of deliverance. See *1 Cor.* 10. 13. and *Psalm* 37. on v. 8.]

4 *LORD do good unto the good, and to them that are upright in their hearts.*

5 *But them that encline to their crooked wayes,* [i.e. those which are not down-right, single-hearted, but double-minded; false, perverse] *the LORD shall remove.* [i.e. destroy or punish them] *with the workers of unrighteousnes;* [i.e. he shall hold them alike, and punish them as severely altogether, as those that practise their villanies openly] *Psal. 7.* [i.e. temporall and eternall happiness] *shall be (or, be) over Israel.* [i.e. over the People of God.]

P S A L M C X X V I .

The Church doth give God thanks for her wonderfull deliverance out of the Babylonian captivitie, beseeching him to perfect his work.

A Song (or hymne) *Hammaaloth.* When the *LORD* brought the captives of Zion: [Heb. the captivitie, i.e. the captives of Zion, the people of Israel] back again [to wit, out of the Babylonian captivitie, &c.] we were like them that dream. [the meaning is: We Jews, being returned or returning out of our captivitie in Babylon, we knew and found really, that it was true, yet could not but doubt our own knowledge, whether indeed we were returning, or but in a dream all the while. See *Isa.* 29. 7, 8. and *Acts* 12. 9.]

2 Then was our mouth filled with laughing, and our tongue with shouting, [Or with chearfull singing; and so below v. 5.] then it was said among the heathen: The *LORD* hath done great things on [or with, as also v. 3.] these. [Jews namely.]

3 The *LORD* hath done great things with us, (for this) we rejoice.

4 O *LORD, turn our captivitie* [Hebr. bring back our captivitie. The sence is, go on with and perfect this good beginning of our deliverance, bringing likewise back the remnant of our brethren left yet in Babylon behinde us] like water streams [i.e. the same will be as pleasing and acceptable, as when the drie and hot Southern grounds or countries are refreshed with overflowings] in the South. [i.e. in high and drie soile. See *Judg.* 1. 15.]

5 They that sow with tears, shall reap with shouting. [These are words of the Jews, which were newly returned out of the Babylonian captivitie, as who shold say: We that during the Babylonian captivitie have sowed with tears, shall reap with joy hereafter, being solaced with our deliverance out of Babel.]

6 He that carries the seed, [Others, the precious seed, i.e. which they dealy bought] which shall be sowed, [or which he is to sow; Heb. the drawing of the seed; or, the seed of the drawing; to wit, which is drawn forth out of the sowing bag] goeth going all along and weeping: [this kind of expression implies continuing and eager going. The meaning is, It goes with us, as with the poore countrey people, who having gotten a small quantitie of dear-bought seed, which they stand otherwise in need of, do cast forth the same into the ground with much relustancie of minde, but when the Harvest time comes, then they rejoice the more, seeing the rich blessing of God] (but) surely, he shall return with shouting, carrying his sheaves.

P S A L M C X X V I I .

This Psalm teacheth, that all welfare and proffitie cometh from the blessing of the L O R D, both in Cities and Families, and that good children are a blessing of God.

A Song, (or hymne) *Hammaaloth* [See *Psalm* 120. 1.] of Solomon [i.e. endited by Solomon. Otherwise for Solomon i. e. endited by David, for an instruction of his son Solomon: so likewise, *Psal. 72. 1.*] If the *LORD* do not build the house, [understand here by the building and keeping of the house or the citie, not onely the materiall frame thereof, but also the state and government, both particular or personall, and generall over whole Kingdomes, Countries and Cities, Churches and Congregations] in vain do the builders thereof labour at it: if the *LORD* do not keep the citie, in vain watcheth the watchman.

2 It is in vain [Without Gods blessing upon you] that ye rise up early [viz. to work or labour] sit up late, [Hebr. sit, viz. at work to get your living] at the bread of painfulness: [i.e. course bread; or bread gotten with much caking toyle and labour. See the Annot. 1 *King.* 22. on v. 27. Otherwise, bread of sorrows] it is so that he [viz. God] giveth it to his beloved, [it should seem that David had a speciall regard here to Solomon, who 2 *Sam.* 12. 25. is called *Yedid-Jah*, i.e. the beloved of the *LORD*] (as in) the sleep: [others he giveth sleep to his beloved, or as if he had said, it is not all the care and toil in the world can avail ought, if God do not bless a man. But he that is beloved and blessed of him that shall have enough, and sleep quietly without disturbance, commanding himself and his after their taske and labour ended, unto God, for his blessing.]

3 Behold, children are an inheritance of the *LORD*; [i.e. a blessing given by the *LORD*, as *Job* 20. 29. *Isa.* 54. 17. *Psal. 61. 6.*] the fruit of the belly [i.e. children] is a reward. [viz. freely given by the *LORD*. A reward is sometimes given, as due for desert or service performed, as *Gen.* 30. 28. *Numb.* 18. 31. Sometimes of meer grace and favour, *Rom.* 4. 4. such as God giveth to his own servants, *Gen.* 15. 1. *Isa.* 62. 11.]

4 Like as the arrows are in the hand of a Champion, [The meaning is, even as a strong and valiant man, shouting his arrows upon his enemie, doth wound and destroy the same; so are children which are well bred a good help and assistance to their parents against the enemies of the same] such are the sons of the youth. [those viz. which are begotten in the flower of their parents age. For commonly, such children are of a more vigorous disposition, then others are, and they are sooner able to succour and relieve their Parents. Thus are such called the sons of age, which are born to aged Parents, *Gen.* 37. 3.]

5 Right happy is the man, that hath filled his quiver with the same; [i.e. that hath his house filled with such children] they shall not be ashamed, [i.e. they shall not be afraid of, or daunted by their adversaries, so as not to defend their righteous cause, appearing before the Judge as followeth] when they are to speake with the enemies in the gate. [i.e. when they have any cause to pleade, or, in debate before the Judges, whose seat was usually, in the Gates of the Citie. See the Annotations, *Gen.* 34. 20.]

PSALM CXXVIII.

The Prophet relates here in this Psalm, the happy and blessed estate of such as fear the LORD.

A Song (or hymne) Hammaaloth. Right happy is every one that feareth the LORD, that walketh in his ways. [i. e. in his Laws and Commandments. See the Annotations i King. 11. on verse 33.]

2 For thou, [Or surely thou, or when thou] shalt eat the Labour of thine hands, [i. e. the meat or food, which thou shalt have earned and gotten by thine handie labour, according to that which God pronounced to the Father of us all, Gen. 3. on v. 19.] right happy shalt thou be, [or art thou] and it shall go well with thee.

3 Thy wife shall be like a fruitfull vine, on the sides of thy house : [This similitude is likewise used, Gen. 49. 22. and Ezech. 19. 10.] thy children like Olive-plants, [which are ever green] round about thy table.

4 Behold, so surely shall that man be blessed, that feareth the LORD.

5 The LORD shall bless thee [Or the LORD bleſſ thee, &c. that thou mayest behold, &c.] out of Zion ; [the Ark of the Covenant was at Zion ; there God manifested himself, and there likewise the people of God met to worship him] and thou shalt behold the good of Jerusalem all the days of thy life : [i. e. thou shalt live to see the happy and peaceable condition of the Church of God, which at that time was chiefly at Jerusalem, where the worship of God was principally celebrated by all manner of offerings and sacrifices. See further the Annot. Job 7. on v. 7. Heb. See the good, &c. and so in the next verse also. Comp. Psalm 37. on v. 3.]

6 And thou shalt see thy childrens children : [See the fulfilling of this and other such like promises of God, Job 42. 16.] Peace [i. e. prosperitie, welfare] over Israel [i. e. over the Church of God, which at that time consisted mainly of the children of Israel.]

PSALM CXXIX.

The afflictions of Israel, or of the Church of God are various and manifold, but God delivers them out of all, and all their enemies must perish.

A Song (or hymne) Hammaaloth. [See Psalm 120. v. 1.] They [to wit ; mine enemies] have often distressed me, (even) from my youth, [i.e. ever since that time, that from a small company in Egypt I grew to a great multitude : or, from that time, which God made a Covenant with our father Abraham : it may also be understood of Jacob himself, who was persecuted by his brother Esau from his very youth] let Israel say now : [i. e. the people of Israel, the Church of God, as Psalm 128. v. 6.]

2 They have often distressed me (even) from my youth : nevertheless, they prevailed not over me.

3 Ploughers [Understand here by the ploughers, those which are otherwise called the sowers of unrighteousness, as Job 4. 8.] have ploughed upon my back : [the meaning is : even as the ground is cut and torn up with the plough ; so have evill men afflicted and tormented me. Compare Isa. 51. 23.] they have drawn their furrows long. [or furrow, in the Hebrew, it is one and the other. Understand by the furrows of the wicked, their flanders, reproaches and insultings, which had endured a long time.]

4 The LORD, that is righteous, hath cut off the ropes of the wicked. [By these ropes understand their confu-

tations and designs, knitting all together to draw the plough of unrighteousnes. See Isa. 5. 18. That is to say, the Lord hath delivered us out of their power, and broken the yoke of our bondage in funder.]

5 Let them be ashamed and driven backwards, [i. e. let the hope and confidence of the enemy to destroy us, be frustrated and disappointed. Others, they shall be, &c. and so in the next verse] all those that hate Zion. [the people of God, which cometh together at Zion to worship God.]

6 Let them become like grass [See 1 King. 18. on v. 5.] upon the roofs, [The houses in the land of Canaan were built with flat tops, where grass used to grow between the clefts or joynings of the stones, and at the corners] that withereth before it be pluckt out : [otherwise, before one drawes (the Sithe) viz. to mow, or cut down that grass.]

7 Wherewith the Reaper doth not fill his hand, [Hebr. palm, meaning that the wicked shall not come to their perfect growth, or full age, or that they shall not be able to execute and perform their evill designs and purposes] nor the sheaves binder his arm. [or bosom.]

8 Nor those that pass by, say, The blessing of the LORD be with you : [Or over, upon you] We bleſſ you in the Name of the LORD. [i. e. we wish you the blessing of the LORD, i.e. all wealth and prosperity. Thus were passengers wont to salute mowers, reapers, and others that laboured in the field. Some take these last words, as an answer of those that were blessed. Compare above, Psal. 118. 26. with the Annot. on Ruth. 2. 4.]

PSALM CXXX.

This Psalm is a heartie Prayer of a godly man, being much troubled for his sinnes, and nevertheless, stedfastly trusting in God for forgiveness, and exhorting Israel to hope still in the Lord.

A Song (or hymne) Hammaaloth. [See Psalm 120. 1.] Out of the deeps do I call upon thee O LORD. [i.e. driven and necessitated to it, through the great distress and bottomeles straits, wherein I am plunged. See Psalm 69. v. 3, 15.]

2 Lord hearken to my voice : let thine ears be attentive to the voice of my supplications. [All this is spoken after the manner of men.]

3 If thou LORD, take notice of unrighteousnes ; [Understand withal, and shalt punish them in the height of thy righteousness] Lord, who shall stand ? [to wit, in thy judgement ; as if he should say ; no body : none sure.]

4 But with thee there is forgiveness that thou mayest be feared. [viz. with a filial fear : All those which firmly trust that their sins are forgiven for Christs sake, cannot chuse but love God : and like good children fear to offend him, Luke 7. 47.]

5 I wait for the LORD, my soul waiteth : [The meaning is ; forasmuch as I know, that the LORD is so kind and mercifull, I wait with assured confidence for it, that he will forgive me my sins, according to his promise, and deliver me out of all troubles] and I hope in his Word. [I long and look for that which he hath promised in his Word to all believers, and my self in particular.]

6 My soul (waileth) upon the Lord : more then the watchmen for the morning : the watchmen for the morning.

7 Let Israel hope in the Lord : [As if he had said : As I, waiting on the Lord, have obtained help and deliverance ; so I wish all Israel, i. e. the Church of God, and every true believer may do and speed. Others, O Israel hope &c.] for with the LORD, there is kindness, and with him there is much redemption. [i. e. for he delivereth many]

many and great sins through his great and manifold compassion.]

8 And he shall redeem Israel [i. e. his people Israel] from all his unrighteousnesses.

P S A L M CXXXI.

David testifies his humilitie, exhorting the Church to put their trust in God.

A Song (Or hymne) Hammaaloth, of David. O Lord, my heart is not lifted up, [viz. through pride. See Deut. 17. v. 20.] and mine eyes are not high: neither have I walked in (things) too great for me, and too wonderfull. [i.e. too high, hard abstruse matters, exceeding my reach and capacity, as Psa. 139. 6. or which do not suite with mine office and calling. Heb. wonders above me. See the annot. Job 42. on v. 3.]

2 If I have not set and quieted my soul, like a weaned child by his mother, [i. e. verily I have weaned my soul or minde thus. See the like expressions Psa. 89. 36. & 95. 11. and see the annot. Gen. 14. on v. 3. Oth. have I not set my soul like a weaned child by his mother?] my soul is a weaned child within me. [which looks for every thing at his mothers hands, and hangs as it were continually upon her: I am as low-minded, meek-hearted, full of simplicity, of which see Mat. 18. 1, 2, 3.]

3 Let Israel [The people of Israel, Gods people] hope in the LORD from henceforth in eternity.

P S A L M CXXXII.

Davids carefulnes about the bringing the Ark into Jerusalem, together with his prayer over it, and a rehearsal of the oath and promises, which God had made to David and his Church, touching the everlasting kingdome of Christ.

A Song (Or hymne) Hammaaloth. [Of this title see Psa. 120. on v. 1.] O L O R D [it should seem that this Psalm was written, when the Ark was brought out of Obed Edoms house, unto the City of David, 1 Chron. 15. Some conceive that Solomon made it, when he was to remove the Ark into the Temple] thinke on David, on all his sufferings. [as who should say remember what thou didst promise him by Nathan, 2 Sam. 7. Or let it appear that thou art mindfull of David for his good, giving him that which he is humbly seeking at thy hands by prayer.]

2 That he sware unto the LORD, [See the annotation on Psa. 64. v. 6.] vowed unto the mighty one of Jacob, [See Gen. 49. the annot. on v. 24.] (saying.)

3 If I go [i.e. assuredly I will not go, &c. see Psa. 89. 36. and 95. 11. with the annotations there] into the Tent of my house, [which David had caused to be built, see 2 Sam 59. and 1 Chron. 14. 1. and 15. 1. as if David had said: I am resolved I will not go into that house to live or lie there, till I shall, &c.] if I ascend to the Couch of my bed: [Heb. of my beds, i.e. of any of them.]

5 If I give sleep to my eyes, [i. e. suffer them to sleep] slumbering to my ey-lids:

5 Until I shall have found [i. e. fitted and prepared, as Acts 7. 46.] a place [whereof see 2 Sam. 6. 17. and 1 Chron. 16. 1.] for the LORD; [i.e. for the Ark of the LORD, who was wont to manifest his presence from the top the same, and gave answers thence, see Isa. 43. 3.] habitations [in the plural, because of the many chambers and with-drawing rooms in the Temple] for the mighty one of Jacob. [sitting upon the Ark of the covenant.]

6 Behold we have heard of her [viz. of the Ark] in Ephrata, [some do understand here by Ephrata, the District of the land of Bethlehem, which Kiriath-fearim and Obed Edoms house lay not far distant from. See Gen. 35. 16, 19. Others understand by Ephrata, Ephraim, and in it more particularly Silo, where the Ark stood for a good while, Jud. 18. 3. & 21. 19. 1 Sam. 1. 3.] we have found her, [viz. when we were to bring her up to Jerusalem] in the fields of Joar, [otherwise in holy-writ called Kiriath-fearim, i. e. the City of Woods where the Ark stayed twentie years, after her return out of the land of the Philistines, 1 Sam. 6. 21. and 7. 1. 2. It is likewise called Baale i. e. the plains of Juda. 2 Sam. 6. 2. for it lay in a plain or flat bushie Countrie. Some put here the fields of the Wood.]

7 We shall enter into his habitations: [The LORDS namely, Others, Hus, i. e. the Ark] we shall bow down our selves before [or, at, toward, or over against] the footstool of his feet. [See the Annot. Psalm 99. on verse 5.]

8 Arise, LORD [See 1 Chron. 28. 2. and 2 Chron. 6. 41. 42. where this verse and the two next following are applied by Solomon, to the bringing in of the Ark at that time into the holy of Holies] unto thy rest: [i. e. to the place which thou hast chosen and hallowed, for the Ark of the Covenant to abide there constantly: so likewise below, v. 14. and 2 Chron. 6. See the Annot. there on v. 41.] thou and the Ark of thy strength. [Here God and the Ark are joyned together, as before they were named each apart. See the Annotations 2 Chron. 6. on verse 41.]

9 That thy Priests may be cloathed with righteousness, [i. e. grant that they may perform their Priestly office, uprightly and holily. See this expression, Job 29. 14.] and that thy favorites may flour. [i. e. thy people Israel. See 1 Chron. 15. 28. the Prophet wisheth that the godly may have cause of rejoicing, being rightly instructed by the Priests in all godliness, out of Gods holy Word.]

10 Do not withhold (or forbid) the face of thine anointed: [Meaning himself, and that God would not refuse him his Petition; or not deny him what he sue for. See the Annot. 1 King. 2. on v. 16. 17. 20. or do not refuse him this favourable answer, or address and assistance] for David thy servants sake. [i. e. in regard of the promises which thou madest unto me: or we may understand Christ here by David, by whom he was typified. So likewise Psalm 18. 51. Jerem. 30. 9. Ezech. 34. 23 and 37. 24. Hos. 3. 5. and then the sense is, even for Jesus Christ his sake, who is called the servant of God, in regard of the servile condition which he was to undergo.]

11 The LORD hath sworn the truth unto David, [The truth, i.e. a firm oath, a sure promise, an oath of truth] from which he will not recede (saying,) I will set upon thy throne, [i.e. cause to reign after thee] of the fruit of thy belly. [i.e. some of thy children or posterity. See 2 Sam. 7. 12. &c.] This promise hath relation to Christ, Acts 2. verse 30.]

12 If that thy sons shall keep my Covenant, [i. e. my Commandments] and my Testimonies [i. e. my Laws wherein I testifie, how I will be honoured and served] which I shall teach them; then their sons also shall sit upon thy Throne in Eternitie. [i. e. thy posterity shall enjoy the earthly kingdome for a long time; but the spirituall shall be permanent in Christ to all Eternitie, Luke 1. 32, 33.]

13 For the LORD hath chosen Zion [i. e. the Citie of Jerusalem, built upon the hill of Zion. This Citie the LORD hath chosen, that his holy worship should be set up and establisht there] be hath desired it for his habitation, (saying,)

14 This is my rest in Eternitie, here I will dwell, for I have desired her. [viz. this same seat or habitation, to wit, Jerusalem or Zion.]

15 I will richly bleſſ her food; [Heb. bleſſing bleſſ: i. e. I will abundantly bleſſ her with all necessities. Her, i. e. Jeruſalem, the inhabitants of it.] I will ſatisfie their neeđy with bread.

16 And her Priests I will clothe with ſalvation; [See above, v. 9. and 2 Chron. 6. on v. 41. and compare 1 Tim. 4. 16.] and her favourites [i.e. my beloved ones which I have in Jeruſalem or Zion] ſhall shout exceedingly. [Heb. shouting, shout.]

17 There I will make a born to ſpring forth unto Dauid: [i. e. I will multiply Davids Kingdome and power at Jeruſalem, giving him ſonnes to ſucceed him in that Kingdome, and principally Christ the ſpirituall King. See Luke 1. 69. and Psalm 75. 5. and 89. 18, 25.] I have prepared a lamp [whereby is understood the ſame thing signified by the horn before, to wit, the posterity of Dauid in the Kingdome, and elſpecially, Christ. See 1 Kings 11. on v. 36. and Luke 2. 32.] for mine anointed. [King David.]

18 I will clothe his enemies with shame: [i. e. I will confound his enemies in all their devices and practiſes; as Psalm 35. 26. and 109. 29. See 2 Chron. 6. the Annot. on v. 41.] but upon him his Crown [i. e. his Majestie and Glory, his Kingly Power and Greatnes] ſhall bloſſome. (or flouriſh.) [i.e. remain fresh and flouriſhing, and never wither or decay.]

P S A L M CXXXIII.

David doth mightily extoll the brotherly Communion of the faithfull.

A Song (or hymne) Hammaloth [See the Annot. on Psalm 120. 1.] of David, Behold, how good and how amiable is it, that brothers also [by the word brothers, are not onely understood carnall brothers, but ſuch also as are or ſtand in one and the ſame relation of office, profession or employment: nay, all thoſe which dayly call upon one and the ſame Father in Heaven. See Psalm 122. the Annot. on v. 8. It is as muſch as if the Prophet had ſaid heres Unity and Concord among any is pleaſing and acceptable, but elſpecially that which is among brethren] dwell together. [viz. in love and concord, both for matters of Religion, and in civill respect, and in their dayly conueration.]

2 It is like the precious [Heb. good, Oyle upon the head] descending upon the beard of Aaron: [as who ſhould ſay, ſuch peace and amity may well be compared with the ſweet ſmelling ointment of Aaron, and with the fruitfull dew. Of the ointment, oyle or balme, that Aaron and his ſuccellours were anointed and consecrated withall. See Exod. 29. 7. and 30. v. 23, 25, &c. 30.] which deſcendeth upon the ſeam [or border; Heb. mouth. He ſpeaketh here of the edge or border of the Ephod: yet ſome would have it understood of the mouth, i. e. coiller, or neck-hole of the Ephod. See Exod. 28. and 39.] of his garments. [to wit, his holy and high-Priestly attire, whereof we read, Exod. 28.]

3 It is like the Dew of Hermon, [Of which hill ſee Deut. 3. 8. and Psalm 29. 6. and Cant. 4. 8.] (and) [this particle is to be ſupplied here] which deſcendeth, [here also might well be inserted, and like the Dew which deſcendeth upon &c. Hermon and Zion lie far alſunder, ſo that the Dew of Hermon cannot deſcend upon the hills of Zion:] [i. e. thoſe that lie about the hill of Zion, or about Jeruſalem. See Psalm 125. 2.] for ther: [viz. where the brethren live together in unifie, v. 1.] the LORD commandeth the bleſſing, [i. e. The Lord cauſeth and ordereth it ſo, that where this brotherly union and ſociety is, bleſſing and life attends it. Psalm 42. 9. See alſo Levit. 25. 21. Deut. 28. 8.] (and) the life in Eternitie. [viz. a long and happy life: understand, doth

the Lord likewiſe command. The Prophet implies thus much: even as the Dew doth moysten and make fruitfull the hills of Hermon and Zion, together with the Countries about; ſo doth God bleſſ and give a long, yea, and the everlasting life, to them that live together in brotherly love and unifie.]

P S A L M CXXXIV.

The Psalmist exhorteth the Priests and Levites to praise God, and to pray for the Congregation.

A Song (or hymne) Hammaloth. [As Psalm 120. 1.] Behold, praise the LORD, alleye ſervants of the LORD: [underſtand here, by the ſervants of the LORD, principally the Priests and Levites, whose charge it was, to riſe alſo by night, and to ſerve before the Lord. See Exod. 27. 21. Levit. 8. 35. 1 Sam. 3. 3. 1 Chron. 9. v. 33.] ye which stand [ſtanding is often used for ſerving, in holy Writ. 2 Kings 25. 8. hath it: A ſervant of the King; and Jeremie 52. 12. one that stood before the King] all night (or every night) [Heb. in the nights. i. e. every night] in the house of the LORD. [viz. to keep the watch in the Temple and Courts of it according to Gods command. See Levit. 8. 35. Numb. 1. 53. 1 Sam. 3. 3. and 1 Chron. 9. 33.]

2 Lift up your bands [i. e. call upon the Lord, and pray for the people; as Psalm 28. 2.] towards the Sanctuarie, [viz. the Ark of the Lord, ſtanding in the sanctuary, from whence the Lord doth hear the prayers of his people others, in holineſs, as 1 Tim. 2. 8.] and praise the LORD.

3 The LORD bleſſ thee: [This is ſpoken in the ſingular number, ſignifying as muſch as, The Lord bleſſ every one of you, one by one. Thus God commanded the Priests to bleſſ the people; Num. 6. 24. ſome take this to be Davids wiſh, for or upon the Priests which ſerved in the House of God] out of Zion; [i. e. from the Ark which ſtandeth on mount Zion. See the Annotations, Psalm 128. on v. 5.] He that made the Heaven and the Earth.

P S A L M CXXXV.

The ſervants of the Lord are exhortated to praise God for his kindneſs ſhewed to Israel; as alſo in regard of his Almighty power; the contrarie vantie of the Idols, and thoſe that make and truſt in them, is repreſented.

H Allelu-fah. [See the Annot. Psalm 104. on v. 35. and Psalm 106. on v. 1.] Praise the Name of the LORD, praise (him) ye ſervants of the LORD.

2 Ye that ſtand [i. e. ſerve: See Psalm 134. on v. 1. and Deut. 1. on v. 38.] in the hoife of the LORD, [i. e. in the Tabernacle, or in the Temple; he ſpeaketh here unto the Priests and Levites, or alſo to the people there assembled] in the Courts of the house of our God. [Thus he ſaith, because there were two courts, the one for the Priests and Levites, and the other for the people; 2 Chron. 4. 9.]

3 Praise the LORD, for the LORD is good: ſing Psalms unto his Name, for he is pleasant. [Others, it is pleasant, viz. to ſing Psalms unto him, Psalm 147. 1.]

4 For the LORD hath choſen Jacob for himself: [Jacob, viz. and all his off ſpring. See Exod. 19. 5.] Israel, [as Jacob] for his peculiar.

5 For I know that the LORD is great: and that our Lord is above [Or, more then] all Gods. [i. e. all Idols; which the Heathens invent and deviſe for themſelves.

6 Whatsoever pleaseith the **LORD**, he doth in the Heavens, and upon the earth, in the Seas and all Abysses.

7 He maketh damps to mount up from the ends of the earth ; [i. e. from the Sea which is at the ends of the earth] he makes the lightnings with the rain, [or by, or besides, or unto the rain : i. e. He causeth it to lighten and rain both together ; notwithstanding, that water and fire are of contrary natures] He bringeth forth the wind out of his Treasuries. [Wherein he keepeth them shut up, like some treasures of his : as Job 38.22.]

8 Which smote the first-born of Egypt, [Or of the Egyptians] from the man (even) to the cattell. [i. e. both men and cattell.]

9 He sent tokens and wonders in the midst of thee, O Egypt against Pharaoh, and against all his servants. [Reade the Histories of Exodus, to wit, the 7. 8. 9. 10. 14 Chapters.]

10 Which smote many [Or great] Nations, and put to death mighty Kings.

11 Sihon, had the King of the Amorites, and Og the King Basan : [A giant that had an iron bedstead, nine cubits long, and four broad, Numb. 21.33, 35. Deut. 3. v. 21.] and all the Kingdomes of Canaan. [in number thirty and one, as may be read, Job. 12. 9. to 24.]

12 And he gave their land for an inheritance, to his people Israel.

13 O **LORD**, thy Name is in Eternitie : [i. e. endureth for ever, and so again presently] **LORD** thy memorialis from generation to generation. [i. e. the manifestation and witness of thy mercies which thou shewdest unto thy people, doth last for ever.]

14 For the **LORD** shall judge his people [See Gen. 15. the note upon v. 14. As if he should say : Although the Lord doth sometime grievously chastise his people for their sins ; so that it should seem his kindness doth not always remain upon them : Yet when he hath chastised them for a time, he will repent of it, and assuredly deliver them out of the hands of their enemies] and it shall repent him over his servants. [i.e. he shall change his anger into kindness ; spoken after the manner of men. See Gen. 6.8.]

14 The idols of the Heathen, [Heb. the smarts or pains. See the Annot. 1 Sam. 31. on v. 9.] are silver and gold, [i.e. made of silver and gold. This verse and some next following are likewise found, Psalm 115. See the Annotations there] a work of mens hands.

16 They have a mouth, but speak not : they have eyes, but see not.

17 Ears they have, but hear not : neither is there any breath in their mouth. [Others, also there is no substance, (or being) of breath in their mouth.]

18 Let them that make them, become like them, (and all (or every one) that puts his trust in them.)

19 Thou house of Israel [Or, thou of the house of Israel] praise ye the **LORD** : thou house of Aaron, praise ye the **LORD**. [Or, thou of the house, &c.]

20 Thou house of Levi, praise ye the **LORD**; ye that fear the **LORD**, praise the **LORD**.

21 Praised be the **LORD** out of Zion, which dwelleth at Jerusalem : Hallelujah.

P S A L M CXXXVI.

The Psalmist exhorteth all the faithfull to praise and thanksgiving unto God, by reason of his kindness, might and wisedom, appearing in the Creation of the world, the deliverance of the Israelites out of Egypt, and many other mercies and benefits.

Praise the **LORD**, [The word praise here in the following verses, stands in the plurall number, laudat]

praise ye. Some are of opinion that this Psalm was sung every day by the Levites in Gods assembly. See 1 Chron. 16. 41.] for he is good : for his kindness is in Eternitie. [i. e. dureth, or endureth in Eternitie, and so throughout this Psalm.]

2 Praise the God of Gods : [i. e. the chiefest God which hath the absolute command and sovereignty over all the Angels, Kings and Magistrates. See the Annot. Dcut. 10. on verse 17.] for his kindness is in eternitie.

3 Praise the Lord of Lords, [Hcb. the Lords of Lords as Gen. 24.9. and 39.16.20. and 42.30. Exod. 21.4. and elsewhere] for his kindness is in eternitie.

4 Him that doth alone great wonders, for his kindness is in eternitie.

5 Him that made the Heavens with understanding : [i.e. with extraordinary wisedome] for his kindness is in eternitie.

6 Him that stretched forth the earth upon the water ; or a top, or besides the waters : See Job 26. on v. 7. and Psalm 24. on v. 2.] for his kindness is in eternitie.

7 Him that made the great lights, for his kindness is in eternitie.

8 The Sun for dominion in the day : [Or over the day] for his kindness endureth to eternitie.

9 The Moon and Stars, for dominion in the night, for his kindness is in eternitie.

10 Him that smote the Egyptians, [Others, Egypt in their first-born.] for his kindness is in eternitie.

11 And brought forth Israel out of the midst of them : [i. e. the people of Israel] for his kindness is in eternitie.

12 With a strong hand, [i. e. with great power. See 1 Kings 8. the Annotations on v. 42.] and with a stretched out arm : for his kindness is in eternitie.

13 Him that divided into parts [Or cut in pieces] the red-sea : [Or the reed-sea, or bulrush-sea,] for his kindness is in eternitie.

14 And led Israel thorough the midst of the same : for his kindness is in eternitie.

15 He hath overthrown Pharaoh with his host in the red-sea. [Heb. shaken :] for his kindness is in eternitie.

16 That lead his people [The Israelites] through the Wilderness : [or in the wilderness] for, &c.

17 That smote great Kings [Or mighty Kings] for his kindness is in eternitie.

18 And put to death glorious [Or excellent, mighty, puissant, illustrious] Kings, for his kindness is in eternitie.

19 Sebon the Amoritish King : for his kindness is in eternitie.

20 And Og the King of Basan ? [Of the land of Basan, see the Annot. Deut. 32. on v. 14. see also of Basan, Jer. 50.19. Mich. 7.14. Psalm 22.13. [for his kindness is in eternitie.

21 And gave their land for an inheritance: [viz. the land of those two Kings] for his kindness is in eternitie.

22 For an inheritance to his servant Israel : i. e. to the Israelites, whom he took into his protection that they should serve him. The whole Nation is accounted as if it were but one man. So the people of Israel is called, Gods first-born, Exod. 4. v. 22.] for his kindness is in eternitie.

23 That remembred us [viz. for good, as Gen. 8. 1.] in our lowness : [i. e. in our low condition, when we were oppressed by our enemies, viz. in the Judges time, whereof that booke makes mention throughout] for his kindness is in eternitie.

24 And he hath plucked us [i. e. in a manner torn us and broke us out of their hands, as Psalm 7.3.] from our adversaries : for his kindness is in eternitie.

25 That giveth food to all flesh : [The Hebrew word *lachem*, or *bread*, is taken for all manner of food. So *Matt. 6.36.* we reade of buying of bread; which *Matthew* chap. 14.15. expresseth buying of *victuals*. Bread is likewise taken for food or fodder for the beast, *Psalm 147.9.* The Prophets meaning is, that God doth supply and provide all created things with necessaries convenient for their sustenance] for his *kindness* is in *eternitie*.

26 Praise the God of Heaven : [Others, of the Heavens, i. e. him that dwelleth in the Heavens] for his *kindness* is in *eternitie*.

P S A L M CXXXVII.

A ful complaint of the *Jewes* in *Babell* over the scoffing and fearing of their enemies; which would have them sing *merrie songs*, their constant hope in God, together with a curse upon *Edom* and *Babel*.

AT, [These are the words of the Priests and Levitical singers, whose office was to praise God with musical instruments, as appears, *1 Chron. 25.*] And it seemeth that the Levites enited this Psalm] *the Rivers* [in the land of Babylon there are many rivers, of which *Euphrates* and *Tigris* are the chiefest] of *Babel*, [or *Babylon*, the chiefest Cittie of Chaldee, or Sinear, where *Nimrod* reigned, *Gen. 10.10.*] See the Annot. there. Hence it is, that *Babel*, or *Babylon* is called the *land of Nimrod*, *Mich. 5.8.* See further of the name of *Babel*, *Gen. 11.9.* with the Annotations. But under the name of *Babel*, we must here understand the severall Countries appertaining to the Monarchie of *Babylon*] *there we sate* [i. e. there we dwelt or sojourned, banished out of our own Country, being strangers there, and full of sorrows] *we also wept when we thought on Zion.* [to wit, the destruction of the Cittie and Temple of Jerusalem.]

2 We hung up our harps [Thereby testifying, that we had more cause, and were more disposed to mourn, than to play or sing] on the willowes [which love to grow along the banks or river sides] which are therein. [Hebr. in the midst of her, viz. of *Babel* or *Babylon*. Implying they had left their musical instruments there, and given them quite over, having no mind to use them more:] However we would not be drawn in any wise to sing any of our spirituall songs at the desire of the *Babylonians*, that had carried us away captives.]

3 When those there which held us captives defred of us [To wit, fearingly, and by way of reproach] the words of a song : [i. e. a long : so we have words of wonders, for wonders, *Psalm 145.5.*] and they that had overthrown, [others plundered, shoyled] us; [i.e. our houses: others, of our hanged ones, (to wit of our harps hung up) they required joy ;] Joy, [or mirth. The fence would be fuller thus read, they defred of us words of joy. i. e. that we should be merry and frolick] (saying) sing us (one) of the songs of *Sion*. [viz. of chole songs, hymnes or Psalms, which they were wont to sing and play in the Temple of *God*.]

4 (We said) [This is the answer of the people of *Israel*, to the desire of the *Babylonians*, shewing reasons why they refused to sing any of the *LORDS* songs there] how should we sing a song of the *Lord*, [i.e. such songs, which we were wont to sing to the honour of *God*, not to the pleasure and pastime of such as are strangers to the true worship of *God*] in a strange land? [viz. among the enemies of the Church of *God*, which are wont to blaspheme the Name of *God*. *Heb. in the land of a stranger*, i. e. of the strangers, or exiles.]

5 If I forget thee, O *Jerusalem*, then let my right hand forget (her self.) [The fence is, we shall spare our singing and playing, till the time come, that *Jerusalem*

be built again, and we return into our own Country, as thou, O *Lord*, hast promised us ; then shall we with cheeffull hearts, voices and instruments sing, and play, and praise thee ; others, If my right hand shall forget (thee,) others, then let my right hand forget (her skill of playing).]

6 May my tongue [Wherewith I was wont to sing hymnes and prayes to my *God*] cleave to the roof of my mouth [i. e. let me be struck dumb, as *Job 29.10.*] See also *Psalm 22. on v.16.*] if I do not remember thee, if I exalt not *Jerusalem* above the highest of my rejoicing, [i. e. if I do not account and hold the welfare of *Jerusalem*, and of the Church of *God*, for my chiefeſt joy and rejoicing. For highest the Hebrew hath head, which is likewise used for to signifie the highest or principall, *Exod. 30.23.* See the Annot. there.]

7 *LORD, remember the children of Edom*, [viz. to punish them. The children of *Edom*, that is, the *Edomites*, were alwayes enemies to the people of *Israel*, and they had joyned themselves with the *Babylonians*, when *Jerusalem* was destroyed, *Ezech. 25.12.*] in the day of *Jerusalem*, [viz. the day of its destruction, Day, for day or time of misery or calamitie, we see likewise used, *Psalm 37.13.* *Ezech. 30.9.* *Hos. 11.11.* &c.] which said there, [viz. to the *Babylonians*] uncover her, uncover her [the Cittie namely, and the houses in it, breaking and raising all down to the ground ; lay her as flat and bare as may be the *Edomites*, being enemies to the *Israelites*, were very glad to see *Jerusalem* laid waste thus, yea, and they did their utmost to help and further it to a totall desolation. This is charged upon them, *Obad. v. 11.12.* &c.] to her (very) foundations. [Heb. to the foundation in her, i. e. so long as there is any foundation left in her.]

8 O daughter of *Babel*, [i. e. thou *Babilonical Nation*, as *Psalm 9.15.* *Jer. 51.33.* or ye inhabitants of *Babylon*. See the Annot. *Cantic. 2. on verse 2.*] that shalt be laid waste, [Hebrew, thou wasted, i. e. that shalt be wasted so assuredly, as if it were done already, *God* having decreed it, or wasted ; that is, worthy, and having deserved to be wasted, as *Psalm 18.4.* I called upon the praised *Lord*, i.e. the *Lord* that is praise-worthy] Right happy shall he be that shall recompence thee thy misdeed [the meaning is, that every one shall wish good succels to the destroyer of *Babylon*, and acknowledge it very thankfully, that he hath recompenced the *Babylonians* their grand deservings. See *Isa. 13.* *Jer. 50.* and *51.* chapter] which thou hast misdone on us. [or recompensed. The Hebrew word is taken for doing well, and for doing ill.]

9 Right happy shall he be, that shall graff, [i. e. he that shall execute the severe judgements of *God* upon you, by reason of your abominable misdeeds. See *Isa. 13.16.* and the Annot. *Psalm 8.2.*] and dash thy little children on the rock. [viz. in such a manner that the pieces shall be scattered about like chips.]

P S A L M CXXXVIII.

David praiseth *God* for his goodness and truth shewed unto him, foretelling that the Kings of the Earth should praise the *Lord*; confessing the fruit of his trusting in *God*.

(A Psalm) of David. I will praise thee with my whole heart : in the presence [Heb. over against, or before] of the Gods [i.e. of Kings and Princes, as below v. 4. See *Psa. 82.1, 6.* and *Psa. 119.46.*] Others understand by the *God* here, the Angels of *God*, which also do present themselves in the assemblies of the faithfull, *1 Cor. 11.10.*] shall I sing Psalms to thee [viz. without fear or dauntednes.]

2 I shall bow down my self toward the Palace of thy holines

holiness [Turning my face towards the Ark which standeth in the Tent or Tabernacle. See 1 Chron. 16. v. 1. & Psa. 99. 5. Oth. towards thine holy Temple] and I shall praise thy Name for thy kindness (sake) [i. e. by reason of. oth. over, for.] and for thy truths (sake) : for thou hast made thy word great [i. e. thy promise and assurance touching Christ. This is the greatest and principal work, whereby thou hast manifested thy goodness. Others understand this of the promise, which God had made and performed unto David, touching the Kingdome] for thy whole names sake. [i.e. wholly and solely for thy own names sake. Oth. above thy whole name, i.e. above and beyond all the proprieties or attributes whereby thou art named.]

3 On the day (when) I called, thou beardedst me : that hast strengthened me (with) power [Which I received of thee, O Lord, Ephes. 3. 10. ~~in~~] in my soul.

4 All the Kings of the Earth shall praise thee, when they shall have heard the sayings of thy mouth. [This is, a kind of prophetic touching the conversion of all Nations unto Christ, through the preaching of the holy Gospel, after the coming of the Messias, See Psa. 102. 16. 23. and the annot. there. But if these words are taken for Gods promise unto David touching the kingdome, we may understand by the Kings here Hiram the King of Tyrus, 2 Sam. 5. 11. Thoi, the King of Hamath, 2 Sam. 8. 10. and other Neighbouring Kings.]

5 And they shall sing of the ways of the LORD [i.e. of the wonderfull government, works and acts of the LORD. Oth. in the ways of the LORD, viz. walking in them with cheerfulness] for the glory of the LORD is great.

6 For the LORD is high, nevertheless doth he regard the lowly [i. e. he taketh care for him. Whereof David himself was a singular example, whom God from a shepherd raised to the royal dignity. Otherw. the low, or that which is low and despicable] and he knoweth the exalted [i. e. the proud, oth. that which is exalted] afar off. [so namely, as that in due time he will humble and punish them.]

7 When I walk in the midst of distress, he maketh me alive, [See Psa. 119. 25. Oth. when I shall walk, &c. thou shalt make me alive, and so in the sequel] thou stretchest forth thy hand against the wrath of mine enemies, [viz. to tame and bridle the same, as Psa. 3. 8. Oth. against the noses, or faces, namely to strike them in their faces] the Hebrew word Aph doth signify as well the nose, as wrath or anger] and thy right hand saves me [Oth. thou savest me with thy right hand.]

8 The LORD shall accomplish (Or fulfill) it for me [Let the LORD fulfill it for me, by way of wishing, viz. that which he hath begun in me, against mine Enemies or his grace to me-wards, as Psa. 57. 3.] thy kindness, LORD, is in eternity: do not abandon [or fore-slow, neglect] the works of thy hands. [he prayes God, not to forsake the good work which he had begun in him, but to fulfill and perfect it, against the day of Jesus Christ, Phil. 1. 6.]

PSALM CXXXIX.

David prayeth and magnifieth Gods all-knowing and omnipresent providence, and the tender care for him, before he had any being in the world ; declareth moreover, that he will have no communion with evill and wicked men ; and lastly, testifieth his uprightness.

A Psalm of David, for the chief song-master. [See Psalm 4.1.] LORD, thou searchest and knowest me.

2 Thou knowest my sitting and my rising : [Whatsoever I do, whether I sit still, rise up, or go, whatever I am

or go about, thou knowest and seest it all] thou understandest my thoughts a far off, [when my thoughts are yet far from me, that is, long before they offer themselves unto me, thou knowest them already.]

3 Thou surroundest [Others, thou winnowest, i. e. triest, and siftest most exactly, as Job 31.4.] my going, and my lying down : and thou art accustomed to all my ways. [i.e. thou art well acquainted with all my doings and leavings : thou hast as it were, found it by custome. A similitude taken from men, which by experience and custom, come to the knowledge of things.]

4 When there is not a word (yet) upon my tongue, behold LORD, thou knowest all. [i. e. before I open my mouth to speak, thou knowest all I will utter, for thou art a searcher of hearts.]

5 Thou compassest me from behinde and from before : and thou settest thine hand upon me. [i.e. thou holdest thy hand upon me, that I cannot outrun thee : or, that I may understand, how I do depend, or what dependance I have upon thy providence.]

6 The knowledge [Whereby thou knowest all things] is too wonderfull for me : she is high, I cannot come near it. [viz. to reach or comprehend the same.]

7 Whither should I go before thy Spirit ? [God being every where present, there is no avoyding or escaping of him] and whither should I flee before thy face ?

8 If I ascended to heaven, thou art there ; or if I made my bed in hell. [See the Annot. Job 26. on v.6.] behold thou art (there.)

9 If I took wings of the dawning-day, [Thus the beams of the rising sun are called, being they doe so swiftly flee and spread themselves thorow all the cape of such a Horizon. The Prophet implies as much as if he said ; Though I were able to flee as farr in a moment, as is the remotest place the rising sun-beams reach to] If I dwell on the uttermost of the sea ; [i.e. in the utmolt end of the world as Psalm 65. 6, and 72. 8. Isa. 24. 14.]

10 There also would thine hand lead me : [i. e. I should still be subject to thy divine disposing and governing] and thy right hand would hold me, [or lay hold on, apprehend me]

11 If I said, sure darkness shall cover me, [viz. so as that God shall not be able to finde me out. Heb. properly, tread upon me] then is the night a light about me, [i. e. I shall be as little hid before thine eyes, as if it were noon day, compare Job. 26. 6. and Heb. 4. 13.]

12 Nor doth the darkness darken before thee, [Darken i. e. hide, cover, conceale, compare Job 34. 22. Fer. 23. 24.] but the night lighteth (or shineth) as the day : the darkness is as the light. [Heb. alike the darkness, alike the night.]

13 For thou possessest my reins : [i. e. thou hast my reines, that is, my inclinations, affections, passions, in thy power, thou steerest and governest them. See Job 19. on ver. 27. [thou hast covered me in my mothers belly, [viz. with skin and flesh, or, with the helmet, as we call it, or hood, or bladder which the child lies wrapped about withall in the womb, that is to say, from or since the very time of my conception.]

14 I love thee for that I am made wonderfully after a very fearfull manner ; Wonderfull are thy works, [Oth. (through) thy wonderfull works] my soul likewise knows it very well.

15 My bones were not concealed before thee, when I was made in secret, (and) was wrought like an embroidery [i.e. most artificially ; namely, with sinews, veins, arteries, muscles and other parts of the body ; even as an Embroiderer setteth and joyneth many parcels, stuff and wyer-work of various colours, very artificially and curiously together, untill there cometh forth some goodly pourtriture, or other dainty workmanship] in the lowermost

most parts of the earth; [Thus he called the womb, where-in the fruit is formed and fashioned: or, the first Original of men, Gen. 2. 7. or he assimilates the womb to a grave, wherein man before his birth, lies in a manner buried. Or, by the lowermost parts of the earth, one may understand, that he was formed upon the earth, which is the nethermost part of the world. Compare Eph. 4. 9.]

16 Thine eyes have seen my unformed clod, [i.e. when I was first planted in my mothers womb, and when the seed, out of which I proceeded, was like a clue of yarn, wound up together. oth. my unformed substance, mass, or Embryo. See Job. 10. 10.] and all these things [to wit, all the parts and members comprehended in that clue and Embryo of mine] were written in thy book, [i. e. thou gavest good heed to every thing that conduced to my creating, or bringing forth, or, thou knewest so well what should befall me, as if it were written in a book before thee, namely, in the book of Remembrances of thy provident government] (on) the dayes when they should be formed, when there was yet none of them. [the Psalmist implies here, that God knew all the parts of his body, not only when they were a forming, but even from eternity. He calleth the things that are not, as if they were, saith the Apostle Rom. 4. v. 17.]

17 Therefore how precious O God, are thy thoughts unto me! [i. e. how incomprehensible is thy provident Care and Government unto me? Whereby thou hast ordained and decreed all things in thine eternall Counsell, how they shall come to pass Psalm 40. 6. Job 26. 14.] how mighty many are their summes? [Heb. their heads. See Numb. 1. the Annot. on v.2.]

18 Should I tell them? there is more of them then of the sand: awaking, I am yet with thee. [i. e. When I awake in the morning, and consider of thy works throughout, I can get to no end, but still am taken up with meditating on them. I am and abide still with my thoughts on thee.]

19 O God, that thou wouldest destroy the wicked! and ye men of blood, [Heb. Viri sanguinum (blood in the plurall.) i.e. which are so fierce and greedy to shed innocent blood; See Psalm 5. 7.] turn away from me:

20 Which speake basly [Or blasphemously, craftily] of thee: [others, against thee, to wit, against thee, O God; and also of and against all those that love thee] (and) vainly exalt thine enemies. [the fence is; they do not only evill themselves, but exalt and advance likewise other wicked men and evill doers.]

21 Should I not hate, O LORD, those that hate thee? and be vexed with [Or, loathe, abominate, abhor] those that rise up against thee?

22 I hate them with a perfect hatred, [Heb. with perfection of hatred] to me they are enemies. [I hold and account them mine enemies.]

23 Search me throughly, O God, and know my heart: trie me, and know my thoughts.

24 And see whether with me there be a pernicious way: [Or, a hurtfull, oppressing way, i. e. whether I so frame the course of my life, as to hurt and endammage any of set purpose: others, understand here by the pernicious way, the way, or disposition to idolatry. The word Idols, being deduced from the same word that is used here. See Psalm 16. 4.] and lead me upon the everlasting way. [Hebr. upon the way of Eternitie, i. e. that same which is lasting, and holds out to Eternity; or, upon that way, which may leade me to eternall life, or: upon the old way. Compare Jer. 6. 16. and 18.15.]

P S A L M C X L .

David prayeth for deliverance from evill men, with confident assurance in the Lord: praying likewise for the destruction of the slanderers; with confident assurance of Gods righteousnes.

A Psalm of David, for the chief song-master: [See Psalm 4. 1.]

2 Rescue me, LORD, from the evil mans; [Some do understand by the evil man, Doeg; others, Saul: some others reade here, evil men, viz. such as in hostile manner persecuted David, as v. 3.] preserve (or keep) me from the man of all violence: [Hebr. the man of violences. See 2 Sam. 22. 49.]

3 Which think much evil [Hcb. evils] in their heart: [the meaning is; which seek and endeavour to oppres me, not onely by open force and violence; but also, by all manner of wiles and subtle practises] meet every day together to make war.

4 They whet their tongue like a Serpent: [The Naturalists do write, that Serpents use to whet their tongues when they will sting any. Compare Psalm 58. 5.] hor Adder-poyson is under their lips, [understand here such kind of Adders; as can shoot forth their poyson.] Sela!

5 Keep me LORD, from the hand of the wicked: guard me from the man of all violence [See above, v. 2.] (of them) which think to thrust away my feet: [or, my treadings, steps, passings, viz. to make me fall.]

6 The proud have hid a snare for me, and coards: they have spread forth a net, at the way side: [Heb. At, or, on the hand of the track, i. e. of the path, which namely, they know I was wont to walk in] traps they have set me. Sela!

7 I said unto the LORD, Thou art my God: take to ear, O LORD, the voice of my supplications.

8 LORD Lord, strength of my salvation, [i. e. my strong salvation my strong Saviour, that hast power to help and save me] thou hast covered my head [i. e. thou hast kept and protected me against all dangers and difficulties, covering as it were my head with an helmet or shield] in the day of arming. [i. e. in the battle, or fight, encounter.]

9 Give not LORD, the desire of the wicked: [i. e. give him not the thing which he desireth, viz. that wicked one, that seeks for my destruction] doe not further his evill purpose: they would exalt themselves. [or, be lifted up, i. e. they would but grow more insolent and self-willed, if they had all things according to their wish. Compare, Deut. 32. v. 7.] Sela!

10 As for the head of them that compass me about; [Understand here some particular evill man, the chief and ring-leader of Davids enemies, whether Saul or some other. Others the heads, i. e. the principall and chiefeſt men among the enemies, in the plurall number, as v. 11. or, the troop, company: compare Job 1. 17. others, the poyson. See above, v.4.] let the surcharge [or toyl burthen] of their lips cover them. [to wit, the toyl or trouble, which the foresaid head, together with his adherents, compassing me about, doe put upon me with their evill tongues.]

11 Let fierie coals be poured upon them: [i. e. the fire from heaven, as upon those of Sodom and Gomorra, for their destruction] let him [God namely] make them to fall into the fire, [i.e. into the fire of hell] into depps pits, i. e. into grievous pains and miseries] that they may not rise again.

12 *A man of (an evil) tongue*, [i. e. an evil-speaker, or a prater, that hath his tongue ever ready, and at command, using and abusing the same, according to his own pleasure. So we have Job 11. 2. *a man of lips*: see the Annotation there. Exodus 4. 10. *a man of words*. Job 22. 8. *a man of arms*] shall not be established upon the earth; *an evill man of violence one shall hunt* (or pursue,) [i. e. he shall at length by his own malice and evill practices fall into great trouble and vexation; like a wild beast, which after much running this way and that way, comes or runs into its own ruine at last] till he be wholly chased away. [Hebr. *unto overthrowings*, or, expulsions.]

13 *I know that the L O R D will execute* [Hebr. *doe*] *the plea of the afflicted*, (and) *the right of the needy*. [viz. by delivering them out of the hands of their adversaries. See 1 Kings 8. on v. 45.]

14 *Affredly, the righteous shall praise thy Name*: *the upright shall remain before thy face*. [i. e. thou shalt alwayes assist them, with thy favour, help and protection.

P S A L M C X L I .

David desires of God that he may be heard and comforted, retaining a good conscience; declaring that the corrections (or reproofs) from the godly are acceptable unto him; and praying with confident assurance, for revenge upon his cruell adversaries.

A Psalm of David. *L O R D, I call upon thee, hasten unto me*: [viz. to come unto me, i. e. come speedily to help and succour me] *take my voice to ear* (or hearken to my voice) [i. e. to my prayer, as straightrway, v. 2.] *when I call unto thee*.

2 *Let my prayer be put as an incense before thy face*: [Which was wont to be made upon the Incense-altar in the Tabernacle, Exodus 30. 7,8,34: His meaning here is, that his prayer may be as acceptable, as the Incense and offerings were, made according to the Institutions of the Law] *the lifting up of my hands*, [i. e. my prayer, which I make with hands lifted up, or, palmes, as it is in the Hebrew; it being usuall in great devotion, to lift up the hands or palmes frequently up towards heaven, as wishing and expecting to receive Gods blessing thence. Compare Job 11.13. and Psalm 44. v. 21. and 63. v. 5. and 88. 10. Lament. 2.19. and 3. 41. see likewise, 1 Kings 8. on v. 22. and Psalm 28. on v. 2.] (as) *the evening sacrifice*. [which was wont to be offered every evening. See Exodus 29. 39. 40, 41, 42. Numbers 28. 2, 3. and 8.]

3 *L O R D, let a watch before my mouth*: [viz. that nothing may issue thence, unbecoming me; that in no wise I may repine and murmur in this my straight and distress, which mine enemies do put upon me, by their restless and grievous persecutions] *keep (or gard) the doore of my lips*. [or, a guard to the door, &c.]

4 *And do not incline my heart to an evill thing*, [viz. by Satan, or my own corrupt nature. For to speak properly, God tempreth none to evill, James 1. 13, 14.

1 Cor. 7. 5. But Satan doth 1 Chron. 21.1, compared with 2 Sam. 24.1. so also Marth. 6. 13.] *to handle* (or manage) *any matter* (or busines) [or feats, tricks, plots, practices, pretences, as Deut. 22. v. 14,17.] *in wickednes* [or wickedly] *with men that work unrighteousnes*; [i. e. with men of great account] *and let me not eat of their dainties*. [i. e. let me not be drawn and enticed by the prosperous and delicious dayes which they enjoy, so as to desire any participation with them.]

5 *Let the righteous smite me*, [The Hebrew word doth properly significie to hammer, or beat and strike with

hammers, Jud. 5. 26. Psalm 74. 6. it doth also signifie, seriously to exhort and admonish one, (inculcate a thing) Proverbs 23. 35.] *it shall be bounties* [or kindness, friendship, courtesie, discretion; the fence is, I shall take it as a kindness and friendship, to be admonished or reproved by a righteous man; it being done out of a good mind, and to a good end and purpose. See and compare, Proverbs 9. 8. and 25. 12. and 27. 6. and 28. 23. Zach. 13. 6.] *and let him correct me, it shall be oyle of the head*: [i. e. most precious oyle. So Exodus 30. v. 23. the chiefest and most excellent spiceries are called, head-spiceries: nevertheless, it may likewise properly be taken here to signifie such oyle, as the head usually was anointed withall. Compare Psalm 23. 5.] *it shall not break my head*: [that said beating and correcting of me, or powring out this oyle upon me: it shall not onely do me no hurt, but shall be as graciefull and usefull to me, as a precious oyle or oyntment. Some reade, : let him not break off the same (on) my head: that the sense should be, let him freely correct me, without fear, without remission, for though he continue to reprove me, I shall not give over to pray for him in his adversity, as followeth] *for yet shall my prayer likewise be (for them) in their adversities*.

6 *Their judges were left free at* [Or, over] *the side of the rock* [Heb. the hands of, &c. This passage should seem to have regard to the Historie, 1 Sam. 26.23 24, 25. where David, having Saul and his officers in his power, spared them nevertheless, and afterwards convinced them of his innocencie, with a friendly remonstrance. Others, when their judges shall be thown headlong down at the sides of the rock (or, rockside) that is, fearfully destroyed, then will it be heard, that my sayings, are acceptable] *and have heard my sayings that they were acceptable*. [or, sweet, pleasant, delightfull: doing harm to none, and therefore worthy to be embraced, and entertained; or, as some conjecture, it will be perceived, that my prayers made for the godly, in their affliction, were acceptable to God, and heard by him. This sixth verse may likewise be rendred and read in this manner: *Their Governoours set themselves down at the rock sides, although they heard my sayings, that they are pleasant*. i. e. they luke and lie in wait for me and my people, whilest we are hiding our selves in the rocks; notwithstanding, they heard my friendly and discreet Remonstrance. See 1 Sam. 23. v.26. and chap. 24. v. 3. Item 2 Sam. 24. 10.]

7 *Our bones* [Mine and my peoples or soldiery] *are scattered at the mouth of the grave*, [i. e. we are even past hope and recovery, being in a manner cut and cleft asunder, and become like so many dead mens bones, fit for nothing but the grave] *like as if some body had cleft and divided* (something) *upon the ground*: [or, as if some body were cutting and cleaving (wood) against the ground. i. e. that which lies on that ground, and from which the chips are scattered here and there: otherwise, like as he which cleaves the land (or ground) cutting, with the plough namely, (so) are our bones scattered towards the mouth of the grave, (or hell.)]

8 *Yet mine eyes are upon thee L O R D, Lord, in thee do I trust, uncover not my soul*. [i. e. my help, my life, namely, from thy help and assistance.]

9 *Keep me from the power* [Hebr. hands] *of the snare* (which) *they have laid for me*, [See Job 5. on verse 20.] *and (from) the trappes of the workers of unrighteousnes*.

10 *Let the wicked every one fall into his (own, or, Gods) yarne* [i. e. every one into that yarne which they have set up or laid for me and mine], together, till I shall be past by. [Understand, both my self, and these that are with me; or I, accompanied with thy grace and favour; or until I pass by altogether, i. e. till I am past all danger.]

P S A L M CXLII.

David being fled before Saul, and hid in a Cave, his Spirit overwhelmed, he cries unto the L O R D for help.

AN instruction of David ; [See Psalm 32. 1.] a prayer, when he was in the Cave. [David relateth here, how he carried himself in the Cave at Engedi, or Adullam, being fled thither by reason of the fierce persecution of Saul. 1 Sam. 22. v. 1. and 24. 4.]

2 I called with my voice to the L O R D , I did supplicate with my voice to the L O R D .

3 I poured out my complaint before his face : I made known before his face my distress.

4 When my spirit was overwhelmed within me ; [See Psalm 102. the Annot. on v. 1.] thou knewest my path : [Thou O Lord, the meaning is, though I knew not which way to chuse or turn ; yet thou knewest it well, shewing me the way and means, whereby to escape and avoid the blood-thirsty hands of Saul] They [Saul namely, and his followers] had bid a snare for me, [i.e. laid it in a hidden or obscure place] upon the way which I was to go.

5 I looked forth on the right hand, and behold, there was no man that knew me, [viz. to help or assist me] there was no escaping for me : [Hebr. the escaping was lost (or perisit) from me, i. e. I knew not whither to flee. Compare Job 11. 20.] no man took care [Hebr. sought, or enquired] for my soul. [for me, my life or preservation. So Prov. 29. 10. see the Annot. Deut. 11. on v. 12. and compare 2 Sam. 4. on v. 8.]

6 I called unto thee, O L O R D : [viz. when I was in that straight and trouble] I said, Thou art my refuge, my portion in the land of the living. [i. e. mine inheritance, whereupon I relieve, as long as I live in this world. See Psalm 27. 13. Isa. 38. 11. and 33. 8.]

7 Attend unto my cry, for I am much consumed, [Heb. grown thinne] rescue me from my persecutors, for they are mightier than I.

8 Lead my soul, [Me, my person] out of the prison, [Hebr. out of the shutting up ; being shut up in prison as it were with my people, by mine enemies encompassing of us round about] for to praise thy Name : the righteous [the godly party among Gods people] shall encompass me, [or in a crown as it were surround me ; namely, to look upon me with admiration, and praise, and thank thee, O Lord, together with me, for the wonderfull favour and deliverance which thou hast shewed me] When thou shalt have done well by me, [i. e. when thou shalt have brought me once to rest and establisht me in a good and prosperous condition.]

P S A L M CXLIII.

David being grievously persecuted and straightned by his enemies, doth pray most fervently for speedy deliverance, and for instruction in the wayes of the Lord, and for the destruction of his enemies.

A Psalm of David. [Some conceive that David made this Psalm when Absalom pursued him : others, when Saul was at his heels] O L O R D , hear my prayer ; encline the ears to my supplications : hear me according to thy Truth, according to thy Righteousnes. [i.e. for thy righteousness sake ; as if he said : since I suffer so much wrong and violence, let me entreat thee L O R D , that as a righteous Judge, thou wilt no longer winke at, nor permit the same. See Psalm 31. 2.]

2 And go not into judgement with thy servants ; [i. e. summon me not into the Court of Justice ; deal not with me according to my deserts. See Job 22. 4.] for none that liveth shall be righteous before thy face, [viz. by the works of the Law, and being considered in himself as a son of Adam ; see Job 4. 17. and 9. 2, 3. and 15. 14. & 25. 4. see also the Annot. 1 Kings 11. on v. 33.]

3 For [These words depend on the first verle of this Psalm] the enemy [Saul and his adherents] doth persecute my soul, [my life or person, as Psalm 6. 4] he treadeth down (or trampleth) my life. [Others, my troop, band, or company, i.e. all those that are with me. See Psalm 141. 7.] to the ground, [i. e. he sets so hard after and upon me, that I have scarce life left in me : or he will soon overtake and trample us under foot, if thou do not speedily deliver us out of his hands] he layeth me in darkness [he maketh me and those that follow me to creep into holes and corners, for to hide our selves from his fury. For David had his abode for a good while in Caves, together with the men that followed him, Psalm 142. 1.] as those that are dead long agoe. [as if he said, We creep into holes and Caves in and under ground, being in that regard like unto them that are dead and buried long ago.]

4 Therefore is my spirit overwhelmed within me, [The fence is : There palls so many waves of disasters and crosses over my head, the one before, the other after, that I am ready to faint and perish under them] my heart is astir in the midst of me, [i. e. altogether disconsolate, distempered, others, much astonished.]

5 I remember the dayes of old : [As if he said ; when I find my self thus anguished and perplexed, I can find nothing doth so much ease and comfort me, as to call to my mind, how thou hast formerly assisted and delivered me. It seems Davids eye reflects principally here upon that time, when after the victory over his enemies, the people welcomed and received him with shouts and rejoicing, 1 Sam. 17. and 18.] I ponder all thy acts : [viz. which thou hast done for and by me] I speak by my self of the works of thine hand.

6 I spread forth my hands unto thee : [See the Annot. Psalm 141. on v. 2.] my soul is before thee, like a thirsty land [or as a drie land. See Psalm 63. on v. 2. the fence might be supplied thus. Even as a drie or thirsty land doth long for rain, so thinkest my soul after thee. Psalm 42. 23.] Sela !

7 Hear me hastily L O R D , my spirit fainteth ! do not hide thy face from me ; [Turn not away from me, forsake me not] for I should become like them that go down into the pit, [i. e. to those which are ever ready to give up the ghost, Psalm 28. 1. and 88. 5.]

8 Let me hear thy kindness, [i. e. the good and comfortable news of thy kindness thou wilt shew me, by turning Saul back again, from pursuing thus fiercely after me] in the morning ; [early, speedily, without long delay] for I put my trust in thee : Make known the way unto me, which I am to go, [i.e. teach me what to do to eschew the danger wherein I am. See Psalm 142. 4. or make known unto me the way which I am to walk in, to please thee] for I lift up my soul [my mind] unto thee. [as to him whom I hold and honour as my sole Protectour and Saviour.]

9 Rescue me, L O R D , from mine enemies, with thee I bide my self. [viz. under the shadow of thy wings, as the Prophet speaketh, Psalm 57. 2.]

10 Teach me to do thy pleasure, [Or thy will ; or thy good pleasure, or well pleasing, as Psalm 40. v. 9.] for thou art my God : [whom I both will and must obey] Thy good spirit [understand here the holy Ghost] conduct me in a plain land, [i. e. in the way which I may chearfully walk in without let or offence ; whereby is understood the way of righteousness, prescribed in the Word of God ; or it may be David understands here by the way

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Psalm cxliv.

P S A L M E S .

the means which he should apply himself unto, safely to escape from his enemies.]

11 O LORD quicken me [Or save me alive, that am even dead and gone. See above, verse 3. and verse 7.] for thy Name's sake : that I may praise and celebrate thy Name, Psalm 142. 8.] lead my soul out of the straight [i. e. my life, my self] for thy righteousness sake.

12 And root out mine enemies, for thy kindness sake, and destroy them all that distress my soul : [Here the Prophet reflects upon the promise which God made to to Abraham, and to his seed, Genesis, 12. verse 3.] for I am thy servant. [that is, I doe obey and serve thee faithfully, according to the Precepts of thy Law.]

P S A L M C X L I V .

David gives God thanks for the blessings vouchsafed unto him in his wars and government, confessing withall his own and all mens nothingness. He prayeth that God would powerfully deliver him out of his great straits, vowing to praise God for his blessings.

(A Psalm) of David. Blessed be the LORD my Rock [See the Annot. Deut. 32. on v.4. and 2 Sam. 22. 2.] that instructeth my hands for the combat : my fingers for the warre.

2 My kindness, [i. e. he, which is so kind unto me, as kindnes it self. Compare 2 Sam. 22. v. 2. See further, Psalm 18. v.3.] and my fort, my high retreat, and my deliverer for me : [i. e. for my good and advantage] my shield and one whom I trust, that subjecteth my people under me. [i. e. makes them obedient, and loyall to me.]

3 O LORD, what is man that thou knowest him? the cibld of man, that thou beeedest him! [As if he should say; when one compareth the wretched and mean condition of man, with the infinite majesty of God : it cannot but fill the minde with admiration, that he should daigne to think on so poore and miserable a creature.]

4 Man is like to vanitie : his dayes are like a passing shadow. [See Psalm 102. 12. and Job 8. v. 9. and chap.

14. v. 2. 3.]

5 Incline thy Heavens LORD, [i. e. come to help me and mine from Heaven, and shew thy glory and power against our enemies: See 2 Sam. 22. v. 10. Spoken after the manner of men] and descend [viz. to my assistance, and to the destruction of thine enemies] touch the mountains. [i.e. (according as some conceive) my great and powerfull enemies. It may also be taken for a description of the Might and Majesty of God, in the executing of his judgements against the wicked, that oppress the godly. Compare Psalm 104. 32. &c.] that they smoake : [i. e. that they may vanish like smoak.]

6 Lighten lightnings, and destroy them ; [i. e. strike them down and confound them with thy Divine and Heavenly Power ; those strange children, namely, of whom is spoken, verse 7.] Send forth thine Arrowes and slay them.

7 Thrust forth thy bands from on high ; [i. e. out of Heaven, as Psalm 18. 17.] relieve me, and pluck me out of the great waters, [i. e. from those great persecutions of the wicked. See 2 Sam. 22. on v. 27.] out of the hand of strangers. [Hebr. the children of the strangers ; either of a stranger to the fellowship of Israel, or of those that lived in a strange land, or of those that

would not acknowledge David their king yet, but did persecute him with Saul. See Psalm 54. verse 5. see likewise the Annotations, 2. Samuel, 22. on verse 45.]

8 Whose mouth speaketh lies, and their right hand is a right hand of falsehood. [He meaneth the right hand which they reach forth, and give in pledge of faithfulness ; and so likewise, v. 11.]

9 O God, I will sing a new song unto thee : [See the Annot. Psalm 33. on v. 2. 3.] with the Lute, (and) [this particle is inserted here, because the Lute and the ten-stringed instrument are severall instruments, as may be seen, Psalm 92. on v.4.] the ten-stringed instrument, will I sing Psalms unto thee :

10 Thee that giveth victory unto Kings : [See 2 Sam. 8. verle 6.] that relieveth (or rescueth) his servant David from the evill sword : [i. e. from that sword, which goeth about to shed innocent blood.]

11 Relieve me, and rescue me from the band of the strangers, whose mouth speaketh lies : and their right hand is a right hand of falsehood. [as above, verse 8.]

12 That our sonnes may be as plants, which [Plants namely,] grew great in their youth ; our daughters as corner-stones, [i. e. fair and goodly of body and feature ; as men use to trim, embellish and polish the cornerstones of a building, to give the more lustre and grace unto the whole frame in every ones eye] hewen out after the resemblance of a pallace. [i. e. sumptuously and stately.]

13 That our shoppes, [Understand here such places, where any provisions are brought and laid up ; as Barnes, Granaries, Cellars, Store-houses, Magazines, &c. In a word, David prayes here that God would blesse him and all the Godly, with all manner of Temporall goods and comforts] being full, may yield forth one store after the other : [Hebrew, from food to food, i. e. abundance of Food, plentie of Provision] that our flockes may bring forth by thousands, (yea) multiply by tenne thousands. [i. e. in great abundance] in our yards, [or streets, grounds, the word being variorously taken. See the Annot. on Job 5. 10.]

14 That our Oxen be well-laden : [i. e. fat and fleshe, i. e. strong and fit to draw great burthens, and to doe much labour : or Bullocks well-laden, viz. with young ones, or Calves ; for under the name of Oxen, the Cowes are here to be understood likewise, as Deuteronomie 7. 13.] that there be no breaking in, [viz. of the Enemies in our Townes and Cities, to take away our Goods and Cattell] nor no falling out [or, issuing forth, out of our Cities ; viz. that we shall be compelled to pursue after our Enemies, for to recover the Goods and Cattell they robbed us of : others, no issuing (woman,) crying and complaining abroad] nor clamour (or out-crie) upon our streets : [understand this of rumours of Warre, or allarums.]

15 Right happy is the people, with whom it fareth thus : [viz. as is just now related] right happy is the People, whose God is the L O R D : [as if he said, by way of amending, or correcting, the last preceding words, thus ; Nay, I say rather, that above all, right happy is that people, which is in Covenant and favour with God, the Fountain, and Everliving Source of all Bleste and Happinesse : which is the thing indeed, that doth contain the chiefest good. Compare, Psalm 4. 7. 8. and 17. 14. 15. and 33. 12. and 65. 5.]

PSALM CXLV.

David celebrateth God in regard of his greatness, mightiness, gloriousness and terrible acts: As also for his Goodness, Righteousness, and Mercifulness, and likewise, for his everlasting Kingdoms sake, his favour and tender care over all, but especially, those, that fear him, and call upon him.

A Praise-Psalm of David: [Or, a Psalm. This Psalm alone bears this Title, and yet the whole Book hath its Denomination from this Word Tehilla, Tehillim] Aleph. [the Verses of this Psalm are fitted to the Hebrew Alphabet, or A B. the letter Nun, or N. only missing. This same Artifice, David shewed in diverse other Psalms; See the Annotations, on Psalm 25. verse 1.] O my God, thou King, [thou only True, and Almighty King] I will exalt thee: and praise thy Name in Eternitie, and evermore.

2 Beth. All (Or, every) day will I praise thee, and celebrate thy Name in Eternitie, and evermore.

3 Gimel. The L O R D is great, and greatly to be praised: [See the Annotations, Psalm 48. on verse 2.] and his greatness is unsearchable.

4 Daleth. Generation on Generation [The word Generation, implieth here and elsewhere all men living in one and the same age] shall praise thy works: and they shall declare thy mightiness. [i. e. thy powerfull Acts, and of verse 12. Matthew 13. 58. And this the Prophet himself doth, from Verse 12. to the end of the Psalm.]

5 He. I will utter the glory of the honour of thy Majestie: and thy wonderfull deeds.

6 Vau. And they shall make mention of the power of thy terrible (Acts:) and I will rehearse thy greatness.

7 Zain. They shall abundantly powre forth [Hebr. bring forth like a Spring-vein, Or, bubble forth, flow forth, &c. i. e. praise and celebrate with all the strength of tongue and lungs. See Psalm 19. on verse 3. and 45. 2.] the remembrance of the greatness of thy Goodnesse: [i. e. all the great benefits shewed and performed at all times, unto our forefathers and selves] and they shall publish thy Righteousnesse, with shouring.

8 Cheth. Gracious and mercifull is the L O R D, long-suffering, and great of kindness.

9 Teth. The L O R D is good to all, and his mercies are over all his works. [Capable of them, others, above, beyond.]

10 Jod. All thy works, L O R D, shall praise thee; and thy favourites shall blesse thee. [i. e. praise and thank thee: though in another kinde, then the rest of the Creatures, as having an inward feeling and apprehension, testifying unto them, that thou art their Father, and Benefactour. See Genesis. 14. verse 20.]

11 Caph. They shall recount the glory of thy Kingdom, and they shall utter thy mightiness.

12 Lamed. To make known unto the children of man, his [i. e. Gods] mightiness: [i. e. mightie Acts and achievements, as verse 4.] and the Honour of the gloriousnesse of his Kingdom. [Gods namely, as verse 5.]

13 Mem. Thy Kingdome is a Kingdome of all ages: and thy Dominion is in all Generations, &c. Generation. [i. e. it endureth from time to time; or unto all times through all successions.]

24 Samech. The L O R D supports all them that fall, [i. e. all those that are weak and feeble, whether in body, or in spirit] and he liftest up all bowed ones. [i. e. all those which under their heavie Croffe or lumber of their sinnes, do find themselves oppressed, that they must bow down under them.]

15 Ain. The Eyes of all [Animals, namely, &c creatures that have living bodies] wait upon thee: and thou givest them their food in its time. [or, in due time, oth. in their time; i. e. in convenient time and season, as Psalm 104. 27.]

16 Pe. Thou openest thine hand, and satisfiest all that liveth, (according to thy) well-pleasing. [i. e. according as thou art pleased, or, to their satisfaction; others, with well-pleasing; that is, with gifts and goods, flowing and proceeding from thy good will and pleasure.]

17 Tzade. The L O R D is righteous in all his wayes: and kind in all his works. [i. e. in whatsoever he doth.]

18 Koph. The L O R D is near to all that call upon him: [viz. to help or deliver them, according to his kindness and compassion towards them] to all that call upon him in trutb. [i. e. with confidence, uprightly, in sinceritie, earnestly, unceasantly, from the bottome of their hearts, without Hypocrisie, and without Superstition. Compare herewith, Deuteronomie, 4. 7. John 4. 24.]

19 Rejh. He doth the well-pleasing of them that fear him: [Thus he honoureth them that honour him, 1 Samuel, 2. 30. Nevertheless, such a well-pleasing, pleasure and desire is to be understood here, which proceedeth out of a true faith, and becometh thole that fear God; 1 John 3. 22. and 5. 14.] and he doth bear their call, and delivereth them.

20 Schin. The L O R D keepeth all them that love him, but he destroyeth all the wicked.

21 Thau. My mouth shall utter the praise of the L O R D: and all flesh shall praise his holy Name in Eternitie and evermore. [All flesh, i. e. all Nations, all Men; as Isaiah, 44. 3. Ezek. 36. 27. Joel, 2. 28.]

PSALM CXLVI.

The Psalmist stirres up himself to the praise of the L O R D, with an admonition, that none doe put his Trust in men, but only in God, in regard of his Almightiness, Faithfulness, Help and comfort, and evermore enduring government.

H Allelu-Jah. [See Psalm 104. 35. and 106. 1.] O my soul praise the L O R D.

2 I will praise the L O R D in my life: I will sing Psalms unto my God, whiles I am yet.

3 Do not trust in Princes, in the child of man, with whom there is no salvation.

4 His spirit [i.e. the soul of such a Prince or child of man] goeth out; [here is a circumscription of death. See the Annot. Genesis 35. verse 18.] he returneth again [as to the body] unto his earth, [i. e. to the earth from which he was taken or made, Genesis, 2. 7. and 3. 19. Psalm 104. verse 29. Eccles. 12. 7.] on that same day his projects [devices, purposes, undertakings] perish. [and consequently all the trust and confidence that was put in them.]

5 Right happy is he, that hath the God of Jacob for his help: whose attendance (Or expectation) is in the L O R D his God.

6 That bath made the heaven and the earth, the sea, and all that is in the same: that keepeth faith in eternitie.

7 That doth right to the oppressed, that giveth bread to the hungry: the LORD looseth the prisoners. [Hebr. the bounden.]

8 The LORD openeth (the eyes) of the blind: [Hebr. openeth the blind, i. e. their eyes] the LORD lifts up the bowed ones: the LORD loveth the righteous. [i. e. all honest, godly, upright and God-fearing persons.]

9 The LORD keepeth the strangers, he holds the orphan and the widow standing: but the way [i. e. the counsels, devices] of the wicked, he turneth upside down. [i.e. destroys, confounds the same.]

10 The LORD shall reign in Eternitie: thy God, O Zion [Thou people of Israel, which doe honour and serve the true God, on mount Zion, according to his own Ordinance and Institution] is from Generation to Generation. Hallelu-fab. [thus began and ends this Psalm.]

P S A L M C X L V I I .

The Prophet exhorteth the people to magnifie Gods Name, by reason of his care over his Church; his wisedome, power, and government over all, to the praise of his Name, and the salvation of the faithfull.

Praise the LORD, for it is good to sing Psalms unto our God: [i. e. it becomes and befitteth Gods Children very well] because he is pleasant [others, for it is, &c.] praise is well becoming. [it becomes and sutes well with the children of God to praise the LORD, or the praising of the Lord, is a goodly thing in it self.]

2 The LORD buildeth Jerusalem: [God is the first Authour, Founder, Master-builder, Keeper and Preserver of the Church] he gathereth the scattered of Israel. [See Jam. 1. 1. and 1 Pet. 1. 1. Compare, Deut. 30. 3. 4. Isa. 11. verse 12. and 56. 8. John 11. 52.]

3 He healeth the broken of heart; [See the Annotations on v. 3. and 34. on v. 19. and 51. 19.] and he binds them up in their griefs.

4 He tells the number of the Stars: he calleth them all by names.

5 Our LORD is great, and of much power: [Hebr. manifold, or great of power] of his understanding there is no number. [i.e. it is impossible to conceive, or comprehend and utter how great and manifold his understanding and wisedome is. See Isa. 40. v. 28.]

6 The LORD keeps the meek standing: [See the Annotations on Psalm 10. v. 17.] the wicked he bringeth low to the ground.

7 Sing unto the LORD by turns [Hebr. Answer the LORD, i. e. sing unto the LORD, the one answering the other. See Exodus 15. 21. and 32. 18.] with thanksgiving: sing Psalms to our God, upon the Harp.

8 Which covereth the Heavens with Clouds: [As was done in the time of the Prophet Elia, 1 Kings, 18. 45.] which maketh the grass to sprout forth (upon) the Mountaines: [of the word grass. See the Annotations on King. 18. on v. 5.]

9 Which giveth the cartell its fodder, [Hebr. his bread] to the young Ravens [Hebr. the sonnes of the Raven. See the Annotations on Job 39. on verse 3.] when they crie.

10 He hath no pleasure in the strength of the Horse: he hath no delight in the legs of a man. [Under the name

of the horse and a mans legs, he comprehends all manner of humane helps, and strengths, even strong holds and fenced Cities, which though God doth not utterly reject (for they are gifts and favours proceeding from his liberall hand) yet the Psalmist here reproveth mens parting their trust and confidence in them. See Deut. 7. 9. and 9. 4.]

11 The LORD hath pleasure in them that fear him; that hope in his kindness.

12 O Jerusalem praise the LORD: O Zion, laud thy God. [Understand here by these places the Inhabitants of Jerusalem which was built by the hill of Zion:]

13 For he maketh strong the Barres of thy Gates: [i. e. he protects and defends the Citie you inhabite, and he doth preserve it against all violence and practices of the enemies. This was a token of Gods favour and love unto his people Israel; as also a signe of Zions strength and tenableness. See the contarie hereof, Psalm 107. 16. Isaiah 45. 2. Jerem. 51. 30. Lam. 2. 9. Amos, 1. 5.] be blesseth the children with-in thee.

14 Which setteth thy Borders (in) peace: [It is the LORD, that giveth you peace in all the parts and corners of your Countrey. See Isa. 60. 18.] he filleth thee with the fat of the wheat. [compare Deuteronomie, 32. 14. and the Annotations on Psalm 81. verse 17.]

15 He sends his Precepts upon Earth: [Hebr. His saying, or, speaking, his word, i. e. his command. Understand here the secret and inward vigour and power, which God endueth the Earth withall to bring forth trees and fruit, every tree and growing thing according to its kind] his word runs very swift. [as soon as the Command or Word of God doth issue forth, all the creatures of the World do yeld immediate obedience.]

16 He giveth Snow like Wooll: [Snow and Wooll are like one another in colour, lightnes and shape] he straweth the hoar-frost like ashes.

17 He throweth his Ice like pieces: [Understand hereby the Haile or frozen Hail-stones] who can sub-sist before his cold? [as if he said, if God is pleased, He may send such an extremitie of Frost, that no living Creature shall be able to endure it.]

18 He sends his word, [See above, verse 15.] and causeth them to melt: [viz. the said Frost and Ice or pieces of Ice] He maketh his winde to blow, [viz. a warm winde, which hath power to melt the Ice.] the waters flow away. [viz. those which were Ice before.]

19 He maketh known his Words to Jacob: his Institutions and his rights to Israel. [These two Names betoken the people of the Jewes or Israelites in generall: The sense of this verfe is: Every one is able to perceive by the severall above rehearsed works, how great the power of God is: but he sheweth yet farre greater favour to his Church, giving her his Law, and holly Commandements, to frame their lives accordingly.]

20 Thus hath he done to no people: [Others, to no Heathens. Hebr. not to all people (or Heathen) which words not to all, are often used in the Hebrew, for to none; as, Psalm 103. v. 2. and 143. 2.] and his rights they know not. [others, therefore they doe not know his rights] Hallelu-fab. [This word both begins and ends this Psalm, as also doe Psalm 156. 148. 149, 150. etc.]

PSALM, CXLVIII.

The Prophet exhorts all Creatures both Celestiall and Terrestrial, but Man especially, to praise God, by reason of his Glory, and Power, but chiefly for his graciousnesse and favour towards his Church and People.

HAllelu-fah. Praise the L O R D , [This Verb Praise, is used here in the plurall in the Hebrew Text, and so throughout this and two following Psalms] out of the Heavens : [or, (ye) of the Heavens ; i. e. ye heavenly Creatures, as well the Heavens themselves, with their inhabitants, as the Stars, and all their motions. So also verse 7.] Praise him in the highest places.

2 Praise him all his Angels : praise him all his Hosts, [which viz. are in Heaven. See the Annot. Gen. 2. on v. 1. and Psalm 103. on v. 21.]

3 Praise him Sun and Moon : praise him all ye shining Stars. [Heb. Stars of Light.]

4 Praise him ye Heaven of Heavens : [i. e. ye most high ones. See Deut. 10. on verse 14. and 1 Kings, 8. on verse 27.] and the Waters which are above the Heavens : [i. e. the Clouds which hang as it were in the Air, called likewise Heaven. See Gen. 1. 6, 7. Job 26. 8. and 37. v. 11.]

5 Let them praise the Name of the L O R D : for when he commanded it, they were created.

6 And he hath established them for evermore in eternitie : he hath given them an order which none of them shall transgresse. [The meaning is, None of all those Creatures before named shall transgres the order appointed them, and established by God.]

7 Praise the L O R D from the earth ; [i. e. ye Creatures upon the Earth, or made of Earth] ye Whales [the Whales, or Sea-Dragons, and other Sea-Monsters, are comprehended here under the Earths notion ; as sometimes the Sea it self is, and particularly, there where it is said, that God created Heaven and Earth, comprehending the whole Universe, Gen. 1. 1.] and all abysses.

8 Fire and Haile, Snow and Damp, thou Storm-winde which doth his Word. [i. e. his viz. the Lords command. The Creatures which have no sence do praise and serve God in their kind, when God by them performs or executes his will and pleasure. See Psalm 19. 4. and 147. 15.]

9 Yee Hills and all Hillocks : fruit-trees, and all Cedar-trees.

10 The wilde Beasts and all Cattell : creeping Animals, and winged jowles. [Hebr. Fowles of the wing.]

11 Ye Kings of the Earth, and all people ; ye Princes and all Judges of the Earth.

12 Yong men and maidens also : ye old ones with the yong.

13 Let them praise the Name of the L O R D ; for his Name alone is highly exalted ; his Majestie is over the Earth, and the Heavens.

14 And he hath exalted the Horn of his people : [i.e. their power and glory. See Deut. 33. on verse 17. This is principally fulfilled in Christ, who is called the Horn of Salvation, Luke 1. 69.] the praise [giving them stuff and matter enough of praising his Name for his Benefits] of all his Favourites, [understand by these Favourites, the Children of God, and godly persons, which are mercifull and kind hearted, as their Heavenly Father is. See Psalm 4. 4.] the children of Israel, the people that is neer him. [i. e. which is a peo-

ple more strictly allied and affianced with God in Christ, than any other people, John 20. 17. Ephes. 2. 13. 17. and 1 John 3. 1.]

PSALM CXLIX.

An Exhortation to thanksgiving for Gods favourablenesse to his Church, and her overcoming, which she obtained through his grace and power.

HAllelu-fah. Sing unto the L O R D a new song ; [See Psalm 33. the Annot. on verse 3.] let his praise be in the Congregation of (his) Favourites. [the Word (his) is inserted here ; as also v. 5. out of v. 9. here is meant the Church of God, which is an assembly of his Elect.]

2 Let Israel rejoice in him that made him : [Hebr. in his makers. Gen. 1. 26. and Chron. 20. on verse 13. Job 35. 10. Eccles. 12. 1. Isa. 54. 5. God did not only create Israel, but chose them likewise for his own peculiar people] let the children of Zion be glad over their King. [or by reason of their King ; viz. Christ ; Canticles, 1. 4. Matthew, 21. 5. whose Type David was.]

3 Let them praise his Name upon the Flute ; [Others, in dancing-rings, as Psalm 30. 12. and 150. 4. Jerem. 31. 4. 13.] let them sing Psalms upon the Timbrell and Harp.

4 For the L O R D is well pleased with his people ; he shall adorn the meek with salvation. [i. e. he makes them glorious, after that he hath rescued and exalted them ; yea, he shall bring them to the enjoyment of the everlasting joy and salvation.]

5 Let his Favourites exult (leap up) for joy, for (that) honour ; [Which God bestoweth on them. See the verse foregoing] let them stou upon their couches. [on which they lie soft and rest themselves, God protecting and keeping them. See Psalm 3. 6. the fence is : They shall praise the L O R D , by day and by night, even when they lie upon their beds.]

6 The exaltations of God, [i. e. the songs of praises, whereby they are to exalt the great and glorious works of God. Others, the elevations, viz. of the voice, i. e. the preaching of Gods Word] shall be in their throat ; [i. e. shall be uttered and proclaimed with a loud resounding voice ; as Isa. 58. 1.] and a two-edged sword in their hand : [Heb. the sword of the mouthes, i. e. with two mouthes or edges ; as Jud. 3. 16. See the Annot. there. This two edged sword, is the Word of God, and it procedeth out of the mouth of Christ ; and with this sword the godly overcome the Devill, the World, and all the powers of this world, 2 Cor. 10. 4. Eph. 6. 17. Heb. 4. 12. Revel. 1. 16.]

7 To do vengeance [viz. with words, as John 16. 8. &c.] over the Heathen : and reproofs over the Nations ; [this is done, by preaching against the idolatrie and impietie of the Heathen and unbelievers, as Acts 14. 15. and 17. 16. 17. 22. &c. Compare this with Isa. 41. 15. and with 2 Cor. 10. 4. 5.]

8 For to bind their Kings with chains : [viz. by preaching of repentance, and by binding their sinnes, bringing them thus under the yoke and subjection of the Gospel. See Isa. 45. 14. Psalm 2. 3. Mark 6. 20. Acts 24. 26. Revel. 21. 24.] and their honourable with iron fettters.

9. For to do the Written right over them : [i. e. for to acquit, or absolve them from their idolatrie, and other sinnes, if they repent uprightly ; but if they remain obstinate in their impenitencie, to denounce unto them eternall death and condemnation, according to the tenour of the Word of God, revealed unto us in the books-

Books of Holy Scripture.] This shall be the Glory
of all his Favourites. Hallelu-Jah.

PSALM C.L.

An Exhortation to praise the Holines, Power, and
kindenes of God, with all manner of musicall In-
struments, and with the Voice also.

HAllelu-Jah. Praise God [Praise ye , in the plu-
rall ; and so all along, as Psalm 146. 1.] in his
Sanctuarie : [i. e. in his Holy Place ; viz. in Hea-
ven : Others, understand by the Sanctuarie, the Tem-
ple, as Psalm 20. 3. or the Tabernacle ; not onely
the earthly Temple or Tabernacle , but much ra-
ther, that above in the Heavens ; others, by reason of
his Holynesse] Praise him in the spreading (in ex-
pansion) of his strength : [Hebr. in the spreading forth
of his strength. i. e. in his strong spreading (or,
expansion) being that he doth spread abroad his power
and mightines every where round about, like the Fir-
manent over all his Creatures ; others, by reason of the
spreading which he made through his Power(or,)strength;
having regard to that which is written, Gen. 1. 6. See
likewise, Psalm 19.]

2 Praise him because of his Mightinesses, [i. e. his

mighty and powerfull Acts ; as Psalme 145. 5.]
Praise him according to the multiplicite of his great-
ness ; [Or, according to the multitude of his Glorie, or,
excellencie, i. e. by reason of his great or manifold
power and glorie.]

3 Praise him with resounding of the Trumpet, praise
him with the Lute, and with the Harp.

4 Praise him with the Timbrell and Flute : [As Psal.
149. 3.] praise him with stringed-play and Organes.
[the Hebrew word is seldom found, and therefore va-
riously rendered ; it signifieth a pleasant Instrument, in-
vented by Tubal, Genesis 4. 21. See Job 21. 12. and
30. 31.]

5 Praise him with shrill-sounding Cymballs, [Or,
sweet-sounding, &c. Hebr. bear-Cymballs, i. e. plea-
sant to hear : These Instruments were of metall, as
Bells, &c.] praise him with Cymballs of joyfull-
sound.

6 All that hath breath, praise the L O R D , [He-
brew, All breath, Or, every breath. See the Anno-
tations, Genesis 7. on verse 22. These words the Apo-
stle John declareth more fully thus. And every Creature
that is in Heaven, and upon the Earth, and under
the Earth, and that are in the Sea, and all that is there-
in, I heard say ; To him that sitteth on the Throne, and
to the Lamb, be the thanksgiving, and the Honour, and
the Glorie, and the Power in all Eternitie, Amen.]
Hallelu-Jah.

The end of the Book of Psalms.
